



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

9252.23.5

**HARVARD COLLEGE  
LIBRARY**

**BOUGHT WITH INCOME  
FROM THE BEQUEST OF  
HENRY LILLIE PIERCE  
OF BOSTON**







# ISSARY

F

## OOQUIAL TERMS AND A LOGOUS ORIGIN.

---

### ABADA

---

two provinces of Siam); Taungu and Promo in B. Burma; Calaminham, in the interior of Indo-China, more or less fabulous.

1544.—“Now the King of Tartary was fallen upon the city of *Pequin* with so great an army as the like had never been seen since *Adam's* time; in this army . . . were seven and twenty Kings, under whom marched 1,800,000 men . . . with four score thousand Rhinoceroses” (*donde partirò in oienta mil badas*).—*Ibid.* (orig. cap. vii.) in *Cogan*, p. 149.

[1560.—See quotation under **LAOS**.]

1585.—“It is a very fertile country, with great store of provision; there are elephants in great number and **abadas**, which is a kind of beast so big as two great buls, and hath vppon his snowt a little horne.”—*Andoza*, ii. 311.

1592.—“We sent commodities to their king to barter for Amber-greese, and for the skins of **Abath**, whereof the Kinge onely hath the traffique in his hands. Now this **abath** is a beast that hath one horne ly in her forehead, and is thought to be a female Unicorne, and is highly esteemed of all the Moores in those parts as a most veraigne remedie against poyson.”—*Burton* in *Hakl.* ii. 591.

1598.—“The **Abada**, or Rhinoceros, is not India,\* but onely in *Bengala* and *Putane*.”—*Linchoten*, 88. [Hak. Soc. ii. 8.]

Also in *Bengala* we found great numbers of these beasts which in Latin are called *Rhinoceros*, and of the Portingalles **Abadas**.”—*Ibid.* 28. [Hak. Soc. i. 96.]

1606.—“. . . ovo portano le loro mercaderie per venderle a' Chinesi, particolarmente . . . molti corni della **Bada**, detto crotono . . .”—*Carletti*, p. 199.

1.—“**Bada**, a very fierce animal, called by other more common name *Rhinoceros*. For days they brought to the King Philip in glory, a **Bada** which was long at the end, having his horn sawn off, and being chained, for fear he should hurt anybody. The name of **Bada** is one imposed by the Spaniards themselves; but assuming that

---

not on the W. coast of the Peninsula, but especially by the Portuguese. See **INDIA**.



**A GLOSSARY**  
**OF**  
**ANGLO-INDIAN COLLOQUIAL**  
**WORDS AND PHRASES**  
**AND OF**  
**KINDRED TERMS**

[“Wee have forbidden the severall Factoryes from wrighting words in this language and refrayned itt our selves, though in bookes of coppies we feare there are many which by wante of tyme for perusall we cannot rectefie or expresse.”—Surat Factors to Court, Feb. 26, 1617: I. O. Records: O. C. No. 450. (Evidently the Court had complained of a growing use of “Hobson-Jobsons.”)]

---

“Οὐδὲ γὰρ πάντως τὴν αὐτὴν διασώζει διάνοιαν μεθερμηνευόμενα τὰ ὀνόματα ἀλλ’ ἔστι τινὰ, καὶ καθ’ ἑκαστον ἔθνος ἰδιώματα, ἀδύνατα εἰς ἄλλο ἔθνος διὰ φωνῆς σημαίνεσθαι.”—IAMBlichus, *De Mysteriis*, vii. cap. v.

*i.e.* “For it is by no means always the case that translated terms preserve the original conception; indeed every nation has some idiomatic expressions which it is impossible to render perfectly in the language of another.”

---

“As well may we fetch words from the *Ethiopians*, or East or West *Indians*, and thrust them into our Language, and baptize all by the name of *English*, as those which we daily take from the *Latine* or Languages thereon depending; and hence it cometh, (as by often experience is found) that some *English-men* discoursing together, others being present of our own Nation . . . . are not able to understand what the others say, notwithstanding they call it *English* that they speak.”—R. V(ERSTEGAN), *Restitution of Decayed Intelligence*, ed. 1673, p. 223.

---

“Utque novis facilis signatur cera figuris,  
Nec manet ut fuerat, nec formas servat easdem,  
Sed tamen ipsa eadem est; VOCEM sic semper eandem  
Esse, sed in varias doceo migrare figuras.”

Ovid. *Metamorph.* xv. 169–172 (adapt.).

---

“. . . Take this as a good fare-well draught of English-Indian liquor.”—PURCHAS, *To the Reader* (before Terry’s Relation of East India), ii. 1463 (misprinted 1461).

---

“Nec dubitamus multa esse quae et nos praeterierint. Homines enim sumus, et occupati officiis; subsicivisque temporibus ista curamus.”—C. PLINII SECTNDI, *Hist. Nat. Praefatio, ad Vespasianum*.

---

“Haec, si displicui, fuerint solatia nobis :

Haec fuerint nobis praemia, si placui.”

MARTIALIS, *Epigr.* II. xci.





# HOBSON-JOBSON

A GLOSSARY OF COLLOQUIAL  
ANGLO-INDIAN WORDS AND  
PHRASES, AND OF KINDRED  
TERMS, ETYMOLOGICAL, HIS-  
TORICAL, GEOGRAPHICAL AND  
DISCURSIVE

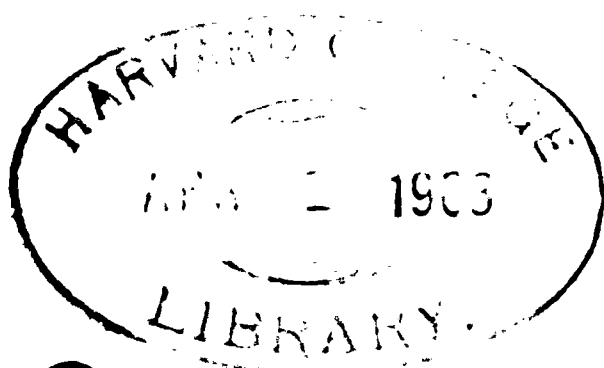
BY COL. HENRY YULE, R.E., C.B.  
AND A. C. BURNELL, PH.D., C.I.E.

NEW EDITION EDITED BY  
WILLIAM CROOKE, B.A.

LONDON  
JOHN MURRAY, ALBEMARLE STREET

1903

9252.23.5



Price fund.

1933-34

[Dedication to Sir George Udny Yule, C.B., K.C.S.I.]

G. U. Y.

FRATRI OPTIMO DILECTISSIMO

AMICO JUCUNDISSIMO

HOC TRICUM FERME LUSTRORUM

OBLIETAMENTUM ET SOLATIUM

NEC PARVI LABORIS OPS

ABSOLUTUM TANDEM

SENEC SENI

DEDICAT

H. Y.



## P R E F A C E.

THE objects and scope of this work are explained in the Introductory Remarks which follow the Preface. Here it is desired to say a few words as to its history.

The book originated in a correspondence between the present writer, who was living at Palermo, and the late lamented ARTHUR BURNELL, of the Madras Civil Service, one of the most eminent of modern Indian scholars, who during the course of our communications was filling judicial offices in Southern and Western India, chiefly at Tanjore. We had then met only once—at the India Library; but he took a kindly interest in work that engaged me, and this led to an exchange of letters, which went on after his return to India. About 1872—I cannot find his earliest reference to the subject—he mentioned that he was contemplating a vocabulary of Anglo-Indian words, and had made some collections with that view. In reply it was stated that I likewise had long been taking note of such words, and that a notion similar to his own had also been at various times floating in my mind. And I proposed that we should combine our labours.

I had not, in fact, the linguistic acquirements needful for carrying through such an undertaking alone; but I had gone through an amount of reading that would largely help in instances and illustrations, and had also a strong natural taste for the kind of work.

This was the beginning of the portly double-columned edifice which now presents itself, the completion of which my friend has not lived to see. It was built up from our joint contributions till his untimely death in 1882, and since then almost daily additions have continued to be made to the material and to the structure. The subject, indeed, had taken so comprehensive a shape, that it was becoming difficult to say where its limits lay, or why it should

ever end, except for the old reason which had received such poignant illustration: *Ars longa, vita brevis*. And so it has been wound up at last.

The work has been so long the companion of my *horae subsivae*, a thread running through the joys and sorrows of so many years, in the search for material first, and then in their handling and adjustment to the edifice—for their careful building up has been part of my duty from the beginning, and the whole of the matter has, I suppose, been written and re-written with my own hand at least four times—and the work has been one of so much interest to dear friends, of whom not a few are no longer here to welcome its appearance in print,\* that I can hardly speak of the work except as mine.

Indeed, in bulk, nearly seven-eighths of it is so. But BURNELL contributed so much of value, so much of the essential; buying, in the search for illustration, numerous rare and costly books which were not otherwise accessible to him in India; setting me, by his example, on lines of research with which I should have else possibly remained unacquainted; writing letters with such fulness, frequency, and interest on the details of the work up to the summer of his death; that the measure of bulk in contribution is no gauge of his share in the result.

In the *Life of Frank Buckland* occur some words in relation to the church-bells of Ross, in Herefordshire, which may with some aptness illustrate our mutual relation to the book:

“It is said that the Man of Ross” (John Kyrle) “was present at the casting of the tenor, or great bell, and that he took with him an old silver tankard, which, after drinking claret and sherry, he threw in, and had cast with the bell.”

John Kyrle’s was the most precious part of the metal run into the mould, but the shaping of the mould and the larger part of the material came from the labour of another hand.

At an early period of our joint work BURNELL sent me a fragment of an essay on the words which formed our subject, intended as the basis of an introduction. As it stands, this is too incomplete to print, but I have made use of it to some extent, and given some extracts from it in the Introduction now put forward.†

---

\* The dedication was sent for press on 6th January; on the 13th, G. U. Y. departed to his rest.

† Three of the mottoes that face the title were also sent by him.



The alternative title (*Hobson-Jobson*) which has been given to this book (not without the expressed assent of my collaborator), doubtless requires explanation.

A valued friend of the present writer many years ago published a book, of great acumen and considerable originality, which he called *Three Essays*, with no Author's name; and the resulting amount of circulation was such as might have been expected. It was remarked at the time by another friend that if the volume had been entitled *A Book, by a Chap*, it would have found a much larger body of readers. It seemed to me that *A Glossary* or *A Vocabulary* would be equally unattractive, and that it ought to have an alternative title at least a little more characteristic. If the reader will turn to *Hobson-Jobson* in the Glossary itself, he will find that phrase, though now rare and moribund, to be a typical and delightful example of that class of Anglo-Indian *argot* which consists of Oriental words highly assimilated, perhaps by vulgar lips, to the English vernacular; whilst it is the more fitted to our book, conveying, as it may, a veiled intimation of dual authorship. At any rate, there it is; and at this period my feeling has come to be that such is the book's name, nor could it well have been anything else.

In carrying through the work I have sought to supplement my own deficiencies from the most competent sources to which friendship afforded access. Sir JOSEPH HOOKER has most kindly examined almost every one of the proof-sheets for articles dealing with plants, correcting their errors, and enriching them with notes of his own. Another friend, Professor ROBERTSON SMITH, has done the like for words of Semitic origin, and to him I owe a variety of interesting references to the words treated of, in regard to their occurrence, under some cognate form, in the Scriptures. In the early part of the book the Rev. GEORGE MOULE (now Bishop of Ningpo), then in England, was good enough to revise those articles which bore on expressions used in China (not the first time that his generous aid had been given to work of mine). Among other friends who have been ever ready with assistance I may mention Dr. REINHOLD ROST, of the India Library; General ROBERT MALLAGAN, R.E.; Sir GEORGE BIRDWOOD, C.S.I.; Major-General R. H. KEATINGE, V.C., C.S.I.; Professor TERRIEN DE LA COUPERIE; and Mr. E. COLBORNE BABER, at present Consul-General in Corea. Dr. J. A. H. MURRAY, editor of the

great English Dictionary, has also been most kind and courteous in the interchange of communications, a circumstance which will account for a few cases in which the passages cited in both works are the same.

My first endeavour in preparing this work has been to make it accurate; my next to make it—even though a Glossary—interesting. In a work intersecting so many fields, only a fool could imagine that he had not fallen into many mistakes; but these when pointed out, may be amended. If I have missed the other object of endeavour, I fear there is little to be hoped for from a second edition.

H. YULE.

*5th January 1886.*

## PREFACE TO THE SECOND EDITION.

THE twofold hope expressed in the closing sentence of Sir Henry Yule's Preface to the original Edition of this book has been amply justified. More recent research and discoveries have, of course, brought to light a good deal of information which was not accessible to him, but the general accuracy of what he wrote has never been seriously impugned—while those who have studied the pages of *Hobson-Jobson* have agreed in classing it as unique among similar works of reference, a volume which combines interest and amusement with instruction, in a manner which few other Dictionaries, if any, have done.

In this edition of the *Anglo-Indian Glossary* the original text has been reprinted, any additions made by the Editor being marked by square brackets. No attempt has been made to extend the vocabulary, the new articles being either such as were accidentally omitted in the first edition, or a few relating to words which seemed to correspond with the general scope of the work. Some new quotations have been added, and some of those included in the original edition have been verified and new references given. An index to words occurring in the quotations has been prepared.

I have to acknowledge valuable assistance from many friends. Mr. W. W. SKEAT has read the articles on Malay words, and has supplied many notes. Col. Sir R. TEMPLE has permitted me to use several of his papers on Anglo-Indian words, and has kindly sent me advance sheets of that portion of the Analytical Index to the first edition by Mr. C. PARTRIDGE, which is being published in the *Indian Antiquary*. Mr. R. S. WHITEWAY has given me numerous extracts from Portuguese writers; Mr. W. FOSTER, quotations from unpublished records in the India Office; Mr. W. IRVINE, notes on the later Moghul period. For valuable suggestions and information on disputed points I am indebted to Mr.

H. BEVERIDGE, Sir G. BIRDWOOD, Mr. J. BRANDT, Prof. E. G. BROWNE, Mr. M. LONGWORTH DAMES, Mr. G. R. DAMPIER, Mr. DONALD FERGUSON, Mr. C. T. GARDNER, the late Mr. E. J. W. GIBB, Prof. H. A. GILES, Dr. G. A. GRIERSON, Mr. T. M. HORSFALL, Mr. L. W. KING, Mr. J. L. MYRES, Mr. J. PLATT, jun., Prof. G. U. POPE, Mr. V. A. SMITH, Mr. C. H. TAWNEY, and Mr. J. WEIR.

W. CROOKE.

14th November 1902.

CONTENTS.

	PAGE
DEDICATION TO SIR GEORGE YULE, C.B., K.C.S.I. . . . .	v
PREFACE . . . . .	vii
PREFACE TO SECOND EDITION . . . . .	xi
INTRODUCTORY REMARKS . . . . .	xv
Note A. to do. . . . .	xxiii
Note B. „ . . . .	xxv
NOTA BENE—IN THE USE OF THE GLOSSARY—	
(A) Regarding Dates of Quotations . . . . .	xxvi
(B) Regarding Transliteration . . . . .	xxvi
FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY . . . . .	xxvii
CORRIGENDA . . . . .	xlvi
<hr/>	
GLOSSARY . . . . .	1
INDEX . . . . .	987





## INTRODUCTORY REMARKS.

WORDS of Indian origin have been insinuating themselves into English ever since the end of the reign of Elizabeth and the beginning of that of King James, when such terms as *calico*, *chintz*, and *gingham* had already effected a lodgment in English warehouses and shops, and were lying in wait for entrance into English literature. Such outlandish guests grew more frequent 120 years ago, when, soon after the middle of last century, the numbers of Englishmen in the Indian services, civil and military, expanded with the great acquisition of dominion then made by the Company ; and we meet them in vastly greater abundance now.

Vocabularies of Indian and other foreign words, in use among Europeans in the East, have not unfrequently been printed. Several of the old travellers have attached the like to their narratives ; whilst the prolonged excitement created in England, a hundred years since, by the impeachment of Hastings and kindred matters, led to the publication of several glossaries as independent works ; and a good many others have been published in later days. At the end of this Introduction will be found a list of those which have come under my notice, and this might undoubtedly be largely added to.\*

Of modern Glossaries, such as have been the result of serious labour, almost nearly all, have been of a kind purely technical, intended to facilitate the comprehension of official documents by the explanation of terms used in the Revenue department, or in other branches of Indian administration. The most notable examples are (of brief and occasional character), the Glossary appended to the famous *Fifth Report* of the Select Committee of 1812 which was compiled by Sir Charles Wilkins ; and (of a far more vast and comprehensive sort), the late Professor Horace Hayman Wilson's *Glossary of Judicial and Revenue Terms* (4to, 1855) which leaves far behind every other attempt in that kind.†

That kind is, however, not ours, as a momentary comparison of a page or two in each Glossary would suffice to show. Our work indeed, in the long course of its compilation, has gone through some modification and enlargement of scope ; but hardly such as in any degree to affect its distinctive character, in which something has been aimed at differing in form from any work known to us. In its original conception it was intended to deal with all that class of words which, not in general pertaining to the technicalities of administration, recur constantly in the daily intercourse of the English in India, either as expressing ideas really not provided for by

---

\* See Note A. at end of Introduction.

† Professor Wilson's work may perhaps bear re-editing, but can hardly, for its purpose, be superseded. The late eminent Telugu scholar, Mr. C. P. Brown, interleaved, with corrections and addenda, a copy of Wilson, which is now in the India Library. I have gone through it, and borrowed a few notes, with acknowledgment by the initials C. P. B. The amount of improvement does not strike me as important.

## INTRODUCTORY REMARKS.

---

our mother-tongue, or supposed by the speakers (often quite erroneously) to express something not capable of just denotation by any English term. A certain percentage of such words have been carried to England by the constant reflux to their native shore of Anglo-Indians, who in some degree imbue with their notions and phraseology the circles from which they had gone forth. This effect has been still more promoted by the currency of a vast mass of literature, of all qualities and for all ages, dealing with Indian subjects; as well as by the regular appearance, for many years past, of Indian correspondence in English newspapers, insomuch that a considerable number of the expressions in question have not only become familiar in sound to English ears, but have become naturalised in the English language, and are meeting with ample recognition in the great Dictionary edited by Dr. Murray at Oxford.

Of words that seem to have been admitted to full franchise, we may give examples in *curry*, *toddy*, *veranda*, *cheroot*, *loot*, *nabob*, *teapoy*, *sepoy*, *cowry*; and of others familiar enough to the English ear, though hardly yet received into citizenship, *compound*, *batta*, *pucka*, *chowry*, *baboo*, *mahout*, *aya*, *nautch*,\* *first-chop*, *competition-wallah*, *griffin*, &c. But beyond these two classes of words, received within the last century or so, and gradually, into half or whole recognition, there are a good many others, long since fully assimilated, which really originated in the adoption of an Indian word, or the modification of an Indian proper name. Such words are the three quoted at the beginning of these remarks, *chintz*, *calico*, *gingham*, also *shawl*, *bamboo*, *pagoda*, *typhoon*, *monsoon*, *mandarin*, *palanquin*,† &c., and I may mention among further examples which may perhaps surprise my readers, the names of three of the boats of a man-of-war, viz. the *cutter*, the *jolly-boat*, and the *dingy*, as all (probably) of Indian origin.‡ Even phrases of a different character—slang indeed, but slang generally supposed to be vernacular as well as vulgar—e.g. ‘that is the *cheese*’;‡ or supposed to be vernacular and profane—e.g. ‘I don’t care a *dam*’‡—are in reality, however vulgar they may be, neither vernacular nor profane, but phrases turning upon innocent Hindustani vocables.

We proposed also, in our Glossary, to deal with a *selection* of those administrative terms, which are in such familiar and quotidian use as to form part of the common Anglo-Indian stock, and to trace all (so far as possible) to their true origin—a matter on which, in regard to many of the words, those who hourly use them are profoundly ignorant—and to follow them down by quotation from their earliest occurrence in literature.

A particular class of words are those indigenous terms which have been adopted in scientific nomenclature, botanical and zoological. On these Mr. Burnell remarks:—

“The first Indian botanical names were chiefly introduced by Garcia de Orta (*Colloquios*, printed at Goa in 1563), C. d’Acosta (*Tractado*, Burgos, 1578), and Rhede van Drakenstein (*Hortus Malabaricus*, Amsterdam, 1682). The Malay names were chiefly introduced by Rumphius (*Herbarium Am-*

---

\* *Nautch*, it may be urged, is admitted to full franchise, being used by so eminent a writer as Mr. Browning. But the fact that his use is entirely *misuse*, seems to justify the classification in the text (see GLOSS., s.v.). A like remark applies to *compound*. See for the tremendous fiasco made in its intended use by a most intelligent lady novelist, the last quotation s.v. in GLOSS.

† GLOSS., s.v. (note p. 659, col. a), contains quotations from the Vulgate of the passage in Canticles iii. 9, regarding King Solomon’s *ferculum* of Lebanon cedar. I have to thank an old friend for pointing out that the word *palanquin* has, in this passage, received solemn sanction by its introduction into the Revised Version.

‡ See these words in GLOSS.

*botanica*, completed before 1700, but not published till 1741). The Indian botanical terms were chiefly due to Dr. F. Buchanan, at the beginning of this century. Most of the N. Indian botanical words were introduced by Roxburgh.\*

It has been already intimated that, as the work proceeded, its scope expanded somewhat, and its authors found it expedient to introduce and trace many words of Asiatic origin which have disappeared from colloquial use, or perhaps never entered it, but which occur in old writers on the East. We also judged that it would add to the interest of the work, were we to investigate and make out the pedigree of a variety of geographical names which are or have been in familiar use in books on the Indies; take as examples *Bombay, Madras, Guardafui, Malabar, Moluccas, Zanzibar, Pegu, Sumatra, Quilon, Seychelles, Ceylon, Java, Ava, Japan, Doab, Punjab, &c.*, illustrating these, like every other class of word, by quotations given in the botanical series.

Other divagations still from the original project will probably present themselves to those who turn over the pages of the work, in which we have been tempted to introduce sundry subjects which may seem hardly to come within the scope of such a glossary.

The words with which we have to do, taking the most extensive view of the field, are in fact organic remains deposited under the various currents of external influence that have washed the shores of India during twenty centuries and more. Rejecting that derivation of *elephant*\* which would connect it with the Ophir trade of Solomon, we find no existing Western term traceable to that episode of communication; but the Greek and Roman commerce of the later centuries has left its fossils on both sides, testifying to the intercourse that once subsisted. *Agallochum, carbasus, camphor, cardamom, nutmeg, nut, pepper* (πέπερι, from Skt. *pippali*, 'long pepper'), *ginger* (gingivæ, see under *Ginger*), *lac, costus, opal, malabathrum* or *folium indicum*, *rose, saffron* (σάκχαρ, from Skt. *sarkara*, Prak. *sukkara*), *rice* (ὀρυζα, but see s.v.), and products or names introduced from India to the Greek and Roman world, to which may be added a few terms of a different character, such as *hermites, Sappares* (ἐριμίταις, or Buddhist ascetics), ῥύλα σαγάλινα καὶ σασαμίνα (kind of teak and shisham), the σάγγαρα (rafts) of the *Periplus* (see *Jungar Glossary*); whilst *dindra, dramma*, perhaps *kastīra* ('tin,' κασσίρεπος), *kastūrī* (musk, καστορέιον, properly a different, though analogous animal product), and a very few more, have remained in Indian literature as testimony to the same intercourse.†

The trade and conquests of the Arabs both brought foreign words to India and picked up and carried westward, in form more or less corrupted, words of Indian origin, some of which have in one way or other become part of the language of all succeeding foreigners in the East. Among terms which are familiar items in the Anglo-Indian colloquial, but which had, in some cases or other, found their way at an early date into use on the shores of the Mediterranean, we may instance *bazaar, cafee, hummaul, brinjaul, gingely, pepper, gal, marumut, deewun* (dogana, douane, &c.). Of others which are found in mediæval literature, either West-Asiatic or European, and which still occupy a place in Anglo-Indian or English vocabulary, we may mention *aliquat, chank, junk, jany, kincob, kalgerec, fanam, calay, bankshall, mudiliar, and many*.

\* see this word in GLOSS.

† see A. Weber, in *Indian Antiquary*, ii. 143 *seqq.* Most of the other Greek words, such as traces in Sanskrit, are astronomical terms derived from books.

The conquests and long occupation of the Portuguese, who by the year 1540 had established themselves in all the chief ports of India and the East, have, as might have been expected, bequeathed a large number of expressions to the European nations who have followed, and in great part superseded them. We find instances of missionaries and others at an early date who had acquired a knowledge of Indian languages, but these were exceptional.\* The natives in contact with the Portuguese learned a bastard variety of the language of the latter, which became the *lingua franca* of intercourse, not only between European and native, but occasionally between Europeans of different nationalities. This Indo-Portuguese dialect continued to serve such purposes down to a late period in the last century, and has in some localities survived down nearly to our own day.† The number of people in India claiming to be of Portuguese descent was, in the 17th century, very large. Bernier, about 1660, says :—

“For he (Sultan Shujā', Aurangzeb's brother) much courted all those *Portugal* Fathers, Missionaries, that are in that Province. . . . And they were indeed capable to serve him, it being certain that in the kingdom of *Bengale* there are to be found not less than eight or nine thousand families of *Franguis*, *Portugals*, and these either Natives or Mesticks.” (*Bernier*, E.T. of 1684, p. 27.)

A. Hamilton, whose experience belonged chiefly to the end of the same century, though his book was not published till 1727, states :—

“Along the Sea-coasts the *Portuguese* have left a Vestige of their Language, tho' much corrupted, yet it is the Language that most *Europeans* learn first to qualify them for a general Converse with one another, as well as with the different inhabitants of *India*.” (*Preface*, p. xii.)

Lockyer, who published 16 years before Hamilton, also says :—

“This they (the *Portugueze*) may justly boast, they have established a kind of *Lingua Franca* in all the Sea Ports in *India*, of great use to other *Europeans*, who would find it difficult in many places to be well understood without it.” (*An Account of the Trade in India*, 1711, p. 286.)

The early Lutheran Missionaries in the South, who went out for the S.P.C.K., all seem to have begun by learning Portuguese, and in their diaries speak of preaching occasionally in Portuguese.‡ The foundation of this *lingua franca* was the Portuguese of the beginning of the 16th century ; but it must have soon degenerated, for by the beginning of the last century it had lost nearly all trace of inflexion.§

It may from these remarks be easily understood how a large number of

---

\* Varthema, at the very beginning of the 16th century, shows some acquaintance with Malayālam, and introduces pieces of conversation in that language. Before the end of the 16th century, printing had been introduced at other places besides Goa, and by the beginning of the 17th, several books in Indian languages had been printed at Goa, Cochin, and Ambalakkādu.—(A. B.)

† “At Point de Galle, in 1860, I found it in common use, and also, somewhat later, at Calcutt.”—(A. B.)

‡ See “Notices of Madras and Cuddalore, &c., by the earlier Missionaries.” Longman, 1858, *passim*. See also *Manual*, &c. in BOOK-LIST, *infra* p. xxxix. Dr Carey, writing from Serampore as late as 1800, says that the children of Europeans by native women, whether children of English, French, Dutch, or Danes, were all called Portuguese. *Smith's Life of Carey*, 152.

§ See Note B. at end of Introductory Remarks. “Mr. Beames remarked some time ago that most of the names of places in South India are greatly disfigured in the forms used by Europeans. This is because we have adopted the Portuguese orthography. Only in this way it can be explained how Kolladam has become *Coleroon*, Solamandalam, *Coromandel*, and Tuttukkudi, *Tuticorin*.” (A. B.) Mr. Burnell was so impressed with the excessive corruption of S. Indian names, that he would hardly ever willingly venture any explanation of them, considering the matter all too uncertain.

our Anglo-Indian colloquialisms, even if eventually traceable to native sources (and especially to Mahratti, or Dravidian originals) have come to us through a Portuguese medium, and often bear traces of having passed through that alembic. Not a few of these are familiar all over India, but the number current in the South is larger still. Some other Portuguese words also, though they can hardly be said to be recognized elements in the Anglo-Indian colloquial, have been introduced either into Hindustani generally, or into that shade of it which is in use among natives in habitual contact with Europeans. Of words which are essentially Portuguese, among Anglo-Indian colloquialisms, persistent or obsolete, we may quote *goglet*, *gram*, *plantain*, *muster*, *caste*, *peon*, *padre*, *mistry* or *maistry*, *almyra*, *aya*, *cobra*, *maquito*, *ponnfret*, *cameez*, *palmyra*, still in general use; *picotta*, *rolong*, *pial*, *fogusa*, *margosa*, preserved in the South; *batel*, *brab*, *foras*, *oart*, *vellard* in Bombay; *joss*, *compradore*, *linguist* in the ports of China; and among more or less obsolete terms, *Moor*, for a Mahomedan, still surviving under the modified form *Moorman*, in Madras and Ceylon; *Gentoo*, still partially kept up, I believe, at Madras in application to the Telugu language, *mustees*, *castees*, *bandeja* ('a tray'), *Kittysol* ('an umbrella,' and this survived ten years ago in the Calcutta customs tariff), *cuspadore* ('a spittoon'), and *covid* ('a cubit or ell'). Words of native origin which bear the mark of having come to us through the Portuguese may be illustrated by such as *palanquin*, *mandarin*, *mangelin* (a small weight for pearls, &c.) *monsoon*, *typhoon*, *mango*, *mangosteen*, *jack-fruit*, *batta*, *curry*, *chop*, *congee*, *coir*, *cutch*, *catamaran*, *cassanar*, *nabob*, *acridatut*, *lotel*, *areca*, *benzoin*, *corge*, *copra*.\* A few examples of Hindustani words borrowed from the Portuguese are *chdbi* ('a key'), *bdola* ('a port-manteau'), *bilti* ('a bucket'), *martol* ('a hammer'), *tauliya* ('a towel,' Port. *toalha*), *sihin* ('soup'), *batan* ('plate' from Port. *bacia*), *lildm* and *nildm* ('an auction'), besides a number of terms used by Lascars on board ship.

The Dutch language has not contributed much to our store. The Dutch and the English arrived in the Indies contemporaneously, and though both inherited from the Portuguese, we have not been the heirs of the Dutch to any great extent, except in Ceylon, and even there Portuguese vocables had already occupied the colloquial ground. *Petersilly*, the word in general use in English families for 'parsley,' appears to be Dutch. An example from Ceylon that occurs to memory is *burgher*. The Dutch admitted people of mixed descent to a kind of citizenship, and these were distinguished from the pure natives by this term, which survives. *Burgher* in Bengal means 'a rafter,' properly *birgi*. A word spelt and pronounced in the same way had again a curiously different application in Madras, where it was a corruption of *Tadagar*, the name given to a tribe in the Nilgherry hills;—to say nothing of Scotland, where Burghers and Antiburghers were Northern tribes (*reluti Gog et Magog*!) which have long been condensed into elements of the United Presbyterian Church—!

Southern India has contributed to the Anglo-Indian stock words that are in hourly use also from Calcutta to Peshawur (some of them already noted under another cleavage), e.g. *betel*, *mango*, *jack*, *cheroot*, *mungoose*, *pariah*, *bandicoot*, *toak*, *patcharee*, *chatty*, *catechu*, *tope* ('a grove'), *curry*, *mulligatawny*, *congee*. *Mamooty* (a digging tool) is familiar in certain branches of the

\* The nasal termination given to many Indian words, when adopted into European use, as in *palanquin*, *mandarin*, &c., must be attributed mainly to the Portuguese; but it cannot be entirely due to them. For we find the nasal termination of *Archin*, in Mahomedan writers (see p. 3), and that of *Corkin* before the Portuguese time (see p. 225), whilst the conversion of *Pasei*, in Sumatra, into *Pacem*, as the Portuguese call it, is already indicated in the *Basma* of Marco Polo.



service, owing to its having long had a place in the nomenclature of the Ordnance department. It is Tamil, *manvètti*, 'earth-cutter.' Of some very familiar words the origin remains either dubious, or matter only for conjecture. Examples are *hackery* (which arose apparently in Bombay), *florican*, *topaz*.

As to Hindustani words adopted into the Anglo-Indian colloquial the subject is almost too wide and loose for much remark. The habit of introducing these in English conversation and writing seems to prevail more largely in the Bengal Presidency than in any other, and especially more than in Madras, where the variety of different vernaculars in use has tended to make their acquisition by the English less universal than is in the north that of Hindustani, which is so much easier to learn, and also to make the use in former days of Portuguese, and now of English, by natives in contact with foreigners, and of French about the French settlements, very much more common than it is elsewhere. It is this bad habit of interlarding English with Hindustani phrases which has so often excited the just wrath of high English officials, not accustomed to it from their youth, and which (*e.g.*) drew forth in orders the humorous indignation of Sir Charles Napier.

One peculiarity in this use we may notice, which doubtless exemplifies some obscure linguistic law. Hindustani *verbs* which are thus used are habitually adopted into the quasi-English by converting the imperative into an infinitive. Thus to *bunow*, to *lugow*, to *foozilow*, to *puckarow*, to *dumbcow*, to *sumjow*, and so on, almost *ad libitum*, are formed as we have indicated.\*

It is curious to note that several of our most common adoptions are due to what may be most especially called the Oordoo (*Urdū*) or 'Camp' language, being terms which the hosts of Chinghiz brought from the steppes of North Eastern Asia—*e.g.* "The old *Bukshee* is an awful *bahadur*, but he keeps a first-rate *bobachee*." That is a sentence which might easily have passed without remark at an Anglo-Indian mess-table thirty years ago—perhaps might be heard still. Each of the outlandish terms embraced in it came from the depths of Mongolia in the thirteenth century. *Chick* (in the sense of a cane-blind), *daroga*, *oordoo* itself, are other examples.

With the gradual assumption of administration after the middle of last century, we adopted into partial colloquial use an immense number of terms, very many of them Persian or Arabic, belonging to technicalities of revenue and other departments, and largely borrowed from our Mahomedan predecessors. Malay has contributed some of our most familiar expressions, owing partly to the ceaseless roving among the Eastern coasts of the Portuguese, through whom a part of these reached us, and partly doubtless to the fact that our early dealings and the sites of our early factories lay much more on the shores of the Eastern Archipelago than on those of Continental India. *Paddy*, *godown*, *compound*, *bankshall*, *rattan*, *durian*, *a-muck*, *prow*, and *cadjan*, *junk*, *crease*, are some of these. It is true that several of them may be traced eventually to Indian originals, but it seems not the less certain that we got them through the Malay, just as we got words already indicated through the Portuguese.

We used to have a very few words in French form, such as *boutique* and *mort-de-chien*. But these two are really distortions of Portuguese words.

A few words from China have settled on the Indian shores and been adopted by Anglo-India, but most of them are, I think, names of fruits or

---

\* The first five examples will be found in GLOSS. *Bando*, is imperative of *band-nā*, 'to fabricate'; *lagāo* of *lagā-nā*, 'to lay alongside,' &c.; *sumjhāo*, of *sumjhā-nā*, 'to cause to understand,' &c.



other products which have been imported, such as *loquat*, *leechee*, *chow-chow*, *cumquat*, *ginseng*, &c. and (recently) *jinrickshaw*. For it must be noted that a considerable proportion of words much used in Chinese ports, and often ascribed to a Chinese origin, such as *mandarin*, *junk*, *chop*, *pagoda*, and (as I believe) *typhoon* (though this is a word much debated) are not Chinese at all, but words of Indian languages, or of Malay, which have been precipitated in Chinese waters during the flux and reflux of foreign trade.

Within my own earliest memory Spanish dollars were current in England at a specified value if they bore a stamp from the English mint. And similarly there are certain English words, often obsolete in Europe, which have received in India currency with a special stamp of meaning; whilst in other cases our language has formed in India new compounds applicable to new objects or shades of meaning. To one or other of these classes belong *owery*, *buggy*, *home*, *interloper*, *rogue* (-elephant), *tiffin*, *furlough*, *elk*, *roundel* ('an umbrella,' obsolete), *pish-pash*, *earth-oil*, *hog-deer*, *flying-fox*, *garden-house*, *musk-rat*, *nor-wester*, *iron-wood*, *long-drawers*, *barking-deer*, *custard-apple*, *grass-cutter*, &c.

Other terms again are corruptions, more or less violent, of Oriental words and phrases which have put on an English mask. Such are *maund*, *fool's rivet*, *bairer*, *cat*, *boy*, *belly-band*, *Penang-lawyer*, *buckshaw*, *goddess* (in the Malay region, representing Malay *gādiā*, 'a maiden'), *compound*, *college-pheasant*, *chopper*, *summer-head*,\* *eagle-wood*, *jackass-copal*, *bobbery*, *Upper Roger* (used in a correspondence given by Dalrymple, for *Yuva Raja*, the 'Young King' or Caesar, of Indo-Chinese monarchies), *Isle-o'-Bats* (for *Allahābād* or *Lahore*: as the natives often call it), *hobson-jobson* (see Preface), *St. John's*. The last proper name has at least three applications. There is "St. John's" in *China*, viz. *Sinjūn*, the landing-place of the Parsee immigration in the 19th century; there is another "St. John's" which is a corruption of *Shang-chow*, the name of that island off the southern coast of China whence the pure and ardent spirit of Francis Xavier fled to a better world: there is the group of "St. John's Islands" near Singapore, the chief of which is properly *Pulau-tijang*.

Yet again we have hybrids and corruptions of English fully accepted and adapted as Hindustani by the natives with whom we have to do, such as *ashā*, *port-shrah*, *brandy-pānī*, *apil*, *rasid*, *tumlet* (a tumbler), *gilās* ('glass,' for drinking vessels of sorts), *rail-ghārī*, *lumber-dār*, *jail-khāna*, *bottle-khāna*, *baggy-khāna*, 'et omne quod exit in' *khāna*, including *gymkhāna*, a very modern concoction (q.v.), and many more.

Taking our subject as a whole, however considerable the philological interest attaching to it, there is no disputing the truth of a remark with which Burnell's fragment of intended introduction concludes, and the application of which goes beyond the limit of those words which can be considered to have 'accrued as additions to the English language': "Considering the large intercourse with India, it is noteworthy that the additions which have thus accrued to the English language are, from the intellectual standpoint, of no intrinsic value. Nearly all the borrowed words refer to material facts, or to peculiar customs and stages of society, and, though a few of them furnish allusions to the penny-a-liner, they do not represent new ideas."

It is singular how often, in tracing to their origin words that come within the field of our research, we light upon an absolute dilemma, or bifurcation, viz. of two or more sources of almost equal probability, and in themselves

---

\* This is in the Bombay ordnance nomenclature for a large umbrella. It represents the Port. *sombrello*!

entirely diverse. In such cases it may be that, though the use of the word *originated* from one of the sources, the existence of the other has invigorated that use, and contributed to its eventual diffusion.

An example of this is *boy*, in its application to a native servant. To this application have contributed both the old English use of *boy* (analogous to that of *puer*, *garçon*, *Knabe*) for a camp-servant, or for a slave, and the Hindī-Marāṭhī *bhoi*, the name of a caste which has furnished palanquin and umbrella-bearers to many generations of Europeans in India. The habitual use of the word by the Portuguese, for many years before any English influence had touched the shores of India (e.g. *bóy de sombrero*, *bóy d'aguaa*, *bóy de palanquy*), shows that the earliest source was the Indian one.

*Cooly*, in its application to a carrier of burdens, or performer of inferior labour, is another example. The most probable origin of this is from a *nomen gentile*, that of the *Kolis*, a hill-people of Guzerat and the Western Ghats (compare the origin of *slave*). But the matter is perplexed by other facts which it is difficult to connect with this. Thus, in S. India, there is a Tamil word *kūli*, in common use, signifying 'daily hire or wages,' which H. H. Wilson regards as the true origin of the word which we call *cooly*. Again, both in Oriental and Osmali Turkish, *kol* is a word for a slave, and in the latter also there is *kūleh*, 'a male slave, a bondsman.' *Khol* is, in Tibetan also, a word for a slave or servant.

*Tank*, for a reservoir of water, we are apt to derive without hesitation, from *stagnum*, whence Sp. *estanc*, old Fr. *estang*, old Eng. and Lowland Scotch *stank*, Port. *tanque*, till we find that the word is regarded by the Portuguese themselves as Indian, and that there is excellent testimony to the existence of *tānkā* in Guzerat and Rajputana as an indigenous word, and with a plausible Sanskrit etymology.

*Veranda* has been confidently derived by some etymologists (among others by M. Defréméry, a distinguished scholar) from the Pers. *barāmada*, 'a projection,' a balcony; an etymology which is indeed hardly a possible one, but has been treated by Mr. Beames (who was evidently unacquainted with the facts that do make it hardly possible) with inappropriate derision, he giving as the unquestionable original a Sanskrit word *barāṇḍa*, 'a portico.' On this Burnell has observed that the word does not belong to the older Sanskrit, but is only found in comparatively modern works. Be that as it may, it need not be doubted that the word *veranda*, as used in England and France, was imported from India, i.e. from the usage of Europeans in India; but it is still more certain that either in the same sense, or in one closely allied, the word existed, quite independent of either Sanskrit or Persian, in Portuguese and Spanish, and the manner in which it occurs in the very earliest narrative of the Portuguese adventure to India (*Roteiro do Viagem de Vasco da Gama*, written by one of the expedition of 1497), confirmed by the Hispano-Arabic vocabulary of Pedro de Alcalà, printed in 1505, preclude the possibility of its having been adopted by the Portuguese from intercourse with India.

*Mangrove*, John Crawford tells us, has been adopted from the Malay *manggi-manggi*, applied to trees of the genus *Rhizophora*. But we learn from Oviedo, writing early in the sixteenth century, that the name *mangle* was applied by the natives of the Spanish Main to trees of the same, or a kindred genus, on the coast of S. America, which same *mangle* is undoubtedly the parent of the French *manglier*, and not improbably therefore of the English form *mangrove*.\*

---

\* Mr. Skeat's *Etym. Dict.* does not contain *mangrove*. [It will be found in his *Concise Etymological Dict.* ed. 1901.]

The words *bearer*, *mate*, *cotwal*, partake of this kind of dual or doubtful ancestry, as may be seen by reference to them in the Glossary.

Before concluding, a word should be said as to the orthography used in the Glossary.

My intention has been to give the headings of the articles under the most usual of the popular, or, if you will, vulgar quasi-English spellings, whilst the Oriental words, from which the headings are derived or corrupted, are set forth under precise transliteration, the system of which is given in a following "Nota Bene." When using the words and names in the course of discursive elucidation, I fear I have not been consistent in sticking either always to the popular or always to the scientific spelling, and I can the better understand why a German critic of a book of mine, once upon a time, remarked upon the *etwas schwankende yulische Orthographie*. Indeed it is difficult, it never will for me be possible, in a book for popular use, to adhere to one system in this matter without the assumption of an ill-fitting and repulsive pedantry. Even in regard to Indian proper names, in which I once advocated adhesion, with a small number of exceptions, to scientific precision in transliteration, I feel much more inclined than formerly to sympathise with my friends Sir William Muir and General MacLagan, who have always favoured a large and liberal recognition of popular spelling in such names. And when I see other good and able friends following the erratic Will-o'-the-Wisp into such bogs as the use in English composition of *sepoy* and *jungal*, and *verandah*—nay, I have not only heard of *baggi*, but have recently seen it—instead of the good English words 'sepoy,' and 'jungle,' 'candy,' and 'buggy,' my dread of pedantic usage becomes the greater.\*

For the spelling of *Mahratta*, *Mahratti*, I suppose I must apologize (though something is to be said for it), *Marāthī* having established itself as orthodox.

## NOTE A.—LIST OF GLOSSARIES.

1. Appended to the *Roteiro de Vasco da Gama* (see Book-list, p. xliii.) is a Glossary of 135 Portuguese words with their corresponding word in the *Lingua Malaia*, i.e. in Malayālam.

2. Appended to the *Voyages, &c., du Capitaine de la Boullaye-le-Gouz* (Book-list, 1710), is an *Explication de plusieurs mots de l'Inde dont l'intelligence est nécessaire au Voyageur* (pp. 271).

3. Fryer's *New Account* (Book-list, 1707), has an *Index Explanatorius*, including *Proper Names, Names of Things, and Names of Persons* (12 pages).

4. "*Indian Vocabulary*, to which is added the Forms of Impeachment." (see Book-list, 1788 (pp. 136).

5. "*An Indian Glossary*, consisting of some Thousand Words and Forms commonly used in the East Indies . . . extremely serviceable in assisting Strangers to acquire with Ease and Quickness the Language of that Country." By T. T. Roberts, Lieut., &c., of the 3rd Regt. Native Infantry, E.I. Printed for Murray & Highley, Fleet Street, 1800. 12mo. (not paged).

6. "*A Dictionary of Mohammedan Law*, Bengal Revenue Terms, Shanscrit, Hindoo, and other words used in the East Indies, with full explanations, the leading word used in each article being printed in a new Nustaluk Type," &c. By S. Rousseau. London, 1802. 12mo. (pp. lxiv.-287). Also 2nd ed. 1805.

\* *Baggy* of course is not an Oriental word at all, except as adopted from us by the natives. I call *sepoy*, *jungle*, and *veranda*, good English words; and so I regard them, as good as *alligator*, or *hurricane*, or *cane*, or *Jerusalem artichoke*, or *cheroot*. What would my friends think of spelling these in English books as *alagarto*, and *huracan*, *shuracan*, and *girsuole*, and *shuru!!n*?

7. **Glossary** prepared for the **Fifth Report** (see Book-list, p. xxxiv.), by Sir **Charles Wilkins**. This is dated in the preface "E. I. House, 1813." The copy used is a Parliamentary reprint, dated 1830.

8. The Folio compilation of the **Bengal Regulations**, published in 1828-29, contains in each volume a Glossarial Index, based chiefly upon the Glossary of Sir C. Wilkins.

9. In 1842 a preliminary "**Glossary of Indian Terms**," drawn up at the E. I. House by Prof. H. H. Wilson, 4to, unpublished, with a blank column on each page "for Suggestions and Additions," was circulated in India, intended as a basis for a comprehensive official Glossary. In this one the words are entered in the vulgar spelling, as they occur in the documents.

10. The only important result of the circulation of No. 9. was "**Supplement to the Glossary of Indian Terms, A—J.**" By H. M. Elliot, Esq., Bengal Civil Service. Agra, 1845. 8vo. (pp. 447).

This remarkable work has been revised, re-arranged, and re-edited, with additions from Elliot's notes and other sources, by Mr. **John Beames**, of the Bengal Civil Service, under the title of "**Memoirs on the Folk-Lore and Distribution of the Races of the North-Western Provinces of India**, being an amplified edition of" (the above). 2 vols. 8vo. Trübner, 1869.

11. To "**Morley's Analytical Digest of all the Reported Cases Decided in the Supreme Courts of Judicature in India**," Vol. I., 1850, there is appended a "Glossary of Native Terms used in the Text" (pp. 20).

12. In "**Wanderings of a Pilgrim**" (Book-list, p. xlv.), there is a Glossary of some considerable extent (pp. 10 in double columns).

13. "**The Zillah Dictionary** in the Roman character, explaining the Various Words used in Business in India." By **Charles Philip Brown**, of the Madras Civil Service, &c. Madras, 1852. Imp. 8vo. (pp. 132).

14. "**A Glossary of Judicial and Revenue Terms**, and of Useful Words occurring in Official Documents, relating to the Administration of the Government of British India, from the Arabic, Persian, Hindústání, Sanskrit, Hindí, Bengálí, Uriyá, Maráthí, Guzaráthí, Telugu, Karnáta, Támil, Mayakálam, and other languages. By H. H. Wilson, M.A., F.R.S., Boden Professor, &c." London, 1855. 4to. (pp. 585, besides copious Index).

15. A useful folio Glossary published by Government at Calcutta between 1860 and 1870, has been used by me and is quoted in the present GLOSS. as "Calcutta Glossary." But I have not been able to trace it again so as to give the proper title.

16. **Ceylonese Vocabulary**. See Book-list, p. xxxi.

17. "**Kachahri Technicalities**, or A Glossary of Terms, Rural, Official, and General, in Daily Use in the Courts of Law, and in Illustration of the Tenures, Customs, Arts, and Manufactures of Hindustan." By **Patrick Carnegy**, Commissioner of Rai Bareli, Oudh. 8vo. 2nd ed. Allahabad, 1877 (pp. 361).

18. "**A Glossary of Indian Terms**, containing many of the most important and Useful Indian Words Designed for the Use of Officers of Revenue and Judicial Practitioners and Students." Madras, 1877. 8vo. (pp. 255).

19. "**A Glossary of Reference on Subjects connected with the Far East**" (China and Japan). By H. A. Giles. Hong-Kong, 1878, 8vo. (pp. 182).

20. "**Glossary of Vernacular Terms** used in Official Correspondence in the Province of **Assam**." Shillong, 1879. (Pamphlet).

21. "**Anglo-Indian Dictionary**. A Glossary of such Indian Terms used in English, and such English or other non-Indian terms as have obtained special meanings in India." By **George Clifford Whitworth**, Bombay Civil Service. London, 8vo, 1885 (pp. xv.—350).

Also the following minor Glossaries contained in Books of Travel or History :—

22. In "**Cambridge's Account of the War in India**," 1761 (Book-list, p. xxx.); 23. In "**Grose's Voyage**," 1772 (Book-list, p. xxxv.); 24. In **Carraccioli's "Life of Clive"** (Book-list, p. xxx.); 25. In "**Bp. Heber's Narrative**" (Book-list, p. xxxvi.); 26. In **Herklot's "Qanoon-e-Islam"** (Book-list, p. xxxv.); [27. In "**Verelst's View of Bengal**," 1772; 28. "**The Malayan Words in English**," by C. P. G. Scott, reprinted from the Journal of the American Oriental Society: New Haven, 1897; 29. "**Manual of the Administration of the Madras Presidency**," Vol. III. Glossary, Madras, 1893. The name of the author of this, the most valuable book of the kind recently published in India, does not appear upon the title-page. It is believed to be the work of C. D. Maclean; 30. A useful Glossary of Malayalam words will be found in **Logan, "Manual of Malabar."**]

## NOTE B.—THE INDO-PORTUGUESE PATOIS

(BY A. C. BURNELL.)

The phonetic changes of Indo-Portuguese are few. *F* is substituted for *p*; but the accent varies according to the race of the speaker.\* The vocabulary uses, as regards the introduction of native Indian terms, from the same source.

Grammatically, this dialect is very singular :

1. All traces of genders are lost—e.g. *o* ~~and~~ *son* *pore* (Mat. i. 21); *sua nome* (Id. i. 23); *sua filha* (Id. i. 25); *sua filha* (Id. ii. 15); *sua filha* (Acts, ix. 8); *o dias* (Id. ii. 1); *o* ~~and~~ *son* (Id. ii. 2); *huma* ~~and~~ *co* (Id. ii. 18).

2. In the plural, *s* is rarely added; generally, the plural is the same as the singular.

3. The genitive is expressed by *de*, which is not combined with the article—e.g. *o nome de o tempo* (Mat. ii. 16); *o nome de o nome* (Id. ii. 19).

4. The definite article is unchanged in the plural—e.g. *o dias* (Acts, ix. 8).

5. The pronouns still preserve some inflexions: *Eu, mi; nos, nassotros; minha, nossos, &c.; tu, ti, vassotros; tua, vassos; Elle, ella, ellotros, elles, sua, suas, lo, la.*

6. The verb substantive is (present) *tem*, (past) *tinha*, and (subjunctive) *seja*.

7. Verbs are conjugated by adding, for the present, *te* to the only form, viz., the infinitive, which loses its final *r*. Thus, *te falla; te faze; te ri*. The past is formed by adding *ja*—e.g. *ja falla; ja olha*. The future is formed by adding *ser*. To express the infinitive, *per* is added to the Portuguese infinitive deprived of its *r*.

\* Unfortunately, the translators of the Indo-Portuguese New Testament have, as a rule, preserved the Portuguese orthography.

## NOTA BENE

### IN THE USE OF THE GLOSSARY

(A.) The dates attached to quotations are not always quite consistent. In beginning the compilation, the dates given were those of the *publication* quoted; but as the date of the *composition*, or of the use of the word in question, is often much earlier than the date of the book or the edition in which it appears, the system was changed, and, where possible, the date given is that of the actual use of the word. But obvious doubts may sometimes rise on this point.

The dates of *publication* of the works quoted will be found, if required, from the Book List, following this *Nota bene*.

---

(B.) The system of transliteration used is substantially the same as that modification of Sir William Jones's which is used in Shakespear's *Hindustani Dictionary*. But—

The first of the three Sanskrit sibilants is expressed by (*ś*), and, as in Wilson's Glossary, no distinction is marked between the Indian aspirated *k*, *g*, and the Arabic gutturals *kh*, *gh*. Also, in words transliterated from Arabic, the sixteenth letter of the Arabic alphabet is expressed by (*ṭ*). This is the same type that is used for the cerebral Indian (*ṭ*). Though it can hardly give rise to any confusion, it would have been better to mark them by distinct types. The fact is, that it was wished at first to make as few demands as possible for distinct types, and, having begun so, change could not be made.

The fourth letter of the Arabic alphabet is in several cases represented by (*th*) when Arabic use is in question. In Hindustani it is pronounced as (*s*).

Also, in some of Mr. Burnell's transliterations from S. Indian languages, he has used (*ṛ*) for the peculiar Tamil hard (*ṛ*), elsewhere (*r*), and (*γ*) for the Tamil and Malayālam (*k*) when preceded and followed by a vowel.

## LIST OF FULLER TITLES OF BOOKS QUOTED IN THE GLOSSARY

- Abdallatif.** Relation de l'Egypte. See De Sacy, Silvestre.
- Abel-Rémusat.** Nouveaux Mélanges Asiatiques. 2 vols. 8vo. Paris, 1829.
- Abreu, A. de.** Desc. de Malaca, from the *Parasau Portuguez*.
- Abulghari.** H. des Mogols et des Tatares, par Aboul Ghazi, with French transl. by Baron Desmaisons. 2 vols. 8vo. St. Petersburg, 1871.
- Academy, The.** A Weekly Review, &c. Lond.-m.
- Acosta, Christ.** Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1578.
- E. Hist. Rerum a Soc. Jesu in Oriente gestarum. Paris, 1572.
- Joseph de. Natural and Moral History of the Indies, E.T. of Edward Grimstone, 1604. Edited for HAK. SOC. by C. Markham. 2 vols. 1880.
- Adams, Francis.** Names of all Minerals, Plants, and Animals described by the Greek authors, &c. (Being a Suppl. to Dunbar's Greek Lexicon.)
- Adrian.** Claudii Aeliani, De Natura Animalium, Libri XVII.
- Āin-Āin-Akbari.** The, by Abul Fazl 'Alami, tr. from the orig. Persian by H. Blochmann, M.A. Calcutta, 1873. Vol. i.; [vols. ii. and iii. translated by Col. H. S. Jarrett, Calcutta, 1891-94]. The MS. of the remainder disappeared at Mr. Blochmann's lamented death in 1876, a deplorable loss to Oriental literature.
- (Orig.). The same. Edited in the original Persian by H. Blochmann, M.A. 2 vols. 4to. Calcutta, 1872. Both these were printed by the Asiatic Society of Bengal.
- Albion, C. U.** Collection of Treaties, Engagements, and Sunnuds relating to India and Neighbouring Countries, 8 vols. 8vo. Revised ed., Calcutta, 1876-78.
- Alb-al-Hind.** See Merveilles.
- Alberici.** Chronology of Ancient Nations E.T. by Dr. C. E. Sachau (Or. Transl. Fund). 4to. 1879.
- Alcalá, Fray Pedro de.** Vocabulista Arauigo en letra Castellana. Salamanca, 1505.
- Ali Baba, Sir.** Twenty-one Days in India, being the Tour of (by G. Aberigh Mackay). London, 1880.
- [**Ali, Mrs Meer Hassan,** Observations on the Mussulmans of India. 2 vols. London, 1832.
- [**Allardyce, A.** The City of Sunshine. Edinburgh. 3 vols. 1877.
- [**Allen, B. C.** Monograph on the Silk Cloths of Assam. Shillong, 1890.]
- Amarl.** I Diplomi Arabi del R. Archivio Fiorentino. 4to. Firenze, 1863.
- Anderson, Philip, A.M.** The English in Western India, &c. 2nd ed. Revised. 1856.
- Andriess, G.** Beschrijving der Reyzen. 4to. Amsterdam, 1670.
- Angria Tulagee.** Authentic and Faithful History of that Arch-Pirate. London, 1756.
- Annaes Maritimos.** 4 vols. 8vo. Lisbon, 1840-44.
- Anquetil du Perron.** Le Zendavesta. 3 vols. Discours Preliminaire, &c. (in first vol.). 1771.
- Aragon, Chronicle of King James of.** E.T. by the late John Forster, M.P. 2 vols. imp. 8vo. [London, 1883.]
- Arbuthnot, Sir A.** Memoir of Sir T. Munro, prefixed to ed. of his Minutes. 2 vols. 1881.
- Arch. Port. Or.** Archivo Portuguez Oriental. A valuable and interesting collection published at Nova Goa, 1857 *scqq.*
- Archivio Storico Italiano.**  
The quotations are from two articles in the *Appendice* to the early volumes, viz.:
- (1) Relazione di Leonardo da Ca' Mamer sopra il Commercio dei Portoghesi nell' India (1506). App. Tom. II. 1845.
  - (2) Lettere di Giov. da Empoli, e la Vita di Eneo, scritta da suo zio (1530). App. Tom. III. 1846.



- Arnold, Edwin.** *The Light of Asia* (as told in Verse by an Indian Buddhist). 1879.
- Assemani, Joseph Simonius, Syrus Maronita.** *Bibliotheca Orientalis Clementino-Vaticana*. 3 vols. in 4, folio. Romae, 1719-1728.
- Ayeen Akbery.** By this spelling are distinguished quotations from the tr. of Francis Gladwin, first published at Calcutta in 1783. Most of the quotations are from the London edition, 2 vols. 4to. 1800.
- Baber.** *Memoirs of Zehir-ed-din Muhammed Baber, Emperor of Hindustan*. . . . Translated partly by the late John Leyden, Esq., M.D., partly by William Erskine, Esq., &c. London and Edinb., 4to. 1826.
- Baboo** and other Tales, descriptive of Society in India. Smith & Elder. London, 1834. (By Augustus Prinsep, B.C.S., a brother of James and H. Thoby Prinsep.)
- Bacon, T.** *First Impressions of Hindustan*. 2 vols. 1837.
- Baden Powell.** *Punjab Handbook*, vol. ii. *Manufactures and Arts*. Lahore, 1872.
- Bailey, Nathan.** *Diction. Britannicum*, or a more Compleat Universal Etymol. English Dict. &c. The whole Revis'd and Improv'd by N. B., Φιλόλογος. Folio. 1730.
- Baillie, N. B. E.** *Digest of Moohummudan Law applied by British Courts in India*. 2 vols. 1865-69.
- Baker, Mem. of Gen. Sir W. E., R.E., K.C.B.** Privately printed. 1882.
- Balbi, Gasparo.** *Viaggio dell' Indie Orientali*. 12mo. Venetia, 1590.
- Baldaeus, P.** Of this writer Burnell used the Dutch ed., *Naauwkeurige Beschryvinge van Malabar en Choromandel*, folio, 1672, and — *Ceylon*, folio, 1672. I have used the German ed., containing in one volume seriatim, *Wahrhaftige Ausführliche Beschreibung der berühmten Ost-Indischen Küsten Malabar und Coromandel, als auch der Insel Zeylon* . . . benebst einer . . . Entdeckung der Abgötterey der Ost-Indischen Heyden. . . . Folio. Amsterdam, 1672.
- Baldelli-Boni.** *Storia del Milione*. 2 vols. Firenze, 1827.
- Baldwin, Capt. J. H.** *Large and Small Game of Bengal and the N.W. Provinces of India*. 1876.
- Balfour, Dr. E.** *Cyclopaedia of India*. [3rd ed. London, 1885.]
- [**Ball, J. D.** *Things Chinese*, being Notes on various Subjects connected with China. 3rd ed. London, 1900.
- Ball, V.** *Jungle Life in India, or the Journeys and Journals of an Indian Geologist*. London, 1880.]
- Banarus,** *Narrative of Insurrection at, in 1781*. 4to. Calcutta, 1782. Reprinted at Roorkee, 1853.
- Bányan Tree, The.** A Poem. P. private circulation. Calcutta, (The author was Lt.-Col. R. 9th Lancers, who fell before June 19, 1857.)
- Barbaro, Iosafa.** *Viaggio alla T In Ramusio*, tom. ii. Also W. Thomas, Clerk of Council Edward VI., embraced in T Tana and Persia, HAK. SOC., 1 N.B.—It is impossible to from Lord Stanley of Alderface whether this was a reprinted from an unpublished B
- Barbier de Méynard, Dictionnaire Hist. et Littér. de la Perse, trait . . . de Yaqout.** Par C. Large 8vo. Paris, 1861.
- Barbosa.** A Description of the E. Africa and Malabar in the of the 16th century. By Dubosa. Transl. &c., by Hon. Stanley. HAK. SOC., 1866.
- **Lisbon Ed.** *Livro de Barbosa. Being No. VII. in de Noticias para a Historia e C &c.* Publ. pela Academia Sciencias, tomo ii. Lisboa, 18
- Also in tom. ii. of *Ramusio*
- Barretto.** *Relation de la Prov Malabar*. Fr. tr. 8vo. Paris Originally pub. in Italian. Ro
- Barros, João de.** *Decadas de A feitos que os Portuguezes fiz Conquista e Descobrimento das Mares do Oriente*. Most of the quotations are taken the edition in 12mo., Lisbon issued along with Couto in 24 v The first Decad was originally in 1552, the 2nd in 1553, the 3rd the 4th as completed by La 1613 (Barbosa-Machado, *Bibl. pp. 606-607*, as corrected by F *Bibliogr. Hist. Port.* p. 169). In some of Burnell's quotations uses the 2nd ed. of *Decs.* i (1628), and the 1st ed. of *Dec. i* In these there is apparently no into chapters, and I have transferred the references to the edition from which all my own quotations made, whenever I could identify passages, having myself no access to the older editions.
- Barth, A.** *Les Religions de l'Inde* 1879. Also English translation by Wood. Trübner's Or. Series.
- Bastian, Adolf, Dr.** *Die Völker utschen Asien, Studien und Reisen* Leipzig, 1866—Jena, 1871.
- Beale, Rev. Samuel.** *Travels of I and Sung-yun, Buddhist Pilgr China to India*. Sm. 8vo. 18
- Beames, John.** *Comparative Grammar the Modern Aryan Languages &c.* 3 vols. 8vo. 1872-79.
- See also in *List of Glossaries*



- Beaton, Lt.-Col. A.** View of the Origin and Conduct of the War with Tippoo Sultaun. 4to. London, 1800.
- Belcher, Capt. Sir E.** Narrative of the Voyage of H.M.S. Samarang, during the years 1843-46, employed surveying the Islands of the Eastern Archipelago. 2 vols. London, 1846.]
- Bellow, H. W.** Journal of a Political Mission to Afghanistan in 1857 under Major Lumsden. 8vo. 1862.
- The Races of Afghanistan, being A Brief Account of the Principal Nations inhabiting that Country. Calcutta and London, 1880.]
- Belon, Pierre, du Mans.** Les Observations de Pline sur les Singularités et Choses memorables, trouuées en Grece, Asie, Indre, Egypte, Arabie, &c. Sm. 4to. Paris, 1554.
- Bengal, Descriptive Ethnology of,** by Col. E. T. Dalton. Folio. Calcutta, 1872.
- Bengal Annual, or Literary Keepsake,** 1831-32.
- Bengal Obituary.** Calcutta, 1848. This was I believe an extended edition of De Buzario's 'Complete Monumental Register.' Calcutta, 1815. But I have not been able to recover trace of the book.
- Benson, Girulamo.** The Travels of, (1542-56), orig. Venice, 1572. Tr. and ed. by Admiral W. H. Smyth, Hak. Soc. 1857.
- Berncastle, J.** Voyage to China, including a Visit to the Bombay Presidency. 2 vols. London, 1850.]
- Beschi, Padre.** See Georoo Paramarttan.
- Beveridge, H.** The District of Bakarganj, its History and Statistics. London, 1876.]
- Bhotan and the History of the Doocar War.** By Surgeon Rennie, M.D. 1866.
- Bri's Guzerat.** The Political and Statistical History of Guzerat, transl. from the Persian of Ali Mohammed Khan. Or. Tr. Fund. 8vo. 1835.
- Brill, Isabella (now Mrs. Bishop).** The Golden Chersonese, and the Way Thither. 1853.
- Brill's Japan.** Unbeaten Tracks in J. by Isabella B. 2 vols. 1880.
- Brissot (Sir) George, C.S.I., M.D.** The Industrial Arts of India. 1880.
- [— Report on The Old Records of the India Office, with Supplementary Note and Appendices. Second Reprint. London, 1891.
- [— and Foster, W. The First Letter Book of the East India Company, 1600-19. London, 1893.]
- Becher, Lt.-Col. V.** Memoir of the British Army in India in 1817-19. 2 vols. London, 1821.
- Benson, W. T.** The Fauna of British India: Mammalia. London, 1888-91.
- Benzl, Ferd.** Vocabular einzelner Ausdrücke und Redensarten, welche dem Spanischen der Philippinischen Inseln eigenthümlich sind. Druck von Dr. Karl Pickert in Leitmeritz. 1882.
- Bluteau, Padre D. Raphael.** Vocabulario Portuguez Latino, Aulico, Anatomico, Architectonico, (and so on to Zoologico) . . . Lisboa, 1712-21. 8 vols. folio, with 2 vols. of Supplemento, 1727-28.
- Bocarro.** Decáda 13 da Historia da India, composta por Antonio B. (Published by the Royal Academy of Lisbon). 1876.
- Bocarro.** Detailed Report (Portuguese) upon the Portuguese Forts and Settlements in India, MS. transcript in India Office. Geog. Dept. from B.M. Sloane MSS. No. 197, fol. 172 seqq. Date 1644.
- Bocharti Hierozoicon.** In vol. i. of Opera Omnia, 3 vols. folio. Lugd. Bat. 1712.
- Bock, Carl.** Temples and Elephants. 1884.
- Bogle.** See Markham's Tibet.
- Boileau, A. H. E. (Bengal Engineers).** Tour through the Western States of Rajwara in 1835. 4to. Calcutta, 1837.
- Boldensele, Gulielmus de.** Itinerarium in the Thesaurus of Canisius, 1604. v. pt. ii. p. 95, also in ed. of same by Basnage, 1725, iv. 337; and by C. L. Grotefend in Zeitschrift des Histor. Vereins für Nieder Sachsen, Jahrgang 1852. Hannover, 1855.
- Bole Pongis, by H. M. Parker.** 2 vols. 8vo. 1851.
- Bombay.** A Description of the Port and Island of, and Hist. Account of the Transactions between the English and Portuguese concerning it, from the year 1661 to the present time. 12mo. Printed in the year 1724.
- [**Bond, E. A.** Speeches of the Manager and Counsel in the Trial of Warren Hastings. 4 vols. London, 1859-61.]
- Bongarsii, Gesta Dei der Francos.** Folio. Hanoviae, 1611.
- Bontius, Jacobi B.** Hist. Natural et Medic. Indiae Orientalis Libri Sex. Printed with Piso, q.v.
- [**Bose, S. C.** The Hindoos as they are: A Description of the Manners, Customs, and Inner Life of Hindoo Society in Bengal. Calcutta, 1881.
- Bosquejo das Possessões, &c.** See p. 809b.
- [**Boswell, J. A. C.** Manual of the Nellore District. Madras, 1887.]
- Botelho, Simão.** Tombo do Estado da India. 1554. Forming a part of the Subsídios, q.v.
- Bourchier, Col. (Sir George).** Eight Months' Campaign against the Bengal Sepoy Army. 8vo. London, 1858.
- Bowring, Sir John.** The Kingdom and People of Siam. 2 vols. 8vo. 1857.
- Boyd, Hugh.** The Indian Observer, with Life, Letters, &c. By L. D. Campbell. London, 1798.
- Briggs, H.** Cities of Gujarashtra; their Topography and History Illustrated. 4to. Bombay, 1849.

- Brigg's Firishta.** H. of the Rise of the Mahomedan Power in India. Translated from the Orig. Persian of Mahomed Kasim Firishta. By John Briggs, Lieut-Col. Madras Army. 4 vols. 8vo. 1829.
- [**Brinckman, A.** The Rifle in Cashmere: A Narrative of Shooting Expeditions. London, 1862.]
- Brooks, T.** Weights, Measures, Exchanges, &c., in East India. Small 4to. 1752.
- Broome, Capt. Arthur.** Hist. of the Rise and Progress of the **Bengal Army**. 8vo. 1850. Only vol. i. published.
- Broughton, T. D.** Letters written in a Mahratta Camp during the year 1809. 4to. 1813. [New ed. London, 1892.]
- Bruce's Annals.** Annals of the Honourable E. India Company. (1600-1707-8.) By John Bruce, Esq., M.P., F.R.S. 3 vols. 4to. 1810.
- Brugsch Bey (Dr. Henry).** Hist. of Egypt under the Pharaohs from the Monuments. E.T. 2nd ed. 2 vols. 1881.
- Buchanan, Claudius, D.D.** **Christian Researches** in Asia. 11th ed. 1819. Originally pubd. 1811.
- Buchanan Hamilton, Fr.** The Fishes of the Ganges River and its Branches. Oblong folio. Edinburgh, 1822.
- [——— Also *see* **Eastern India**.]
- [**Buchanan, Dr. Francis** (afterwards Hamilton). A Journey . . . through . . . Mysore, Canara and Malabar . . . &c. 3 vols. 4to. 1807.]
- Burckhardt, J. L.** See p. 315a.
- Burke, The Writings and Correspondence** of the Rt. Hon. Edmund. 8 vols. 8vo. London, 1852.
- Burman, The:** His Life and Notions. By Shway Yoe. 2 vols. 1882.
- Burnes, Alexander.** Travels into Bokhara. 3 vols. 2nd ed. 1835.
- [**Burnes, J.** A Visit to the Court of Scinde. London, 1831.]
- Burnouf, Eugène.** Introduction à l'Histoire du **Bouddhisme Indien**. (Vol. i. alone published.) 4to. 1844.
- Burton, Capt. R. F.** **Pilgrimage** to El Medina and Mecca. 3 vols. 1855-56.
- [——— Memorial Edition. 2 vols. London, 1893.]
- **Scinde, or the Unhappy Valley.** 2 vols. 1851.
- **Sind Revisited.** 2 vols. 1877.
- **Camoens.** *Os Lusíadas*, Englished by R. F. Burton. 2 vols. 1880. And 2 vols. of Life and Commentary, 1881.
- **Goa and the Blue Mountains.** 1851.
- [——— The Book of the Thousand Nights and a Night, translated from the Arabic by Capt. Sir R. F. Burton, edited by L. C. Smithers. 12 vols. London, 1894.]
- Busbequii, A. Gislenii.** Omnia quae extant. Amstelod. Elzevir. 1660.
- [**Busteed, H. E.** *Echoes of Old Calcutta*. 3rd ed. Calcutta, 1857.]
- [**Buyers, Rev. W.** *Recollections of Northern India*. London, 1848.]
- Cadamosto, Luiz de.** **Navegação Primeira.** In Collecção de Noticias of the Academia Real das Sciencias. Tomo II. Lisboa, 1812.
- Caldwell, Rev. Dr.** (afterwards Bishop). **A Comparative Grammar of the Dravidian or South Indian Family of Languages.** 2nd ed. Revd. and Enlarged, 1875.
- Caldwell, Right Rev. Bishop.** **Pol. and Gen. History of the District of Tinnevely.** Madras, 1881.
- , Dr. R. (now Bishop). **Lectures on Tinnevely Missions.** 12mo. London, 1857.
- Ca' Masser.** *Relazione di Lionardo in Archivio Storico Italiano*, q. v.
- Cambridge, R. Owen.** **An Account of the War in India** between the English and French, on the Coast of Coromandel (1750-1760). 4to. 1761.
- Cameron, J.** **Our Tropical Possessions in Malayan India.** 1865.
- Camões, Luiz de.** **Os Lusíadas.** Folio ed. of 1720, and Paris ed., 8vo., of 1847 are those used.
- [**Campbell, Maj.-Gen. John.** **A Personal Narrative of Thirteen Years' Service among the Wild Tribes of Khondistan.** London, 1864.]
- [**Campbell, Col. W.** **The Old Forest Ranger.** London, 1853.]
- Capmany, Ant.** **Memorias Hist. sobre la Marina, Comercio, y Artes de Barcelona.** 4 vols. 4to. Madrid, 1779.
- Cardim, T.** **Relation de la Province du Japon, du Malabar, &c.** (trad. du Portug.). Tournay, 1645.
- [**Carey, W. H.** **The Good Old Days of Honble. John Company.** 2 vols. Simla, 1882.]
- Carletti, Francesco.** **Ragionamenti di—Fiorentino, sopra le cose da lui vedute ne' suoi Viaggi, &c.** (1594-1606). First published in Firenze, 1701. 2 vols. in 12mo.
- Carnegy, Patrick.** See *List of Glossaries*.
- Carpini, Joannes de Plano.** **Hist. Mongalorum**, ed. by D'Avezac, in *Recueil de Voyages et de Mémoires de la Soc. de Géographie*, tom. iv. 1837.
- Carraccioli, C.** **Life of Lord Clive.** 4 vols. 8vo. No date (c. 1785).  
It is not certain who wrote this ignoble book, but the author must have been in India.
- Castanheda, Fernão Lopez de.** **Historia do descobrimento e conquista da India.** The original edition appeared at Coimbra, 1551-1561 (in 8 vols. 4to and folio), and was reprinted at Lisbon in

185 (4 vols. sm. 4to). This last ed.  
used in quotations of the Port. text.

Castanheira was the first writer on Indian affairs (*Bartholomaeus Machado, Bibl. Ind. n. p. 30*. See also *Figueres, Breveographia Hist. Port.*, pp. 165-167).

He went to Goa in 1528, and died in  
Portugal in 1539.

**Catagoda.** The First Booke of the History of the Discoverie and Conquest of the East India. . . . Translated into English by N. Lutichfield, Gentleman. 4th. London. 1582.

The translator has often altered the spelling of the Indian words, and his version is very loose, comparing it with the printed text of the Port. in the ed. of 1851. It is possible, however, that Latchford had the first ed. of the first book (1551) before him, whereas the ed. of 1853 is a reprint of 1554. (A.B.).

**Cathay and the Way Thither.** By H. YALF. HAK. SOC. 8vo. 2 vols. (Continued on paged.) 1866.

Cattee. F. F. A History of the Mogul  
 Empire in India. London, 1826.]

**Cavanagh. Lt. Gen. Sir Orfeur. Reminiscences of an Indian Official. 8vo. 1884.**

**Crylonese Vocabulary.** List of Native Words commonly occurring in Official Correspondence and other Documents. Issued by order of the Government. London, June 1869.

**Chamberlain** R. H. Things Japanese, being Notes on Various Subjects connected with Japan. 3rd ed. London, 1892.

**Chardin** Voyage en Perse. Several editions, e.g. Amsterdam, 4 vols. 1711. Paris, Langlès, 10 vols. 8vo. 1811.

## Charlock's History of Marine Architecture.

**Charter of the East India Company**  
(London: Printed by W. Baskett, 1701. Office without date).

**Chandoir.** Par G. Stan. Aperçu sur les Mon-  
tagnes de la Sibirie. St. Pétersbourg,  
1845.

**Charters N. A.** *A Manual of Medical Juris-*  
*prudence for India.* Calcutta, 1870.]

**Children. B. A Dictionary of the Pali**  
Lancaster. 1875.

**The Ceylon Gazetteer.** (Cey-  
lon.)

**Chow Chow** being Selections from a Journal  
written in India, &c., by Viscountess Falk-  
land. 1857.

**Casa de Leon. Travels of Pedro. Ed. by**  
**Maximilian. HAK. SOC. 1864.**

**Carte** H. W., R.E. Translation of  
**Sikandar Nāma** of Nizāmi. Lon-

**Cargo** *Memoire de l'Ambassade Espagnole*, commande, in 1403-1406 (original Spanish, with Russian version by [?]). St. Petersburg, 1881.

— *Ex. say of Ruy Gonzalez de, to the Court of Timour. E.T. by C. Markham. HAR. Soc. 1859.*

**Cleghorn, Dr. Hugh.** *Forests and Gardens*  
of S. India. 8vo. 1861.

**Coast of Coromandel: Regulations for the  
Hon. Comp.'s Black Troops on the.  
1787.**

**Cobarruvias, Tesoro de la Lengua Castellana  
o Española, compuesto por el Licenciado  
Don Sebastian de. Folio. Madrid, 1611.**

**Cocks, Richard.** Diary of ———, Cape-Merchant in the English Factory at Japan (first published from the original MS. in the B. M. and Admiralty). Edited by Edward Maunde Thompson, 2 vols. HAK. SOC. 1883.

**Cogan. See Pinto.**

**Colebrooke**, Life of, forming the first vol. of the collection of his *Essays*, by his son, Sir E. Colebrooke. 1873.

**Collet, S.** The Brahma Year-Book. Brief Records of Work and Life in the Theistic Churches of India. London, 1876 *seq.*

**Collingwood, C. Rambles of a Naturalist  
on Shores and Waters of the China Sea.  
8vo. 1868.**

**Colomb, Capt. R.N. Slave-catching in the Indian Ocean. 8vo. 1873.**

**Colonial Papers.** See **Sainsbury.**

**Competition-wallah, Letters of a (by G. O. Trevelyan). 1864.**

**Complete Hist. of the War in India (Tract).**  
1761.

**Conti, Nicolo.** See **Poggius** ; also see **India in the XVth Century.**

[Cooper, T. T. The Mishmee Hills, an Account of a Journey made in an Attempt to penetrate Thibet from Assam, to open out new Routes for Commerce. London, 1873.]

**Cordiner, Rev. J. A.** Description of Ceylon, &c. 2 vols. 4to. 1807.

**Cornwallis, Correspondence of Charles, First Marquis.** Edited by C. Ross. 3 vols. 1859.

**Correa, Gaspar, Lendas da India** por. This most valuable, interesting, and detailed chronicle of Portuguese India was not published till in our own day it was issued by the Royal Academy of Lisbon—4 vols. in 7, in 4to, 1858-1864. The author went to India apparently with Jorge de Mello in 1512, and at an early date began to make notes for his history. The latest year that he mentions as having in it written a part of his history is 1561. The date of his death is not known.

Most of the quotations from Correa, begun by Burnell and continued by me, are from this work published in Lisbon. Some are, however, taken from "**The Three Voyages of Vasco da Gama and his Viceroyalty, from the Lendas da India of Gaspar Correa,**" by the Hon. E. J. Stanley (now Lord Stanley of Alderley). HAK. SOC. 1869.

**Coryat, T. Crudities.** Reprinted from  
the ed. of 1611. 3 vols. 8vo. 1776.

**Couto, Diogo de.** The edition of the *Decadas da Asia* quoted habitually is that of 1778 (see **Barros**). The 4th Decade (Couto's first) was published first in 1602, fol.; the 5th, 1612; the 6th, 1614; the 7th, 1616; the 8th, 1673; 5 books of the 12th, Paris, 1645. The 9th was first published in an edition issued in 1736; and 120 pp. of the 10th (when, is not clear). But the whole of the 10th, in ten books, is included in the publication of 1778. The 11th was lost, and a substitute by the editor is given in the ed. of 1778. Couto died 10th Dec. 1616.

—— **Dialogo do Soldado Pratico** (written in 1611, printed at Lisbon under the title *Observações, &c.*, 1790).

**Cowley, Abraham.** His *Six Books of Plants*. In Works, folio ed. of 1700.

**Crawfurd, John.** **Descriptive Dict.** of the Indian Islands and adjacent countries. 8vo. 1856.

—— **Malay Dictionary**, A Grammar and Dict. of the Malay Language. Vol. i. Dissertation and Grammar. Vol. ii. Dictionary. London, 1852.

—— *Journal of an Embassy to Siam and Cochin China*. 2nd ed. 2 vols. 1838. (First ed. 4to, 1828.)

—— *Journal of an Embassy to the Court of Ava in 1827*. 4to. 1829.

[**Crooke, W.** *The Popular Religion and Folk-lore of Northern India*. 1st ed. 1 vol. Allahabad, 1893; 2nd ed. 2 vols. London, 1896.

[—— *The Tribes and Castes of the North-Western Provinces and Oudh*, 4 vols. Calcutta, 1896.]

**Cunningham, Capt. Joseph Davy, B.E.** *History of the Sikhs, from the Rise of the Nation to the Battles of the Sutlej*. 8vo. 2nd ed. 1853. (1st ed. 1849.)

**Cunningham, Major Alex., B.E.** **Ladak**, Physical, Statistical, and Historical. 8vo. 1854.

**Cunningham, M.-Gen., R.E., C.S.I.** (the same). *Reports of the Archaeological Survey of India*. Vol. i., Simla, 1871. Vol. xix., Calcutta, 1885.

**Cyclades, The.** By J. Theodore **Bent**. 8vo. 1885.

**Dabistan, The**; or, School of Manners. Transl. from the Persian by David Shea and Anthony Troyer. (Or. Tr. Fund.) 3 vols. Paris, 1843.

**D'Acunha, Dr. Gerson.** Contributions to the Hist. of Indo-Portuguese Numismatics. 4 fascic. Bombay, 1880 *seqq.*

**Da Gama.** See **Roteiro** and **Correa**.

**D'Albuquerque, Afonso.** *Commentarios*. Folio. Lisboa, 1557.

—— *Commentaries*, transl. and edited by Walter de Grey **Birch**. HAK. SOC. 4 vols. 1875-1884.

**Dalrymple, A.** *The Oriental Repertory* (originally published in numbers, 1791-97), then at the expense of the E.I. Co. 2 vols. 4to. 1808.

**Damiani a Göes**, *Diensis Oppugnatio*. Ed. 1602.

—— *De Bello Cambaico*.

—— *Chronica*.

**Dampier's Voyages.** (Collection including sundry others). 4 vols. 8vo. London, 1729.

[**Danvers, F. C.**, and **Foster W.** *Letters received by the E.I. Co. from its Servants in the East*. 4 vols. London, 1896-1900.]

**D'Anville.** *Eclaircissemens sur la Carte de l'Inde*. 4to. Paris, 1753.

**Darmesteter, James.** *Ormazd et Ahriman*. 1877.

—— *The Zendavesta*. (Sacred Books of the East, vol. iv.) 1880.

**Davidson, Col. C. J.** (Bengal Engineers). *Diary of Travels and Adventures in Upper India*. 2 vols. 8vo. 1843.

**Davies, T. Lewis O., M.A.** *A Supplemental English Glossary*. 8vo. 1881.

**Davis, Voyages and Works of John.** Ed. by A. H. Markham. HAK. SOC. 1880.

[**Davy, J.** *An Account of the Interior of Ceylon*. London, 1821.]

**Dawk Bungalow, The**; or, Is his appointment pukka? (By G. O. Trevelyan). In *Fraser's Mag.*, 1866, vol. lxiii. pp. 215-231 and pp. 382-391.

**Day, Dr. Francis.** *The Fishes of India*. 2 vols. 4to. 1876-1878.

**De Bry, J. F. and J.** "*Indien Orientalis*." 10 parts, 1599-1614.

The quotations from this are chiefly such as were derived through it by Mr. Burnell from Linschoten, before he had a copy of the latter. He notes from the *Biog. Univ.* that Linschoten's text is altered and re-arranged in De Bry, and that the Collection is remarkable for endless misprints.

**De Bussy, Lettres de M., de Lally et autres.** Paris, 1766.

**De Candolle, Alphonse.** *Origine des Plantes Cultivées*. 8vo. Paris, 1883.

**De Castro, D. João de.** *Primeiro Roterio da Costa da India, desde Goa até Dio. Segundo MS. Autografo*. Porto, 1843.

**De Castro.** *Roteiro de Dom Joam, do Viagem que fizeram os Portuguezes ao Mar Roxo no Anno de 1541*. Paris, 1883.

**De Gubernatis, Angelo.** *Storia dei Viaggiatori Italiani nelle Indie Orientali*. Livorno, 1875. 12mo. There was a previous issue containing much less matter.

**De la Boullaye-le-Gouz, Voyages et Observations du Seigneur, Gentilhomme Angevin.** Sm. 4to. Paris, 1653, and 2nd ed. 1657.

**De la Loubère.** *Historical Relation of Siam* by M. E.T. 2 vols. folio in one. 1693.

**Della Tomba, Marco.** Published by De Gubernatis. Florence, 1878.

**Della Valle, Pietro.** Viaggi de —, il Pellegrino, descritti, da lui medesimo in Lettere Familiari . . . (1614-1628). Originally published at Rome, 1650-53. The Edition quoted is that published at Brighton (but printed at Turin), 1842. 2 vols. in small 8vo.

— From the O.E. Tr. of 1664, by G. Haver. 2 vols. ed. by E. Grey. HAK. Soc. 1891.]

**Dellon.** Relation de l'Inquisition de Goa. 1655. Also E.T., Hull, 1812.

**De Menart, H.** An Exact and Curious Survey of all the East Indies, even to Canton, the chiefe citie of China. Folio. 1615. (A worthless book.)

**De Murga, Antonio.** The Philippine Islands, ed. by Hon. E. J. Stanley. HAK. Soc. 1868.

[**Dunaya, N.B.** Descriptive Dictionary of British Malaya. London, 1894.]

**De Orta, Garcia.** See Garcia.

**De Sacy, Silvestre.** Chrestomathie Arabe. 2nd ed. 3 vols. Paris, 1826-27.

**Doddari, P. Ipolito.** MS. transcript of his Narrative of a residence in Tibet, belonging to the Hakluyt Society. 1714-1729.

**Diccionario della Lengua Castellana** compuesto por l'Academia Real. 6 vols. folio. Madrid, 1726-1739.

**Dicty.** of Words used in the East Indies. 2nd ed. 1905. (List of Glossaries, No. 6.).

**Din, Friedrich.** Etymologisches Wörterbuch der Romanischen Sprachen. 2to. Ausgabe. 2 vols. 8vo. Bonn, 1861-62.

**Dinuna, The.** (A novel, by Col. G. Chesney, R.E.) 3 vols. 1875.

**Dipavansa.** The Dipavansa: edited and translated by H. Oldenberg. London, 1879.

**Diploni Arabi.** See Amari.

**Dunn.** Narrative of the Campaign in India which terminated the War with Tipu Sultan in 1792. 4to. 1793.

**Dowson, Harro C.** Hist. des Mongols. La Haye et Amsterdam. 1834. 4 vols.

**Don Manuel of Portugal, Letter of.** Repert. of old Italian version, by A. Bunsell. 1891.

As Latin in Grynæus, Novus Orbis.

**Don Bernhard.** Hist. of the Afghans, translated from the Persian of Neamet A'ish. In Two Parts. 4to. (Or. Tr. First, 1825-1836.

**Durand, Franz.** Hist. of the Persia. 2 vols. 8vo. 1884.

**Durand, Franz.** 1881. See p. 833b.

**Durand, Revd. Carstairs.** Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy. Imp. 8vo. London, 1872.

**Durand, J.** Bombay and Western India. 2 vols. London, 1888.]

**Dowson.** See Elliot.

**Dozy and Engelmann.** Glossaire des Mots Espagnols et Portugais dérivés de l'Arabe, par R. D. et W. H. F. 2nd ed. Leide, 1869.

— **Oosterlingen.** Verklarende Lijst der Nederlandsche Woorden die mit het Arabisch, Hebreeuwsch, Chaldeeusich, Perzisch, en Turksch afkomstig zijn, door R. Dozy. S' Gravenhage, 1867. (Tract.)

— **Supplément aux Dictionnaires Arabes.** 2 vols. 4to.

**Drake, The World Encompassed** by Sir Francis (orig. 1628). Edited by W. S. W. Vaux. HAK. Soc. 1856.

**Drummond, R.** Illustrations of the Grammatical parts of Guzaratee, Mahratee, and English Languages. Folio. Bombay, 1808.

**Dry Leaves from Young Egypt,** by an ex-Political (E. B. Eastwick). 1849.

**Dubois, Abbé J.** Desc. of the Character, Manners, &c., of the People of India. E.T. from French MS. 4to. 1817.

[**Dufferin and Ava, Marchioness of.** Our Viceregal Life in India. New edition. London, 1890.]

**Dunn.** A New Directory for the East Indies. London, 1780.

**Du Tertre, P.** Hist. Générale des Antilles Habitées par les François. Paris, 1667.

**Eastern India, The History, Antiquities, Topography and Statistics of.** By Montgomery Martin (in reality compiled entirely from the papers of Dr. Francis Buchanan, whose name does not appear at all in a very diffuse title-page!) 3 vols. 8vo. 1838.

**Echoes of Old Calcutta,** by H. E. Busteed. Calcutta, 1882. [3rd ed. Calcutta, 1897.]

[**Eden, Hon. E.** Up the Country. 2 vols. London, 1866.]

**Eden, R. A.** Hist. of Tranayle, &c. R. Jugge. Small 4to. 1577.

**Edrisi. Géographie.** (Fr. Tr.) par Amedéo Jaubert. 2 vols. 4to. Paris, 1836. (Soc. de Géogr.)

[**Edwardes, Major H. B.** A Year on the Punjab Frontier. 2 vols. London, 1851.

[**Egerton, Hon. W.** An Illustrated Handbook of Indian Arms, being a Classified and Descriptive Catalogue of the Arms exhibited at the India Museum. London, 1880.]

**Elgin, Lord.** Letters and Journals of James Eighth Earl of E. Edited by T. Walrond. 1872.

**Elliot.** The Hist. of India as told by its own Historians. Edited from the Posth. Papers of Sir H. M. Elliot, K.C.B., by Prof. John Dowson. 8 vols. 8vo. 1867-1877.

**Elliot, Sir Walter.** Coins of S. India, belonging to the new ed. of Numismata Orientalia. Not yet issued (Nov. 1885).



**Elphinstone, The Hon. Mount-Stewart.** Life of, by Sir Edward Colebrooke, Bart. 2 vols. 8vo. 1884.

**Elphinstone, The Hon. Mount-Stewart.** Account of the Kingdom of **Cambool**. New edition. 2 vols. 8vo. 1839.

**Emerson Tennent.** An Account of the Island of **Ceylon**, by Sir James. 2 vols. 8vo. [3rd ed. 1859.] 4th ed. 1860.

**Empoli, Giovanni da.** Letters, in **Archivio Storico Italiano**, q.v.

**Eredia.** See **Godinho**.

**Evelyn, John, Esq., F.R.S.,** The **Diary** of, from 1641 to 1705-6. (First published and edited by Mr. W. Bray in 1818.)

**Fahian, or Fah-hian.** See **Beale**.

**Fallon, S. W.** New Hindustani-English Dictionary. Banāras (Benares), 1879.

**Fankwae, or Canton** before Treaty Days: by an Old Resident. 1881.

**Faria y Sousa (Manoel).** **Asia Portuguesa**. 3 vols. folio. 1666-1675.

—— E.T. by Capt. J. Stevens. 3 vols. 8vo. 1695.

**Favre, P.** **Dictionnaire Malais-Français et Français-Malais**, 4 vols. Vienne, 1875-80.

**Fayrer, (Sir) Joseph.** **Thanatophidia** of India, being a Description of the Venomous Snakes of the Indian Peninsula. Folio. 1872.

**Federici (or Fedrici).** **Viaggio de M. Cesare de F.** — nell' India Orientale et oltra l'India. In Venetia, 1587. Also in vol. iii. of **Ramusio**, ed. 1606.

**Ferguson.** A Dictionary of the Hindostan Language. 4to. London, 1773.

**Fergusson, James, D.C.L., F.R.S.** Hist. of Indian and Eastern Architecture. 8vo. 1875.

[**Ferrier, J. P.** Caravan Journeys in Persia, Afghanistan, Turkestan, and Beloochistan. London, 1856.]

**Fifth Report** from the Select Committee of the House of Commons on the Affairs of the E.I. Company. Folio. 1812.

**Filet, G. F.** Plant-kundig Woordenboek voor Nederlandsch Indie. Leiden, 1876.

**Firishta, Scott's.** **Ferishta's H.** of the Dekkan from the great Mahomedan Conquests. Tr. by Capt. J. Scott. 2 vols. 4to. Shrewsbury, 1794.

—— **Briggs's.** See **Briggs**.

**Flacourt, Hist. de la Grande isle Madagascar**, composée par le Sieur de. 4to. 1658.

**Flückiger.** See **Hanbury**.

**Fonseca, Dr. J. N. da.** Hist. and Archaeological Sketch of the City of **Goa**. 8vo. Bombay, 1878.

**Forbes, A. Kinloch.** See **Rās Mālā**.

[**Forbes, Capt. C. J. F. S.** British Burmah, and its People, being Sketches of Native Manners, Customs, and Religion. London, 1878.]

**Forbes, Gordon S.** Wild Life in Canara and Ganjam. 1885.

**Forbes, James.** Oriental Memoirs. 4 vols. 4to. 1813. [2nd ed. 2 vols. 1834.]

**Forbes, H. O.** A Naturalist's Wanderings in the Indian Archipelago. 1885.

**Forbes Watson's Nomenclature.** A List of Indian Products, &c., by J. F. W., M.A., M.D., &c. Part II., largest 8vo. 1872.

[—— The Textile Manufactures and the Costumes of the People of India. London, 1866.]

**Forrest, Thomas.** Voyage from Calcutta to the **Mergui Archipelago**, &c., by —, Esq. 4to. London, 1792.

—— Voyage to **New Guinea** and the Moluccas from **Balambangan**, 1774-76. 4to. 1779.

**Forster, George.** Journey from Bengal to England. 2 vols. 8vo. London, 1808. Original ed., Calcutta, 1790.

**Forsyth, Capt. J.** Highlands of Central India, &c. 8vo. London, 1872. [2nd ed. London, 1899.]

**Forsyth, Sir T. Douglas.** Report of his Mission to Yarkund in 1873. 4to. Calcutta, 1875.

[**Foster.** See **Danvers, F. C.**

[**Francis, E. B.** Monograph on Cotton Manufacture in the Punjab. Lahore, 1884.

[**Francis, Sir P.** The Francis Letters, ed. by Beata Francis and Eliza Keary. 2 vols. London, 1901.]

**Fraser, James Baillie.** Journal of a Tour through Part of the Snowy Range of the **Himālā Mountains**. 4to. 1820.

[—— The Persian Adventurer. 3 vols. London, 1830.]

**Frere, Miss M.** **Deccan Days**, or Hindoo Fairy Legends current in S. India, 1868.

**Frescobaldi, Lionardo.** **Viaggi in Terra Santa di L. F.** ed. altri. Firenze, 1862; very small.

**Friar Jordanus.** See **Jordanus**.

**Fryer, John, M.D.** A New Account of **East India** and Persia, in 8 Letters; being 9 years Travels. Begun 1672. And Finished 1681. Folio. London, 1698.

No work has been more serviceable in the compilation of the Glossary.

**Fullarton, Col.** View of English Interests in India. 1787.

**Galland, Antoine.** Journal pendant son Séjour à Constantinople, 1672-73. Annoté par Ch. Schefer. 2 vols. 8vo. Paris, 1881.

**Galvano, A.** Discoveries of the World, with E.T. by Vice-Admiral Bethune, C.B. HAK. Soc., 1863.

**Garcia.** **Colloquios dos Simples e Drogas e Cousas Medecinaes da India, e assi de Algumas Fructas achadas nella . . .**

compostos pelo Doutor Garcia de Orta. *Physico del Rei João 3º*. 2ª edição. Lisboa, 1872.

(Printed nearly page for page with the original edition, which was printed at Goa by João de Eredem in 1563.) A most valuable book, full of curious matter and good sense.

**Garcin de Tassy.** *Particularités de la Religion Musulmane dans l'Inde*. Paris, 1851.

**Garden.** *In my Indian*. By Phil. Robinson. 2nd ed. 1878.

**Garnier.** *France. Voyage d'Exploration en Indo-Chine*. 2 vols. 4to and two atlases. Paris, 1873.

**Gildemeister.** *Scriptorum Arabum de Rebus Indicis Loci et Opuscula Inedita*. Bonn, 1838.

**Giles,** Herbert A. *Chinese Sketches*. 1876.

——. *See List of Glossaries.*

**Gill,** Captain William. *The River of Golden Sand, The Narrative of a Journey through China and Eastern Tibet to Burmah*. 2 vols. 8vo. 1880. [Condensed ed., London, 1883.]

**Glag.** Rev. G. R. *Mem. of Warren Hastings*. 3 vols. 8vo. 1841.

——. *See Munro.*

**Glossographia** by T. B. (Blount). Folio ed. 1674.

**Gmelin.** *Reise durch Siberien*. 1773.

**Gedda de Eredia.** *Malaca, L'Inde Meridionale et le Cathay*, MS. orig. autographe de, reproduit et traduit par L. Janssen. 4to. Bruxelles, 1882.

**George Paramattan.** written in Tamil by P. Beechi; E.T. by Babington. 4to. 1822.

**Geova.** A. de. *Jornada do Arcebispo de Goa, D. Frey Aleixo de Menezes . . . quando foy as Serras de Malabar, &c.* Sm. folio. Coimbra, 1606.

**Gover.** C. E. *The Folk-Songs of Southern India*. Madras, 1871.]

**Govinda Samanta,** or the History of a Bengal Ráiyat. By the Rev. Lal Behári Day, Chinsurah, Bengal. 2 vols. London, 1874.

**Graham.** Maria. *Journal of a Residence in India*. 4to. Edinburgh, 1812. An excellent book.

**Granger.** James. *The Sugar-Cane, a Poem in 4 books, with notes*. 4to. 1764.

**Grammatica Indostana.** Roma, 1778. See p. 417b.

**Grand Master.** The, or Adventures of Qui H, by Quiz. 1816.

One of these would-be funny mountains of daggereel, begotten by the success of Dr Syntax, and similarly illustrated.

**Grant.** Colerworthy. *Rural Life in Bengal. Letters from an artist in India to his Sisters in England*. [The author died in Calcutta, 1883.] Large 8vo. 1860.

**Grant.** Gen. Sir Hope. *Incidents in the Sepoy War, 1857-58*. London, 1873.

**Grant-Duff,** Mount-Stewart Elph. *Notes of an Indian Journey*. 1876.

**Greathed,** Hervey. *Letters written during the Siege of Delhi*. 8vo. 1858.

[**Gribble,** J. D. B. *Manual of Cuddapah*. Madras, 1875.

[**Grierson,** G. A. *Bihār Peasant Life*. Calcutta, 1885.

[**Grigg,** H. B. *Manual of the Nilagiri District*. Madras, 1880.]

**Groeneveldt.** *Notes on the Malay Archipelago, &c.* From Chinese sources. Batavia, 1876.

**Grose,** Mr. *A Voyage to the East Indies, &c. &c.* In 2 vols. A new edition. 1772. The first edition seems to have been pub. in 1766. I have never seen it. [The 1st ed., of which I possess a copy, is dated 1757.]

[**Growse,** F. S. *Mathurá, a District Memoir*. 3rd ed. Allahabad, 1883.]

**Guerreiro,** Fernan. *Relacion Annual de las cosas que han hecho los Padres de la Comp. de J. . . . en (1)600 y (1)601, traduzida de Portuguez par Colaço*. Sq. 8vo. Valladolid, 1604.

**Gundert,** Dr. *Malayálam and English Dictionary*. Mangalore, 1872.

**Haafner,** M. J. *Voyages dans la Péninsule Occid. de l'Inde et dans l'Île de Ceilan*. Trad. du Hollandois par M. J. 2 vols. 8vo. Paris, 1811.

[**Hadi,** S. M. *A Monograph on Dyes and Dyeing in the North-Western Provinces and Oudh*. Allahabad, 1896.]

**Hadley.** See under **Moors**, **The**, in the GLOSSARY.

**Haeckel,** Ernest. *A Visit to Ceylon*. E.T. by Clara Bell. 1883.

**Haex,** David. *Dictionarium Malaico-Latinum et Latino-Malaicum*. Romae, 1631.

**Hajji Baba** of Ispahan. Ed. 1835 and 1851. Originally pubd. 1824. 2 vols.

—— in England. Ed. in 1 vol. 1835 and 1850. Originally pubd. 1828. 2 vols.

**Hakluyt.** The references to this name are, with a very few exceptions, to the reprint, with many additions, in 5 vols. 4to. 1807.

Several of the additions are from travellers subsequent to the time of Richard Hakluyt, which gives an odd aspect to some of the quotations.

**Halhed,** N. B. *Code of Gentoo Laws*. 4to. London, 1776.

**Hall,** Fitz Edward. *Modern English*, 1873.

**Hamilton,** Alexander, Captain. *A New Account of the East Indies*.

The original publication (2 vols. 8vo.) was at Edinburgh, 1727; again published, London, 1744. I fear the quotations are from both; they differ to a small extent in the pagination. [Many of the references have now been checked with the edition of 1744.]

- Hamilton, Walter.** *Hindustan. Geographical, Statistical, and Historical Description of Hindustan and the Adjacent Countries.* 2 vols. 4to. London, 1820.
- Hammer-Purgstall, Joseph.** *Geschichte der Goldenen Horde.* 8vo. Pesth, 1840.
- Hanbury and Flückiger.** *Pharmacographia: A Hist. of the Principal Drugs of Vegetable Origin.* Imp. 8vo. 1874. There has been a 2nd ed.
- Hanway, Jonas.** *Hist. Acc. of the British Trade over the Caspian Sea, with a Journal of Travels, &c.* 4 vols. 4to. 1753.
- [**Harcourt, Capt. A. F. P.** *The Himalayan Districts of Kooloo, Lahoul, and Spiti.* London, 1871.]
- Hardy, Revd. Spence.** *Manual of Buddhism in its Modern Development.*  
The title-page in my copy says 1860, but it was first published in 1853.
- Harrington, J. H.** *Elementary Analysis of the Laws and Regulations enacted by the G.-G. in C. at Fort William.* 3 vols. folio. 1805-1817.
- Haug, Martin.** *Essays on the Sacred Language, Writings, and Religion of the Parsis.* 8vo. 1878.
- Havart, Daniel, M.D.** *Op- en Ondergang van Coromandel.* 4to. Amsterdam, 1693.
- Hawkins.** *'The Hawkins' Voyages.* HAK. Soc. Ed. by C. Markham. 1878.
- Heber, Bp. Reginald.** *Narrative of a Journey through the Upper Provinces of India.* 3rd ed. 3 vols. 1878.  
But most of the quotations are from the edition of 1844 (Colonial and Home Library). 2 vols. Double columns.
- Hedges, Diary of Mr. (afterwards Sir) William, in Bengal, &c., 1681-1688.**  
The earlier quotations are from a MS. transcription, by date; the later, paged, from its sheets printed by the HAK. Soc. (still unpublished). [Issued in 2 vols., HAK. Soc. 1886.]
- Hehn, V.** *Kulturpflanzen und Haustihere in ihren Uebergang aus Asien nach Griechenland und Italien so wie in das übrige Europa.* 4th ed. Berlin, 1883.
- Heiden, T.** *Vervaerlyke Schipbreuk,* 1675.
- Herbert, Sir Thomas.** *Some Yeares Travels into Divers Parts of Asia and Afrique.* Revised and Enlarged by the Author. Folio, 1638. Also 3rd ed. 1665.
- Herklots, G. B.** *Qanoon-e-Islam.* 1832. 2nd ed. Madras, 1863.
- Heylin, Peter.** *Cosmographie, in 4 Books (paged as sep. volumes), folio,* 1652.
- Heyne, Benjamin.** *Tracts on India.* 4to 1814.
- Hodges, William.** *Travels in India during the Years 1780-83.* 4to. 1793.
- [**Hoey, W.** *A Monograph on Trade and Manufactures in Northern India, Lucknow.* 1880.]
- Hoffmeister.** *Travels.* 1848.
- Holland, Philemon.** *The Historie of the World, commonly called The Natvrall Historie of C. Plinivs Secvndvs. . . .* Tr. into English by P. H., Doctor in Physic. 2 vols. Folio. London, 1601.
- Holwell, J. Z.** *Interesting Historical Events Relative to the Province of Bengal and the Empire of Indostan, &c.* Part I. 2nd ed. 1766. Part II. 1767.
- Hooker (Sir) Jos. Dalton.** *Himalayan Journals. Notes of a Naturalist, &c.* 2 vols. Ed. 1855.
- [**Hoole, E.** *Madras, Mysore, and the South of India, or a Personal Narrative of a Mission to those Countries from 1820 to 1828.* London, 1844.]
- Horsburgh's India Directory.** Various editions have been used.
- Houtman.** *Voyage.* See *Spielbergen.* I believe this is in the same collection.
- Huc et Gabet.** *Souvenirs d'un Voyage dans la Tartarie, le Thibet, et la Chine pendant les Années 1844, 1845, et 1846.* 2 vols. 8vo. Paris 1850. [E.T. by W. Hazlitt. 2 vols. London, 1852.]
- [**Hügel, Baron Charles.** *Travels in Kashmir and the Panjab, with notes by Major T. B. Jervis.* London, 1845.]
- [**Hughes, T. P.** *A Dictionary of Islam.* London, 1885.]
- Hulsius.** *Collection of Voyages, 1602-1623.*
- Humāyūn.** *Private Mem. of the Emperor.* Tr. by Major C. Stewart. (Or. Tr. Fund.) 4to. 1832.
- Humboldt, W. von.** *Die Kawi Sprache auf der Insel Java.* 3 vols. 4to. Berlin, 1836-38.
- Hunter, W. W.** *Oriassa.* 2 vols. 8vo. 1872.
- Hyde, Thomas.** *Syntagma Dissertationum,* 2 vols. 4to. Oxon., 1767.
- Hydur Naik, Hist. of, by Meer Hussein Ali Khan Kirmani.** Trd. by Col. W. Miles. (Or. Tr. Fund). 8vo. 1842.
- [**Ibbetson, D. C. J.** *Outlines of Panjab Ethnography.* Calcutta, 1883.]
- Ibn Baithar.** *Heil und Nahrungsmittel von Abu Mohammed Abdallah . . .* bekannt unter dem Namen Ebn Baithar. (Germ. Transl. by Dr. Jos. v. Sontheimer). 2 vols. large 8vo. Stuttgart, 1840.
- Ibn Batuta.** *Voyages d'Ibn Batoutah, Texte Arabe, accompagné d'une Traduction par C. De Frémery et le Dr. B. R. Sanguinetti (Société Asiatique).* 4 vols. Paris, 1853-58.
- Ibn Khallikan's Biographical Dictionary.** Tr. from the Arabic by Baron McGuckin de Slane. 4 vols. 4to. Paris, 1842-71.
- India in the XVth Century.** Being a Coll. of Narratives of Voyages to India, &c. Edited by R. H. Major, Esq., F.S.A. HAK. Soc. 1857.
- Indian Administration of Lord Ellenborough.** Ed. by Lord Colchester. 8vo. 1874.



**Indian Antiquary, The**, a Journal of Oriental Research. 4to. Bombay, 1872, and succeeding years till now.

**Indian Vocabulary.** See *List of Glossaries*.

**Intrigues of a Nabob.** By H. F. Thompson. See under Nabob in GLOSSARY.

**Isidori Hispalensis Opera.** Folio. Paris, 1801.

**Ivan, Edward.** A Voyage from England to India in the year 1754, &c. 4to. London, 1773.

**Jacquemont Victor.** Correspondance avec sa Famille, &c. (1828-32). 2 vols. Paris, 1832.

— (English Translation.) 2 vols. 1834.

**Jager, F.** Ost-Indische Handwerk und Gewerbe. 1878.

**Jahanguir, Mem.** of the Emperor, tr. by Major D. Price (Or. Tr. Fund). 4to. 1829.

**Jal, A.** Archéologie Navale. 2 vols. large 8vo. Paris, 1840.

**Japan.** A Collection of Documents on Japan, with comment. by Thomas Randall, Esq. HAK. SOC. 1850.

**Juria, P. (S.J.).** Rerum Indicarum Theaurus. 3 vols. 12mo. Coloniae, 1615-16.

**Junkin, E.** The Coolie. 1871.

**Jordan's Birds.** The Birds of India, being a Natural Hist. of all the Birds known to inhabit Continental India, &c. Calcutta, 1862.

The quotations are from the Edition used by Major Godwin Austen. 2 vols. (in 3). Calcutta, 1877.

— **Mammals.** The Mammals of India, a Nat. Hist. of all the Animals known to inhabit Continental India. By T. C. Jordon, Surgeon-Major Madras Army. London, 1874.

[**Johnson, D.** Sketches of Field Sports as followed by the Natives of India. London, 1822.]

**Jouville, Jean Sire de.** Hist. de Saint Louis, &c. Texte et Trad. par M. Natalin de Wailly. Large 8vo. Paris, 1874.

**John, Mem.** of the Life, Writings, and Correspondence of Sir William. By Lord Teignmouth. Orig. ed., 4to., 1804. That quoted is—2nd ed. 8vo., 1807.

**Jordan, Friar.** Mirabilia Descripta c. 1228. HAK. SOC. 1863.

**J Ind Arch.** Journal of the Indian Archipelago, edited by Logan. Singapore, 1847. 2pp.

**Julian, Stanislas.** See Pélérins.

**Kämpfer Engelbert.** Hist. Naturelle, Civile et Ecclesiastique du Japon. Folio. La Haye. 1729.

— **Am. Exot.** Amoenitatum Exotiarum . . . Fasciculi V. . . . Auctore Engelberto Kämpfero, D. Sm. 4to. Longovic, 1712.

**Khosah Abdulkurreem,** Mem. of, tr. by Gladwin. Calcutta, 1788.

**Kinloch, A. A.** Large Game Shooting in Thibet and the N.W.P. 2nd Series. 4to. 1870.

**Kianer, John Macdonald.** Geogr. Memoir of the Persian Empire. 4to. 1813.

[**Kipling, J. L.** Beast and Man in India, a Popular Sketch of Indian Animals in their Relations with the People. London, 1892.]

**Kircher, Athan.** China Monumentis, &c. Illustrata. Folio. Amstelod. 1667.

**Kirkpatrick, Col.** Account of Nepaul, 4to. 1811.

**Klaproth, Jules.** Magasin Asiatique. 2 vols. 8vo. 1825.

**Knox, Robert.** An Historical Relation of the Island of Ceylon in the East Indies, &c. Folio. London, 1681.

**Kuzilbash, The** (By J. B. Fraser). 3 vols. 1828.

**La Croze, M. V.** Hist. du Christianisme des Indes. 12mo. A la Haye, 1724.

**La Roque.** Voyage to Arabia the Happy, &c. E.T. London, 1726. (French orig. London, 1715.)

**La Rousse, Dictionnaire Universel** du XIX<sup>e</sup> Siècle. 16 vols. 4to. 1864-1878.

**Lane's Modern Egyptians**, ed. 2 vols. 1856.

— Do., ed. 1 vol. 8vo. 1860.

— **Arabian Nights**, 3 vols. 8vo. 1841.

[**Le Fanu, H.** Manual of the Salem District. 2 vols. Madras, 1883.]

**Leland, C. G.** Pidgin-English Sing-song, 16mo. 1876.

[**Leman, G. D.** Manual of the Ganjam District. Madras, 1882.]

**Lembrança de Cousas da India em 1525**, forming the last part of *Subsidios*, q.v.

**Letter to a Proprietor** of the E. India Company. (Tract.) 1750.

**Letters of Simplin the Second** on the Trial of Warren Hastings. London, 1791.

**Letters from Madras** during the years 1836-1839. By a Lady. [Julia Charlotte Maitland.] 1843.

**Lettres Edifiantes et Curieuses.** 1st issue in 34 Recueils. 12mo. 1717 to 1774. 2nd do. re-arranged, 26 vols. 1780-1783.

**Leunclavius.** Annales Sultanorum Othmanidarum. Folio ed. 1650.

An earlier ed. 4to. Francof. 1588, in the B. M., has autograph notes by Jos. Scaliger.

**Lewin, Lt.-Col. T.** A Fly on the Wheel, or How I helped to Govern India. 8vo. 1885. An excellent book.

[— **The Wild Races of South-Eastern India.** London, 1870.]

**Leyden, John.** Poetical Remains, with Memoirs of his Life, by Rev. J. Morton. London, 1819.

(Burnell has quoted from a reprint at Calcutta of the Life, 1823.)

- Life in the Mofussil**, by an Ex-Civilian. 2 vols. 8vo. 1878.
- Light of Asia**, or the Great Renunciation. As told in verse by an Indian Buddhist. By Edwin Arnold. 1879.
- Lindsays, Lives of The**, or a Mem. of the House of Crawford and Balcarres. By Lord Lindsay. 3 vols. 8vo. 1849.
- Linschoten**. Most of the quotations are from the old English version: John Hvyghen van Linschoten, his Discours of Voyages into Ye Easte and Weste Indies. Printed at London by John Wolfe, 1598—either from the black-letter folio, or from the reprint for the HAK. Soc. (2 vols. 1885), edited by Mr. Burnell and Mr. P. Tiele. If not specified, they are from the former.  
The original Dutch is: "Itinerarie Voyage offer Schipvaert van Jan Huygen van Linschoten." To T'Amstelredam, 1596.
- Littre, E.** Dict. de la Langue Française. 4 vols. 4to., 1873-74, and 1 vol. SUPPT., 1877.
- Livros das Monções**. (Collecção de Monumentos Ineditos). Publd. by R. Academy of Lisbon. 4to. Lisbon, 1880.
- [**Lloyd, Sir W. Gerard**. Capt. A. A Narrative of a Journey from Caunpoor to the Boorendo Pass in the Himalaya Mountains. 2 vols. London, 1840.]
- Lockyer, Charles**. An Account of the Trade in India, &c. London, 1711.
- [**Logan, W.** Malabar. 3 vols. Madras, 1887-91.]
- Long, Rev. James**. Selections from Unpublished Records of Government (Fort William) for the years 1748-1767. Calcutta, 1869.
- Lord**. Display of two forraigne Sects in the East Indies. 1. A Discouerie of the Sect of the Banians. 2. The Religion of the Persees. Sm. 4to. 1630.
- Lowe, Lieut. C. R.** History of the Indian Navy. 2 vols. 8vo. 1877.
- Lubbock, Sir John**. Origin of Civilisation. 1870.
- Lucena, P. João de**. Hist da Vida do Padre F. de Xavier. Folio. Lisbon, 1600.
- Ludolphus, Job**. Historia Aethiopica Francof. ad Moenum. Folio. 1681.
- Luillier**. Voyage du Sieur, aux Grandes Indes. 12mo. Paris, 1705. Also E. T., 1715.
- Lutfullah**. Autobiog. of a Mahomedan Gentleman. Ed. by E. B. Eastwick. 1857.
- Macarius**. Travels of the Patriarch. E.T. by F. C. Belfour (Or. Trans. Fund). 4to. 1829.
- McCrindle, J. W.** Ancient India as described by Megasthenes and Arrian. 8vo. 1877.  
—— Transl. of the Periplus Maris Erythraei, and of Arrian's Voyage of Nearchus. 1879.
- McCrindle, J. W.** Ancient India as described by Ktesias the Knidian. 1882.  
—— Ancient India as described by Ptolemy. 1885.  
[—— The Invasion of India by Alexander the Great. New ed. London, 1896.]
- Macdonald, D., M.D.** A Short Account of the Fisheries of the Bombay Presidency (prepared for the great Fisheries Exhibition of 1883).
- Macgregor, Col.** (now Sir Charles). A Journey through Khorassan. 2 vols. 1875.
- Mackenzie**. Storms and Sunshine of a Soldier's Life. By Mrs. Colin Mackenzie. 2 vols. 8vo. 1882.  
[—— Life in the Mission, the Camp, and the Zenáná, or Six Years in India. 2nd ed. London, 1854.]
- Mackenzie Collection**. Desc. Catalogue of. By H. H. Wilson. 2 vols. 8vo. Calcutta, 1828.
- Mackintosh, Capt. A.** An Account of the Origin and Present Condition of the Tribe of Ramoosies, &c. Bombay, 1833.
- [**MacLagan, E. D.** Monograph on the Gold and Silver Works of the Punjab. Lahore, 1890.]
- MacLennan, J. F.** An Inquiry into the origin of the form of Capture in Marriage Ceremonies. Edinburgh, 1865.
- [**McMahon, Lieut.-Col. A. R.** The Karens of the Golden Chersonese. London, 1876.]
- McNair, Major**. Perak and the Malays. 1878.
- Madras, or Fort St. George**. Dialogues written originally in the Naruga or Gentou language. By B. S. V. Halle, 1750. (German).
- Maffeus, Joannes Petrus, E. S. J.** Historiarum Indicarum Libri XVI. Ed. Vienna, 1751.  
—— also Selectarum Epistolarum ex India Libri IV. Folio. (Hist. first publ. at Florence, 1588).
- Maine, Sir Henry S.** Village Communities. 3rd ed. 1876.  
—— Early History of Institutions. 1875.
- Makrizi**. Hist. des Sultans Mamlouks de l'Egypte par . . . trad. par M. Quatremère. (Or. Transl. Fund). 2 vols. 4to. 1837-1842.
- Malaca Conquistada pelo Grande Af. de Albuquerque**. A Poem by Fr. de Sa de Menezes. 4to. 1634.
- Malcolm, Sir John**. Hist. of Central India. 1st ed. 1823; 2nd, 1824; 3rd, 1832. 2 vols.  
—— Hist. of Persia. 2 vols. 4to. 1815. [New ed. 2 vols. 1829.]  
—— Life of Robert, Lord Clive. 3 vols. 1836.
- Malcolm's Anecdotes of the Manners and Customs of London during the 18th Century**. 4to. 1808.

- Mandelslo.** Voyages and Travels of J. A., into the E. Indies, E.T. 1669. Folio.
- Manning.** See Markham's Tibet.
- Manual ou Breve Instructção que serue por Cáo D'as Crianças, que Aprendem Ler, e comêçam rezar nas Escolas Portuguesas, que são em India Oriental; e especialmente na Costa dos Malabaros que se chama Coromandel.** Anno 1713. (In Br. Museum. No place or Printer. It is a Protestant work, no doubt of the first Danish missionaries of the S.P.G. It contains a prayer "A oração por a Illustrissima Companhia da India Oriental.")
- Manual of the Geology of India.** Large 8vo. 2 parts by Medlicott and Blanford. Calcutta, 1879. Part 3 by V. Ball, M.A. Economic Geology, 1881.
- Marcel Devic.** Dictionnaire Etymologique des Mots d'origine orientale. In the Supplemental Vol. of Littré. 1877.
- Martini.** Hist. Nouvelle et Curiense des Royaumes de Tunquin et de Lao. Trad. de l'Italien. Paris, 1666.
- Marino Sanudo.** Secretorum Fidelium Crucia. See Bongarsius, of whose work it forms the 2nd part.
- Markham.** C. R., C.B. Travels in Peru and India. 1862.
- (Larico). Narr. of Embassy of Ruy Gonzalez de C. to the Court of Timour (1403-61). Tra. and Ed. by C. R. M. Hak. Soc. 1859.
- 's Tibet. Narrative of the Mission of G. Bogle to Tibet; and of the Journey of Thomas Manning to Lhasa. 8vo. 1876.
- [— A Memoir of the Indian Surveys. 2nd ed. London, 1878.]
- Marmel, El Veedor Leys de.** Descripcion General de Africa; Libro Tercero, y Segundo Volumen de la Primera parte. En Granada, 1573.
- Marre.** Kata-Kata Malayou, ou Recueil des Mots Malais Français, par Avis-Marre (Ext. from Compte Rendu du Congrès Prov. des Orientalistes). Paris, 1875.
- Marston.** W. Memoirs of a Malayan Family, transl. from the original by, (O. T. F.). 1830.
- History of Sumatra. 2nd ed. 4to. 1754. 3rd ed. 4to. 1811.
- Dictionary of the Malayan Language. In two Parts. 4to. 1812.
- A Brief Mem. of his Life and Writings. Written by Himself. 4to. 1838.
- Martinez de la Puente.** Compendio de los Descubrimientos, Conquistas y Guerras de la India Oriental y sus Islas. Sq. 4va. Madrid, 1681.
- Mason.** F. Burmah, its People and Natural Productions. Rangoon, 1860.
- Maspero.** G. The Dawn of Civilisation. Egypt and Chaldaea. Ed. by A. H. Sayce. London, 1894.]
- Mas'udi.** Maçoudi, Les Prairies d'Or, par Barbier de Meynard et Pavet de Courteille. 9 vols. 8vo. 1861-1877.
- [**Mateer,** S. The Land of Charity: A Descriptive Account of Travancore and its People. London, 1871.]
- Matthioli,** P. A. Commentary on Dioscorides. The edition chiefly used is an old French transl. Folio. Lyon, 1560.
- Maundeville,** Sir John. Ed. by Halliwell. 8vo. 1866.
- Max Havelaar** door Multatuli (E. Douwes Dekker). 4th ed. Amsterdam, 1875. This is a novel describing Society in Java, but especially the abuses of rural administration. It was originally published c. 1860, and made a great noise in Java and the mother country. It was translated into English a few years later.
- [**Mayne,** J. D. A Treatise on Hindu Law and Custom. 2nd ed. Madras, 1880.]
- Mehren,** M. A. F. Manuel de la Cosmographie du Moyen Age (tr. de l'Arabe de Chemseddin Dimichqi). Copenhagen, &c. 1874.
- Memoirs of the Revolution in Bengal.** (Tract.) 1760.
- Mendoza,** Padre Juan Gonzales de. The work was first published at Rome in 1585: Historia de las cosas mas notables, Ritos y Costumbres del Gran Reyno de la China (&c.) . . . hecho y ordenado por el mvy R. P. Maestro Fr. Joan Gonzalez de Mendoza, &c. The quotations are from the Hak. Soc.'s reprint, 2 vols. (1853), of R. Parke's E.T., entitled "The Historie of the Great and Mightie Kingdome of China" (&c). London, 1588.
- Meninski,** F. à M. Thesaurus Linguarum Orientalium. 4 vols. folio. Vienna, 1670. New ed. Vienna, 1780.
- Merveilles de l'Inde,** Livre des. Par MM. Van der Lith et Devic. 4to. Leide, 1883.
- Middleton's Voyage,** Sir H. Last East India V. to Bantam and the Maluco Islands, 1604. 4to. London, 1606; also reprint Hak. Soc. 1857.
- Milburn,** Wm. Oriental Commerce, &c. 2 vols. 4to. 1813. [New ed. 1 vol. 1825.]
- Miles.** See Hydur Ali and Tipu.
- Mill,** James. Hist. of British India. Originally published 3 vols. 4to. 1817. Edition used in 8vo, edited and completed by H. H. Wilson. 9 vols. 1840.
- Milman,** Bishop. Memoir of, by Frances Maria Milman. 8vo. 1879.
- Millingen.** Wild Life among the Koords. 1870.
- Minshew,** John. The Guide into the Tongues, &c. The 2nd ed. folio. 1627.
- Minto,** Lord, in India. Life and Letters of Gilbert Elliot, first Earl of Minto from 1807 to 1814, while Governor-General of India. Edited by his great niece, the Countess of Minto. 8vo. 1880.

- Minto** Life of Gilbert Elliot, by Countess of Minto. 3 vols. 1874.
- Mirat-i-Ahmedi.** See *Bird's Guzerat*.
- Miscellanea Curiosa** (Norimbergae). See pp. 957*a*, and 23*b*.
- Mission to Ava.** Narrative of the M. sent to the Court of A. in 1855. By Capt. H. Yule, Secretary to the Envoy, Major Phayre. 1858.
- Mocquet, Jean.** Voyages en Afrique, Asie, Indes Orientales et Occidentales. Paris, 1617. The edition quoted is of 1645.
- Mohit, The,** by Sidi Ali Kapudan. Translated Extracts, &c., by Joseph v. Hammer-Purgstall, in J. A. S. Soc. Bengal. Vols. III. and V. [Also see *Sidi Ali*.]
- Molesworth's Dicty.** Maráthi and English. 2nd ed. 4to. Bombay 1857.
- Money, William.** Java, or How to Manage a Colony. 2 vols. 1860. (I believe Mr. Money was not responsible for the vulgar second title.)
- Moor, Lieut. E.** Narrative of the operations of Capt. Little's Detachment, &c. 4to. 1794.
- Moore, Thomas.** Lalla Rookh. 1817.
- [**Morier, J.** A Journey through Persia, Armenia and Asia Minor, to Constantinople, in the years 1808 and 1809. London, 1812.]
- Morton, Life of Leyden.** See *Leyden*.
- Mountain, Mem. and Letters of Col. Armine S. H.** 1857.
- Muir, Sir William.** Annals of the Early Caliphate, from original sources. 1883.
- [**Mukharji, T. N.** Art-Manufactures of India. Calcutta, 1888.]
- Müller, Prof. Max.** Lectures on the Science of Language. 1st Ser. 1861. 2nd Ser. 1864.
- Hibbert Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India. 1878.
- [**Mundy, Gen. G. C.** Pen and Pencil Sketches in India. 3rd ed. London, 1858.]
- Munro, Sir T.** Life of M.-Gen., by the Rev. G. R. Gleig. 3 vols. 1830. (At first 2 vols., then a 3rd vol. of additional letters.)
- His Minutes, &c., edited by Sir A. Arbuthnot, with a Memoir. 2 vols. 8vo. 1881.
- Munro, Capt. Innes.** Narrative of Military Operations against the French, Dutch, and Hyder Ally Cawn, 1780-84. 4to. 1789.
- Munro, Surgeon Gen., C.B.** Reminiscences of Military Service with the 93rd Highlanders. 1883. (An admirable book of its kind.)
- Napier, General Sir Charles.** Records of the Indian Command of, comprising all his General Orders, &c. Compiled by John Mawson. Calcutta, 1851.
- [**Neale, F. A.** Narrative of a Residence at the Capital of the Kingdom of Siam, with a Description of the Manners, Customs, and Laws of the modern Siamese. London, 1852.
- [**N.E.D.** A New English Dictionary on Historical Principles: founded mainly on the Materials collected by the Philological Society: edited by J. H. Murray and H. Bradley. 5 vols. Oxford. 1888-1902.]
- Nelson, J. H., M.A.** The Madura Country, a Manual. Madras, 1868.
- Niebuhr, Carsten.** Voyage en Arabie, &c. 2 vols. 4to. Amsterdam, 1774.
- Desc. de l'Arabie, 4to. Amsterdam, 1774.
- Nieuhof, Joan.** Zee-en Land Reize. 2 vols. folio. 1682.
- Norbert, Père (O.S.F.).** Mémoires Historiques présentés au Souverain Pontife Benoit XIV. sur les Missions des Indes Orientales (A bitter enemy of the Jesuits). 2 vols. 4to. Luques (Avignon). 1744. A 3rd vol. London, 1750; also 4 pts. (4 vols.) 12mo. Luques, 1745.
- Notes and Extracts from the Govt. Records in Fort St. George (1670-1681).** Parts I., II., III. Madras, 1871-73.
- N. & E.** Notices et Extraits des Manuscrits de la Bibliothèque du Roi (and afterwards *Nationale, Impériale, Royale, &c.*). 4to. Paris, 1787, *et seqq.*
- Notices of Madras and Cuddalore in the Last Century, from the Journals and Letters of the Earlier Missionaries (Germans) of the S.P.C.K.** Small 8vo. 1858. A very interesting little work.
- Novus orbis Regionum ac Insularum Veteribus Incognitarum, &c.** Basiliæ apud Io. Hervagium. 1555, folio. Orig. ed., 1537.
- Nunes, A.** Livro dos Pesos da Yndia, e assy Medidas e Moedas. 1554. Contained in *Subsidios*, q.v.
- Oakfield, or Fellowship in the East.** By W. D. Arnold, late 58th Reg. B.N.I. 2 vols. 2nd ed. 1854. The 1st ed. was apparently of the same year.
- Observer, The Indian.** See *Boyd*.
- [**Oliphant, L.** Narrative of the Earl of Elgin's Mission to China and Japan in the years 1857-8-9. 2 vols. Edinburgh, 1859.
- [**Oppert, G.** The Original Inhabitants of Bharatavarsa or India. Westminster, 1893.
- [**Oriental Sporting Magazine,** June 1828 to June 1833, reprint. 2 vols. London, 1873.]
- Orme, Robert.** Historical Fragments of the Mogul Empire, &c. This was first published by Mr. Orme in 1782. But a more complete ed. with sketch of his life,

**FULLER TITLES OF BOOKS QUOTED.**

xli

- Poggins De Varietate Fortunae.** The quotations under this reference are from the reprint of what pertains to the travels of Nicolo Conti in Dr. Friedr. Kuntsmann's *Die Kenntniss Indiens*. München. 1863.
- Pollok, Lt.-Col.** *Sport in British Burmah, Assam, and the Jynteah Hills.* 2 vols. 1879.
- Polo, The Book of Ser Marco, the Venetian.** Newly Tr. and Ed. by Colonel Henry Yule, C.B. In 2 vols. 1871. 2nd ed., revised, with new matter and many new Illustrations. 1875.
- Price, Joseph.** *Tracts.* 3 vols. 8vo. 1783.
- Pridham, C.** *An Hist., Pol. and Stat. Ac. of Ceylon and its Dependencies.* 2 vols. 8vo. 1849.
- Primor e Honra da Vida Soldadesca no estado da India.** Fr. A. Freyre (1580). Lisbon, 1630.
- Pringle (Mrs.) M.A.** *A Journey in East Africa.* 1880.
- [**Pringle, A. T.** *Selections from the Consultations of the Agent, Governor, and Council of Fort St. George, 1681.* 4th Series. Madras, 1893.
- *The Diary and Consultation Book of the Agent, Governor, and Council of Fort St. George. 1st Series, 1682-85.* 4 vols. (in progress). Madras, 1894-95.]
- Prinsep's Essays.** *Essays on Indian Antiquities of the late James Prinsep . . . to which are added his Useful Tables* ed. . . . by **Edward Thomas.** 2 vols. 8vo. 1858.
- Prinsep, H. T.** *Hist. of Political and Military Transactions in India, during the Adm. of the Marquess of Hastings.* 2 vols. 1825.
- Propagation of the Gospel in the East.** In Three Parts. Ed. of 1718. An English Translation of the letters of the first Protestant Missionaries **Ziegenbalg** and **Plutschow.**
- Prosper Alpinus.** *Hist. Aegypt. Naturalis et Rerum Aegyptiarum Libri.* 3 vols. sm. 4to. Lugd. Bat. 1755.
- Punjab Plants,** comprising Botanical and Vernacular Names and Uses, by **J. L. Stewart.** Lahore, 1869.
- Punjab Trade Report.** Report on the Trade and Resources of the Countries on the N.W. Boundary of British India. By **R. H. Davies,** Sec. to Govt. Punjab. Lahore, 1862.
- Purchas, his Pilgrimes, &c.** 4 vols. folio. 1625-26. The Pilgrimage is often bound as Vol. V. It is really a separate work.
- *His Pilgrimage, or Relations of the World, &c.* The 4th ed. folio. 1625. The 1st ed. is of 1614.
- Pyrard de Laval, François.** *Discours du Voyage des Français aux Indes Orientales, 1615-16.* 2 pts. in 1 vol. 1619 in 2 vols. 12mo. Also published, 2 vols. 4to in 1679 as *Voyage de Franc. Pyrard de Laval.* This is most frequently quoted.
- There is a smaller first sketch under the name "*Discours des Français aux Indes Orientales*" [Ed. for HAK. Soc. by A. C. P. Bell, 1887-89.]
- Qanoon-e-Islam.** See **Herklots.**
- Raffles' Hist. of Java.** [2nd. ed. London, 1830.]
- [**Raikes, C.** *Notes on the North Provinces of India.* London, 1811.]
- [**Rājendralāla Mitra,** *Indo-Aryan Contributions towards the Elucidation of their Ancient and Mediæval History.* 2 vols. London, 1881.]
- Raleigh, Sir W.** *The Discourse of the Discovery and Conquest of the Empire of Guiana.* Ed. by Sir F. Burgk. HAK. Soc. 1850.
- Ramāyana of Tulsi Dās.** Translated by **F. Growse.** 1878. [Revised edition by Allahabad, 1883.]
- Ramusio, G. B.** *Delle Navigazioni et Viaggi.* 3 vols. folio, in Venice. Editions used by me are Vol. I., 1606; Vol. II., 1606; Vol. III., 1556; few quotations from C. Federici are from Vol. III. of 1606, in the edition of 1606.
- Rashiduddin, in Quatremère, His** *Mongols de la Perse, par Raschidaddin, trad. &c., par M. Quatremère.* folio. 1836.
- Rās Mālā, or Hindoo Annals of the Province of Goozerat.** By **Alex. Forbes,** H.E.I.C.C.S. 2 vols. London, 1856.
- Also a New Edition in one volume. 1878.
- Rates and Valuation of Meads (Scotland).** Published by the General Assembly of the Church of Scotland. Edinb. 1867.
- Ravenshaw, J. H.** *Gaur, its Remains and Inscriptions.* 4to. 1878.
- Raverty, Major H. G.** *Tabakāt-e-Akbari.* 2 vols. 8vo. London, 1878.
- Rawlinson's Herodotus.** 4 vols. 1851. 2nd edition. 1880.
- Ray, Mr. John.** *A Collection of Voyages and Travels.* In 2 vols. (includes **Rauwolf**). The second edition. 2 vols. 1705.
- *Historia Plantarum.* Folio. 1705.
- *Synopsis Methodica Auctore Joanne Raio, F.R.S.* 1693.
- Raynal, Abbé W. F.** *Histoire Philosophique et Politique des Etablissements, du Commerce et des Mœurs Européens dans les deux Indes.* published, Amsterdam, 1770. First English translation by **Thomas Nugent,** London, 1776. There is an immense number of editions of this work, with modifications, and an English version by the same **John Raynal** in 6 vols. 1798.

- Reformer, A True.** (By Col. George Chesney, R.E.). 3 vols. 1873.
- Regulations for the Hon. Company's Troop on the Coast of Coromandel**, by M.-Gen Sir A. Campbell, K.B., &c. &c. Madras 1787.
- Reinaud.** *Fragments sur l'Inde*, in *Journ. Asiatique*, Ser. IV. tom. iv.
- *See Relation.*
- *Mémoire sur l'Inde.* 4to. 1849.
- Relation des Voyages faites par les Arabes et les Persans . . . trad., &c., par M. Reinaud.** 2 sm. vols. Paris, 1845.
- Rennell, Major James.** *Memoir of a Map of Hindoostan, or the Mogul Empire.* 3rd edition. 4to. 1793.
- Reynolds, Garcia de.** *Chron. del Rey don João II.* Folio. Evora, 1554.
- [*Revelations, the, of an Orderly.* By Paunchkouras Khan. Benares, 1866.]
- Rheda, H., van Drakenstein.** *Hortus Malabaricus.* 6 vols. folio. Amstelod. 1686.
- Rhys Davids.** *Buddhism.* S.P.C.K. No det. (more shame to S.P.C.K.).
- Ribeira, J.** *Fadabilidade Historica.* (1685.) First published recently.
- [*Rice, B. L.* *Gazetteer of Mysore.* 2 vols. London, 1897.
- [*Riddell, Dr R.* *Indian Domestic Economy.* 7th ed. Calcutta, 1871.
- [*Risley, H. H.* *The Tribes and Castes of Bengal.* 2 vols. Calcutta, 1891.]
- Ritter, Carl.** *Erdrkunde.* 19 vols. in 21. Berlin, 1822-1859.
- Robinson Philip.** *See Garden, in My Indian.*
- Roches, Abbé.** *See p. 816a.*
- Roe, Sir T.** *Embassy to the Court of the Great Mogul, 1615-19.* Ed. by W. Foster. Hak. Soc. 2 vols. 1899.]
- Rodbeck, T.** *An English and Hindoostanee Naval Dictionary.* 12mo. Calcutta, 1811. *See Small.*
- Rogier, Abr.** *De open Deure tot het Verborgen Hyedendom.* 4to. Leyden, 1651.
- Also sometimes quoted from the French version, viz. :—
- Roger, Abraham.** *La Porte Ouverte . . . ou la Vraie Representation, &c.* 4to. Amsterdam, 1670.
- The author was the first Chaplain at Pulicat (1631-1641), and then for some years at Batavia (see Havart, p. 132). He returned home in 1647 and died in 1682, at Gouda (Pref. p. 3). The book was brought out by his widow. Thus, at the time that the English Chaplain Lord (q.v.) was studying the religion of the Hindus at Surat, the Dutch Chaplain Roger was doing the same at Pulicat. The work of the last is in every way vastly superior to the former. It was written at Batavia (see p. 117), and, owing to its publication after his death, there are a few misprints of Indian words. The author had his information from a Brahman named Padmanaba (*Padmandbha*), who knew Dutch, and who gave him a Dutch translation of Bhartrihari's *Satakas*, which is printed at the end of the book. It is the first translation from Sanskrit into an European language (A.B.).
- Roteiro da Viagem de Vasco da Gama em mccccxcvii.** 2a edição. Lisboa, 1861. The 1st ed. was published in 1838. The work is inscribed to Alvaro Velho. *See Figanière, Bibliop. Hist. Port.* p. 169. (Note by A.B.).
- *See De Castro.*
- Roussel Léon.** *A Travers la Chine.* 8vo. Paris, 1878.
- Row, T. V.** *Manual of Tanjore District.* Madras, 1883.]
- Royle, J. F., M.D.** *An Essay on the Antiquity of Hindoo Medicine.* 8vo. 1837.
- *Illustrations of the Botany and other branches of Nat. History of the Himalayas, and of the Floras of Cashmere.* 2 vols. folio. 1839.
- Rubruk, Wilhelmus de.** *Itinerarium in Recueil de Voyages et de Mémoires de la Soc. de Géographie.* Tom. iv. 1837.
- Rumphius (Geo. Everard Rumphf.).** *Herbarium Amboinense.* 7 vols. folio. Amstelod. 1741. (He died in 1693.)
- Russell, Patrick.** *An Account of Indian Snakes collected on the coast of Coromandel.* 2 vols. folio. 1803.
- Sycaut, Sir Paul.** *Present State of the Ottoman Empire.* Folio, 1687. Appended to ed. of Knollys' *Hist. of the Turks.*
- Saar, Johann Jacob.** *Ost-Indianische Fünf- und zehn-Jährige Kriegs-Dienste (&c.).* (1644-1659.) Folio. Nürnberg, 1672.
- Sacy, Silvestre de.** *Relation de l'Egypte.* *See Abdallatif.*
- *Chrestomathie Arabe.* 2de Ed. 3 vols. 8vo. Paris, 1826-27.
- Sadik Isfahani,** *The Geographical Works of.* Translated by J. C. from original Persian MSS., &c. Oriental Translation Fund, 1832.
- Sainsbury, W. Noel.** *Calendar of State Papers, East Indies.* Vol. I., 1862 (1513-1616); Vol. II., 1870 (1617-1621); Vol. III., 1878 (1622-1624); Vol. IV., 1884 (1625-1629). An admirable work.
- Sanang Setzen.** *Geschichte der Ost-Mongolen . . . von Sanang Setzen Chung-tai-schi der Ordus, aus dem Mongol . . . von Isaac Jacob Schmidt.* 4to. St. Petersburg, 1829.
- Sanderson, G. P.** *Thirteen Years among the Wild Beasts of India,* 3rd ed. London, 1882.]
- Sangermano, Rev. Father.** *A description of the Burmese Empire.* Translated by W. Tandy, D.D. (Or. Transl. Fund). 4to. Rome, 1838.



- San Roman, Fray A.** *Historia General de la India Oriental.* Folio. Valladolid, 1603.
- Sassetti, Lettere,** contained in *De Gubernatis*, q.v.
- Saty. Rev.** The Saturday Review, London weekly newspaper.
- Schiltberger, Johann.** *The Bondage and Travels of.* Tr. by Capt. J. Buchan Telfer, R.N. HAK. SOC. 1879.
- Schouten, Wouter.** *Oost-Indische Voyagie, &c.* t'Amsterdam, 1676.  
This is the Dutch original rendered in German as **Walter Schulzen**, q.v.
- [**Schrader, O.** *Prehistoric Antiquities of the Aryan Peoples.* Tr. by F. B. Jevons. London, 1890.]
- Schulzen, Walter.** *Ost-Indische Reise-Beschreibung.* Folio. Amsterdam, 1676. See **Schouten**.
- Schuyler, Eugene.** *Turkistan.* 2 vols. 8vo. 1876.
- [**Scott, J. G. and J. P. Hardiman.** *Gazetteer of Upper Burma and the Shan States.* 5 vols. Rangoon, 1900.]
- Scrafton, Luke.** *Reflexions on the Government of Hindostan, with a Sketch of the Hist. of Bengal.* 1770.
- Seely, Capt. J. B.** *The Wonders of Ellora.* 8vo. 1824.
- Seir Mutagherin,** or a View of Modern Times, being a History of India from the year 1118 to 1195 of the Hedjrah. From the Persian of Gholam Hussain Khan. 2 vols. in 3. 4to. Calcutta, 1789.
- Seton-Karr, W. S., and Hugh Sandeman.** *Selections from Calcutta Gazettes (1784-1823).* 5 vols. 8vo. (The 4th and 5th by H. S.) Calcutta, 1864-1869.
- Shaw, Robert.** *Visits to High Tartary, Yarkand, and Kâshghâr,* 1871.
- Shaw, Dr. T.** *Travels or Observations relating to several Parts of Barbary and the Levant.* 2nd ed. 1757. (Orig. ed. is of 1738).
- Shelvocke's Voyage.** A V. round the World, by the Way of the Great South Sea, Perform'd in the Years 1719, 20, 21, 22. By Capt. George S. London, 1726.
- Sherring, Revd., M.A.** *Hindu Tribes and Castes.* 3 vols. 4to. Calcutta, 1872-81.
- Sherwood, Mrs.** *Stories from the Church Catechism.* Ed. 1873. This work was originally published about 1817, but I cannot trace the exact date. It is almost unique as giving some view of the life of the non-commissioned ranks of a British regiment in India, though of course much is changed since its date.
- Sherwood, Mrs.,** *The Life of,* chiefly Autobiographical. 1857.
- Shipp, John.** *Memoirs of the Extraordinary Military Career of . . .* written by Himself. 2nd ed. (First ed., 1829). 3 vols. 8vo. 1830.
- Sibree, Revd. J.** *The Great African Island.* 1880.
- Sidi 'Ali.** *The Mohit,* by S. A. Kapodan. Exts. translated by Joseph v. Hammer, in *J. As. Soc. Bengal*, Vols. III. & V.
- *Relation des Voyages de, nommé ordinairement Katibi Roumi, trad. sur la version allemande de M. Dies par M. Moris in Journal Asiatique, Ser. I. tom. ix.*
- [—— *The Travels and Adventures of the Turkish Admiral.* Trans. by A. Vambéry. London, 1899.]
- Sigoli, Simone.** *Viaggio al Monte Sinai.* See **Frescobaldi**.
- Simpkin.** See *Letters*.
- [**Skeat, W. W.** *Malay Magic, being an Introduction to the Folklore and Popular Religion of the Malay Peninsula.* 8vo. London, 1900.]
- [**Skinner, Capt. T.** *Excursions in India, including a Walk over the Himalaya Mountains to the Sources of the Jumna and the Ganges,* 2nd ed. 2 vols. London, 1833.]
- Skinner, Lt.-Col. James,** *Military Memoirs of.* Ed. by J. B. Fraser. 2 vols. 1851.
- Sleeman, Lt.-Col. (Sir Wm.).** *Ramaseena and Vocabulary of the Peculiar Language of the Thugs.* 8vo. Calcutta, 1836.
- *Rambles and Recollections of an Indian Official.* 2 vols. large 8vo. 1844. An excellent book. [New ed. in 2 vols., by V. A. Smith, in *Constable's Oriental Miscellany.* London, 1893.]
- [—— *A Journey through the Kingdom of Oudh in 1849-50.* 2 vols. London, 1858.]
- Small, Rev. G.** *A Laskari Dictionary.* 12mo., 1882 (being an enlarged ed. of **Roebuck**, q.v.).
- Smith, R. Bosworth.** *Life of Lord Lawrence.* 2 vols. 8vo. 1883.
- Smith, Major L. F.** *Sketch of the Regular Corps in the service of Native Princes.* 4to. Tract. Calcutta, N.D. London. 1805.
- [**Society in India, by an Indian Officer.** 2 vols. London, 1841.]
- Society, Manners, Tales, and Fictions of India.** 3 vols. London, 1844.]
- Solvyns, F. B.** *Les Hindous.* 4 vols. folio. Paris, 1808.
- Sonnerat.** *Voyages aux Indes Orientales et à la Chine* 2 vols. 4to. 1781. Also 3 vols. 8vo. 1782.
- Sousa, P. Francesco de.** *Oriente Conquistado a Jesus Christo pelos Padres da Companhia de Jesus.* Folio. Lisbon. 1710. Reprint of Pt. I., at Bombay, 1831.
- Southey, R.** *Curse of Kehama.* 1810. In *Collected Works*.
- Spielbergen van Waerwijck,** *Voyage of (Four Voyages to the E. Indies from 1594 to 1604, in Dutch.)* 1646.
- Sprenger, Prof. Aloys.** *Die Post und Reise-Routen des Orients.* 8vo. Leipzig, 1864.



**Stanford Dictionary, the, of Anglicized Words and Phrases, by C. A. M. Fennell. Cambridge, 1892.]**

**Stanley's Vasco da Gama. See Correa.**

**Stamton, Sir G. Authentic Account of Lord Macartney's Embassy to the Emperor of China. 2 vols. 4to. 1797.**

**Stevenson. Voyage to the E. Indies. Tr. from Dutch by S. H. Wilcocks. 3 vols. 1798.**

**Stedman, J. G. Narrative of a Five Years' Expedition against the Revolted Negroes in Surinam. 2 vols. 4to. 1806.**

**Stephen, Sir James F. Story of Nuncomar and Impey. 2 vols. 1885.**

**Steele, M. Indian Fairy Tales. Calcutta, 1879.**

**Stungford, Viscount, Select Writings of. 2 vols. 8vo. 1869.**

**St Pierre, B. de. La Chaudière Indienne. 1791.**

**Stuart, H. A. See Starrock, J.**

**Starrock, J. and Stuart, H. A. Manual of S. Canara. 2 vols. Madras, 1894-95.]**

**Subsidios para a Historia da India Portuguesa. (Published by the Royal Academy of Lisbon.) Lisbon, 1878.**

**Silvan, Capt. G. L., R.A. Dhow Chasing in Zanzibar Waters, and on the Eastern Coast of Africa. 1873.**

**Supernatural Daughter. By Sir Walter Scott. 1827. Reference by chapter.**

**Sykes, Major Michael. Account of an Embassy to the Kingdom of Ava, in the year 1795. 4to. 1800.**

**Turnatha's Geschichte des Buddhismus in India. Germ. Tr. by A. Schiefner. St. Petersburg, 1869.**

**Tavernier, J. B. Les Six Voyages en Turquie, en Perse, et aux Indes. 2 vols. 4to. Paris, 1676.**

— E.T., which is generally that quoted, being contained in Collections of Travels, &c., being the Travels of Monsieur Tavernier, Bernier, and other great men. In 2 vols. folio. London, 1684. [Ed. by V. A. Ball. 2 vols. London, 1899.]

**Taylor, Ed. Meadows. Story of My Life. 8vo. (1877). 2nd ed. 1878.**

**Taylor, J. A Descriptive and Historical Account of the Cotton Manufacture of Iacca, in Bengal. London, 1851.]**

**Teignmouth. Mem. of Life of John Lord, by his Son, Lord Teignmouth. 2 vols. 1842.**

**Tenente, P. Pedro. Relaciones . . . de los Reyes de Persia, de los Reyes de Navarra, y de un Viage desde la India Oriental hasta Italia por terra (all three separately paged). En Amberes, 1610.**

**Tennyson, Sir Emerson. See Emerson.**

**Tenente, Antonio. Itinerario . . . como da India voo por terra a estes Reynos. Orig. ed. Coimbra, 1560. Edition**

quoted (by Burnell) seems to be of Lisbon, 1762.

**Terry. A Voyage to East India, &c. Observed by Edward Terry, then Chaplain to the Right Hon. Sir Thomas Row, Knt., Lord Ambassador to the Great Mogul. Reprint, 1777. Ed. 1655.**

— An issue without the Author's name, printed at the end of the E.T. of the Travels of Sig. Pietro della Valle into East India, &c. 1665.

— Also a part in Purchas, Vol. II.

**Thevenot, Melchizedek. (Collection). Relations de divers Voyages Curieux. 2nd ed. 2 vols. folio. 1696.**

**Thevenot, J. de. Voyages en Europe, Asie et Afrique. 2nd ed. 5 vols. 12mo. 1727.**

**Thevet, André. Cosmographie Universelle. Folio. Paris, 1575.**

**Thevet. Les Singularitez de la France Antarctique, autrement nommée Amerique. Paris, 1558.**

**Thomas, H. S. The Rod in India. 8vo. Mangalore, 1873.**

**Thomas, Edward. Chronicles of the Pathán Kings of Dehli. 8vo. 1871.**

**Thomson, Dr. T. Western Himalaya and Tibet. 8vo. London, 1852.**

**Thomson, J. The Straits of Malacca, Indo-China, and China. 8vo. 1875.**

**Thornhill, Mark. Personal Adventures, &c., in the Mutiny. 8vo. 1884.**

[— Haunts and Hobbies of an Indian Official. London, 1899.]

**Thunberg, C. P., M.D. Travels in Europe, Africa, and Asia, made between the years 1770 and 1779. E.T. 4 vols. 8vo. 1799.**

**Timour, Institutes of. E.T. by Joseph White. 4to. Oxford, 1783.**

**Timur, Autobiographical Memoirs of. E.T. by Major C. Stewart (Or. Tr. Fund). 4to. 1830.**

**Tippoo Sultan, Select Letters of. E.T. by Col. W. Kirkpatrick. 4to. 1811.**

**Tipu Sultan, Hist. of, by Hussein Ali Khan Kirmani. E.T. by Miles. (Or. Tr. Fund.) 8vo. 1864.**

**Tod, Lieut.-Col. James. Annals and Antiquities of Rajasthan. 2 vols. 4to. 1829. [Reprinted at Calcutta. 2 vols. 1884.]**

**Tohfut-ul-Mujahideen (Hist. of the Mahomedans in Malabar). Trd. by Lieut. M. J. Rowlandson. (Or. Tr. Fund.) 8vo. 1833. (Very badly edited.)**

**Tom Cringle's Log. Ed. 1863. (Originally published in Blackwood, c. 1830-31.)**

**Tombo do Estado da India. See Subsidios and Botelho.**

**Tr. Lit. Soc. Bo. Transactions of the Literary Society of Bombay. 3 vols. 4to. London, 1819-23.**

**Trevelyan, G. O. See Competition-Wallah and Dawk-Bungalow.**

**Tribes on My Frontier. Bombay, 1883.**

**Trigautius.** De Christiana Expeditione apud Sinas. 4to. Lugduni, 1616.

**Turnour's** (Hon. George) **Mahawanso.** The M. in Roman characters with the translation subjoined, &c. (Only one vol. published.) 4to. Ceylon, 1837.

**Tylor, E. B.** **Primitive Culture.** 2 vols. 8vo. 1871.

[— Anahuac; or Mexico and the Mexicans, Ancient and Modern. London, 1861.]

**Tyr, Guillaume de, et ses Continuateurs—** Texte du XIII. Siècle—par M. Paulin. Paris. 2 vols. large 8vo. 1879-80.

[**Tytler, A. F.** Considerations on the Present Political State of India. 2 vols. London, 1815.]

**Uzzano, G.** A book of *Pratica della Mercatura* of 1440, which forms the 4th vol. of *Della Decima.* See **Pegolotti.**

**Valentia, Lord.** Voyages and Travels to India, &c. 1802-1806. 3 vols. 4to. 1809.

**Valentijn.** Oud en Nieuw Oost-Indien. 6 vols. folio—often bound in 8 or 9. Amsterdam, 1624-6.

[**Vámbéry, A.** Sketches of Central Asia. Additional Chapters on my Travels, Adventures, and on the Ethnology of Central Asia. London, 1868.]

**Van Braam Houckgeest** (Embassy to China), E.T. London, 1798.

**Van den Broecke, Pieter.** Reysen naer Oost Indien, &c. Amsterdam, edns. 1620? 1634, 1646, 1648.

**Vander Lith.** See **Merveilles.**

**Vanity Fair,** a Novel without a Hero, **Thackeray's.** This is usually quoted by chapter. If by page, it is from ed. 1867. 2 vols. 8vo.

**Vansittart H.** A Narrative of the Transactions in Bengal, 1760-1764. 3 vols. 8vo. 1766.

**Van Twist, Jehan ;** Gewesen Overhoofd van de Nederlandsche comtooren *Amadabat, Cambaya, Brodera, en Broitchia, Generall Beschrijvinge* van Indien, &c. t'Amsteledam, 1648.

**Varthema, Lodovico di.** The **Travels** of. Tr. from the orig. Italian Edition of 1510 by T. Winter Jones, F.S.A., and edited, &c., by George Percy Badger. Hak. Soc. 1863.

This is the edn. quoted with a few exceptions. Mr. Burnell writes :

"We have also used the second edition of the original (?) Italian text (12mo. Venice, 1517). A third edition appeared at Milan in 1523 (4to.), and a fourth at Venice in 1535. This interesting Journal was translated into English by Eden in 1576 (8vo.), and Purchas (ii. pp. 1483-1494) gives an abridgement; it is thus one of the most important sources."

Neither Mr. Winter Jones nor my friend Dr. Badger, in editing Varthema, seem to have been aware of the disparagement cast on his veracity in the famous Colloquios of Garcia de Orta (f. 29v. and f. 30). These affect his statements as to his voyages in the further East; and deny his ever having gone beyond Calicut and Cochin; a thesis which it would not be difficult to demonstrate out of his own narrative.

[**Verelst, H.** A View of the Rise, Progress, and Present State of the English Government in Bengal, including a Reply to the Misrepresentations of Mr. Bolta, and other Writers. London, 1772.]

**Vermeulen, Genet.** Oost Indische Voyage. 1677.

**Vigne, G.** Travels in Kashmir, Ladakh, &c. 2 vols. 8vo. 1842.

**Vincenzo Maria.** Il Viaggio all' Indie orientali del P. . . . Procuratore Generale de' Carmelitani Scalzi. Folio. Roma, 1672.

**Vitriaci, Jacobi** (Jacques de Vitry). Hist. Jherosolym. See **Bongars.**

**Vocabulista in Arabico.** (Edited by C. Schiaparelli.) Firenze, 1871.

**Voigt.** Hortus Suburbanus Calcuttensis. 8vo. Calcutta, 1845.

**Von Harff, Arnold.** Pilgerfahrt des Ritters (1496-1499). From MSS. Cöln, 1860.

**Voyage to the East Indies** in 1747 and 1748. . . . Interspersed with many useful and curious Observations and Anecdotes. 8vo. London, 1762.

**Vüllers, J. A.** Lexicon Persico-Latinum. 2 vols. and Suppt. Bonnae ad Rhenum. 1855-67.

**Wallace, A. R.** The Malay Archipelago. 7th ed. 1880.

[**Wallace, Lieut.** Fifteen Years in India, or Sketches of a Soldier's Life. London, 1822.]

**Wanderings of a Pilgrim** in Search of the Picturesque (by Fanny Parkes). 2 vols. imp. 8vo. 1850.

**Ward, W.** A View of the History, Literature, and Religion of the **Hindoo.** 3rd ed. 4 vols. 8vo. London, 1817-1820.

In the titles of first 2 vols. publ. in 1817, this ed. is stated to be in 2 vols. In those of the 3rd and 4th, 1820, it is stated to be in 4 vols. This arose from some mistake, the author being absent in India when the first two were published.

The work originally appeared at Serampore, 1811, 4 vols. 4to, and an abridged ed. *ibid.* 1 vol. 4to. 1815.

**Waring, E. J.** The Tropical Resident at Home, &c. 8vo. 1866.

**Wassaf,** Geschichte Wassafs, Persisch herausgegeben, und Deutsch übersetzt, von Joseph Hammer-Purgstall. 4to. Wien, 1856.

- Watreman, W.** *The Fardle of Facions*. London, 1555. Also reprinted in the Hakluyt of 1807.
- [**Watt, G.** *A Dictionary of the Economic Products of India*. 10 vols. Calcutta, 1889-93.]
- Wellington Despatches.** The Edn. quoted is usually that of 1837.
- Welsh, Col. James.** *Military Reminiscences . . . of nearly 40 years' Active Service in the E. Indies*. 2 vols. 8vo. 1830. (An excellent book.)
- Wheeler, J. T.** *Madras in the Olden Time . . . compiled from Official Records*. 3 vols. sm. sq. 8vo. 1861.
- *Early Records of British India*. Calcutta, 1878. 2nd ed. 1879.
- Wheler, Rev. Sir George.** *Journey into Greece*. Folio. 1682.
- Witney (Prof. W. D.)** *Oriental and Linguistical Studies*. 2 vols. New York, 1873-74.
- Widows, Hindoo.** Papers relating to E.I. Affairs; printed by order of Parliament. Folio. 1821.
- [**Wilkinson, R. J.** *A Malay-English Dictionary*. Part I. Singapore, 1901.]
- Wilks, Col. Mark.** *Historical Sketches of the South of India in an Attempt to trace the Hist of Mysoor*. 3 vols. 4to. 1810-17. 2nd ed., 2 vols. 8vo. Madras, 1860.
- Williams, Monier.** *Religious Thought and Life in India*. Part I., 1883.
- [— *Brāhmanism and Hindūism*. 4th ed. London, 1891.]
- Williams, S. Wells.** *Chinese Commercial Guide*. 4th ed. Canton, 1856.
- Williamson, V. M.** *The East India Vade Mecum*, by Capt. Thomas Williamson (the author of *Oriental Field Sports*). 2 vols. 8vo. 1810.
- Williamson, Capt. T.** *Oriental Field Sports*. Atlas folio. 1807.
- Wills, C. T.** *In the Land of the Lion and the Sun, or Modern Persia*. 1883.
- [**Wilson, A.** *The Abode of Snow, Observations on a Journey from Chinese Tibet to the Indian Caucasus*. Edinburgh, 1875.]
- Wilson, John, D.D.,** *Life of*, by George Smith, LL.D. 1878.
- [— *Indian Caste*. 2 vols. Bombay, 1877.]
- Wolff, J.** *Travels and Adventures*. 2 vols. London, 1860.]
- Wollaston, A. N.** *English-Persian Dictionary*. 8vo. 1882.
- Wright, T.** *Early Travels in Palestine*, edited with Notes. (Bohn.) 1848.
- Wright, T.** *Domestic Manners and Sentiments in England in the Middle Ages*. 1862.
- Wyllie, J. W. S.** *Essays on the External Policy of India*. Edited by Dr. W. W. Hunter. 1875.
- Wytfliet.** *Histoire des Indes*. Fo., 3 pts. Douay. 1611.
- Xaverii, Scti. Francisci.** *Indiarum Apostoli Epistolarum Libri Quinque*. Praga, 1667.
- Xavier, St. Francis,** *Life and Letters of*, by Rev. H. I. Coleridge (S.J.). 2 vols. 8vo. 1872.
- [**Yusuf Ali, A.** *A Monograph on Silk Fabrics produced in the North-Western Provinces and Oudh*. Allahabad, 1900.]
- Zedler, J. H.** *Grosses Vollständiges Universal Lexicon*. 64 vols. folio. Leipzig, 1732-1750; and Supplement, 4 vols. 1751-1754.
- Ziegenbalg.** *See Propagation of the Gospel*.

## CORRIGENDA.

PAGE. COL.

- 32 b.—**Apollo Bunder.** Mr. S. M. Edwardes (*History of Bombay, Town and Island, Census Report*, 1901, p. 17) derives this name from ‘Pallav Bandar,’ ‘the Harbour of Clustering Shoots.’
- 274 a.—**Crease.** 1817. “the Portuguese commander requested permission to see the **Cross** which Janiere wore. . . .”—*Rev. R. Fellowes, History of Ceylon*, chap. v. quoted in 9 ser. *N. & Q.* I. 85.
- 276 b.—For “Porus” read “Portus.”
- 380 b.—For “It is probable that what that geographer . . .” read “It is probable from what . . .”
- 499 b.—The reference to **Bao** was accidentally omitted. The word is Peguan *bā* (pronounced *bā-a*), “a monastery.” The quotation from Sangermano (p. 88) runs: “There is not any village, however small, that has not one or more large wooden houses, which are a species of convent, by the Portuguese in India called **Bao**.”
- 511 a.—For “**Adawlvt**” read “**Adawlat**.”
- 565 a.—Mr. Edwardes (*op. cit.* p. 5) derives **Mazagong** from Skt. *matsya-grāma*, “fish-village,” due to “the pungent odour of the fish, which its earliest inhabitants caught, dried and ate.”
- 655 b.—For “Steven’s” read “Stevens’.”
- 678 a.—Mr. Edwardes (*op. cit.* p. 15) derives **Parell** from *padal*, “the Tree-Trumpet Flower” (*Bignonia suaveolens*).
- 816 a.—For “*shā-bāsh*” read “*shāh-bāsh*.”
- 858 b.—For “**Sowar**” read “**Sonar**, a goldsmith.”
- 920 b.—**Tiffin** add:  
 1784.—“Each temperate day  
 With health glides away,  
 No **Triflings** \* our forenoons profane.”  
 —*Memoirs of the Late War in Asia*, by An Officer of  
*Colonel Baillie’s Detachment*, ii. *Appendix*, p. 293.  
 1802.—“I suffered a very large library to be useless whence I might have extracted that which would have been of more service to me than running about to **Tiffins** and noisy parties.”—*Metcalf*, to J. W. Sherer, in *Kaye, Life of Lord Metcalf*, I. 81.

---

\* [In note “Luncheons.”]

# A GLOSSARY

OF

## ANGLO-INDIAN COLLOQUIAL TERMS AND PHRASES OF ANALOGOUS ORIGIN.

### ABADA

**ABADA**, s. A word used by old Spanish and Portuguese writers for a 'rhinoceros' and adopted by some of the older English narrators. The origin is a little doubtful. If it were certain that the word did not occur earlier than c. 1530-40, it would most probably be an adoption from the Malay *badak*, 'a rhinoceros.' The word is not used by Barros where he would probably have used it if he knew it (see quotation under **GANDA**); and we have found no proof of its earlier existence in the language of the Peninsula; if this should be established we should have to seek an Arabic origin in such a word as *abadat*, *abul*, fem. *abida*, of which one meaning is (c. *lane*) 'a wild animal.' The usual fem. *abida* is certainly somewhat in favour of such an origin. [Prof. Skeat believes that the *a* in *abada* and similar Malay words represents the Arabic *aleph*, which was commonly used in Spanish and Portuguese prefixed to Arabic and other native words.] It will be observed that more than one authority makes it the female rhinoceros, and in the dictionaries the word is feminine. But so Barros makes *Ganda*. [Mr W. W. Skeat suggests that the female was the more dangerous animal, or the one most frequently met with, as is certainly the case with the crocodile.]

1541. — Mines of Silver, Copper, Tin, and Lead from whence great quantities thereof were continually drawn, which the Merchants carried away with Troops of Elephants and Rhinoceroses (em casilas de elefantes e badas) for to transport into the Kingdoms of Burma, by us called Siam, Passiloco, Sarady, (Sandy in orig.), Tangu, Prom, Calaminham and other Provinces . . . — *Pinto* (orig. cap. 11.) in *Cogan*, p. 49. The kingdoms named here are Siam (see under **SARAU**), Pichalok and Sawatti (now

### ABADA

two provinces of Siam); Taungu and Prome in B. Burma; Calaminham, in the interior of Indo-China, more or less fabulous.

1544. — "Now the King of Tartary was fallen upon the city of *Pequin* with so great an army as the like had never been seen since *Adam's* time; in this army . . . were seven and twenty Kings, under whom marched 1,800,000 men . . . with four score thousand Rhinoceroses" (*donde partirão com oitenta mil badas*). — *Ibid.* (orig. cap. cvii.) in *Cogan*, p. 149.

[1560. — See quotation under **LAOS**.]

1585. — "It is a very fertile country, with great stoare of prouisioun; there are elephants in great number and *abadas*, which is a kind of beast so big as two great buls, and hath vppon his snowt a little horne." — *Mendoza*, ii. 311.

1592. — "We sent commodities to their king to barter for Amber-greese, and for the hornes of *Abath*, whereof the Kinge onely hath the traffique in his hands. Now this *Abath* is a beast that hath one horne only in her forehead, and is thought to be the female Vnicorne, and is highly esteemed of all the Moores in those parts as a most soveraigne remedie against poyson." — *Barker* in *Hakl.* ii. 591.

1598. — "The *Abada*, or Rhinoceros, is not in India,\* but onely in *Bengala* and *Patane*." — *Linschoten*, 88. [Hak. Soc. ii. 8.]

"Also in *Bengala* we found great numbers of the beasts which in Latin are called *Rhinocerotus*, and of the Portugallies *Abadas*." — *Ibid.* 28. [Hak. Soc. i. 96.]

c. 1608. — ". . . ove portano le loro mercanzie per venderle a' Cinesi, particolarmente . . . molti corni della *Bada*, detto Rinoceronte . . ." — *Carletti*, p. 199.

1611. — "*Bada*, a very fierce animal, called by another more common name *Rhinoceros*. In our days they brought to the King Philip II., now in glory, a *Bada* which was long at Madrid, having his horn sawn off, and being blinded, for fear he should hurt anybody. . . . The name of *Bada* is one imposed by the Indians themselves; but assuming that

\* i.e., not on the W. coast of the Peninsula, called *India* especially by the Portuguese. See under **INDIA**.

*ABCÁREE.*

2

*ACHÁNOCK.*

like in 1662. Hence it is not able that it took its name from Charnock, who seems to have joined the Company's service in 1658. When he went to Bengal we have not been able to ascertain. [See *Diary of* *Charnock*, edited by Sir H. Yule, ii., xcix. Some "Documentary Memoirs of Charnock," which form part of xxv. (1884) of the Hakluyt Soc., is said to have "arrived in India 1655 or 1656."] ]

7.—"The ship *Falcon* to go up the Hooghly, or at least to Charnock." Art's Letter to Ft. St. Geo. of 12th Nov. In *Notes and Extracts*, Madras, No. 1., p. 21; see also p. 23.

1.—"Charnock-Reach hath two shoals, the upper one in Charnock, and the lower on the opposite side . . . you must beware before as aforesaid, keep the mid shore aboard until you come up the Lime-Tree . . . and then steer over Charnock Trees and house between the shoals, until you come mid river, but not the house."—*The English Pilot*, 55.

5.—"t stedecken Tajannock."—*Val.* v. 153. In Val.'s map of Bengal we find opposite to Oegli (Hooghly), *mek*, and then *Collocatte*, and *Calcutta*.

8.—"Notwithstanding these solemn orders from the Dutch it was judged best to send a detachment of troops to take possession of Tanna Fort and see's Battery opposite to it."—*Narrative of Dutch attempt in the Hooghly*, in *de's Life of Clive*, ii. 76.

10.—"The old village of Acharnook on the ground which the post of *Charnock* now occupies."—*M. Graham*,

11.—"From an oral tradition still prevailing among the natives at Barrackpore we learn that Mr. Charnock built a house there, and a flourishing bazar under his patronage, before the seat of Calcutta had been determined. Barrackpore is at this day known to the natives by the name *Charnock*."—*The Bengal Itinerary*, Chik.

**ACHAR**, s. P. *achār*, Malay *achār*, used in nearly all the vernaculars for acid and salt relishes. By *achār* it is used as the equivalent of *pickle*, and is applied to all the *of Curry* and Blackwell in that

We have adopted the word *achār* from the Portuguese; but it is not outside that Western Asia got it only from the Latin *acetaria*.—*Phil. Hist. Nat.* xix. 19).

12.—"And they prepare a conserve of *achār* with salt, and when it is *achār* and this they call *Achar*, and this

is sold in the market just as olives are with us."—*Garcia*, f. 17.

1596.—Linachoten in the Dutch gives the word correctly, but in the English version (Hak. Soc. ii. 26) it is printed *Machar*.

[1612.—"Achar none to be had except one jar."—*Danvers, Letters*, i. 230.] ]

1616.—"Our *jurabasso's* (Juribasso) wife came and brought me a small jar of Achar for a present, desiring me to exakewe her husband in that he absented himself to take phisik."—*Cocks*, i. 135.

1623.—"And all these preserved in a way that is really very good, which they call *achār*."—*P. della Valle*, ii. 708. [Hak. Soc. ii. 327.] ]

1653.—"Achar est vn nom Indistanni, ou Indien, que signifie des mangues, ou autres fruits confis avec de la moutarde, de l'ail, du sel, et du vinaigre à l'Indienne."—*De la Boulaye-le-Gouz*, 531.

1687.—"Achar I presume signifies sauce. They make in the East Indies, especially at Siam and Pegu, several sorts of Achar, as of the young tops of Bamboos, &c. Bambo-Achar and Mango-Achar are most used."—*Hamper*, i. 391.

1727.—"And the Soldiery, Fishers, Peasants, and Handicrafts (of Goa) feed on a little Rice boiled in Water, with a little bit of Salt Fish, or *Atchar*, which is pickled Fruits or Roots."—*A. Hamilton*, i. 252. [And see under **KEDGEREE**.]

1783.—We learn from Forrest that limes, salted for sea-use against scurvy, were used by the *Chulias* (*Choolia*), and were called *atchar* (*Voyage to Mergui*, 40). Thus the word passed to Java, as in next quotation:

1768-71.—"When green it (the mango) is made into *attjar*; for this the kernel is taken out, and the space filled in with ginger, pimento, and other spicy ingredients, after which it is pickled in vinegar."—*Narvarius*, i. 237.

**ACHEEN**, n.p. (P. *Āchin* [Tam. *Achin*, Malay *Acheh*, *Achik*] 'a wood-leech'). The name applied by us to the State and town at the N.W. angle of Sumatra, which was long, and especially during the 16th and 17th centuries, the greatest native power on that Island. The proper Malay name of the place is *Acheh*. The Portuguese generally called it *Achem* (or frequently by the adhesion of the genitive preposition, *Dachem*, so that Sir F. Greville below makes two kingdoms), but our **Acheen** seems to have been derived from mariners of the P. Gulf or W. India, for we find the name so given (*Āchin*) in the *Āin-i-Akbari*, and in the Geog. Tables of *Sādik Isfahānī*. This form may have been suggested by a jingling analogy, such as *Orientalis love*,



with *Māchīn* (**Macheen**). See also under **LOOTY**.

1549.—“*Piratarum Acenorum nec periculum nec suspicio fuit.*”—*S. Fr. Xav. Epistt.* 337.

1552.—“But after Malacca was founded, and especially at the time of our entry into India, the Kingdom of Pacem began to increase in power, and that of Pedir to diminish. And that neighbouring one of **Achem**, which was then insignificant, is now the greatest of all.”—*Barros*, III. v. 8.

1563.—

“Occupado tenhais na guerra infesta  
Ou do sanguinolento,  
Taprobanico \* **Achem**, que ho mar  
molesta

Ou do Cambaico occulto imiguo nosso.”

*Camões, Ode prefixed to Garcia de Orta.*

c. 1569.—“Upon the headland towards the West is the Kingdom of **Assi**, governed by a Moore King.”—*Cæsar Frederike*, tr. in *Hakluyt*, ii. 355.

c. 1590.—“The *zabād* (civet), which is brought from the harbour-town of Sumatra, from the territory of **Achīn**, goes by the name of *Sumatra-zabād*, and is by far the best.”—*Ain*, i. 79.

1597.—“ . . . . . do Pegu como do **Dachem**.”—*King's Letter*, in *Arch. Port. Or.* fasc. 3, 669.

1599.—“The iland of Sumatra, or Taprobuna, is possessed by many Kynge, enemies to the Portugals; the cheif is the Kinge of **Dachem**, who besieged them in Malacca. . . The Kinges of **Acheyn** and **Tor** (read *Jor* for *Johore*) are in lyke sort enemies to the Portugals.”—*Sir Fulke Greville* to Sir F. Walsingham (in *Bruce*, i. 125).

[1615.—“It so proved that both Ponleema and Governor of Tecoo was come hither for **Achein**.”—*Foster, Letters*, iv. 3.

1623.—“**Acem** which is Sumatra.”—*P. della Valle*, Hak. Soc. ii. 287.]

c. 1635.—“**Achīn** (a name equivalent in rhyme and metre to ‘*Māchīn*’) is a well-known island in the Chinese Sea, near to the equinoctial line.”—*Šādīk Isfahānī* (Or. Tr. F.), p. 2.

1780.—“**Archin**.” See quotation under **BOMBAY MARINE**.

1820.—“In former days a great many junks used to frequent **Achin**. This trade is now entirely at an end.”—*Crawford*, *H. Ind. Arch.* iii. 182.

**ADAM'S APPLE.** This name (*Pomo d'Adamo*) is given at Goa to the fruit of the *Mimusops Elenqi*, Linn. (*Bird-wood*); and in the 1635 ed. of Gerarde's *Herball* it is applied to the Plantain. But in earlier days it was applied to a fruit of the Citron kind.—(See *Marco*

*Polo*, 2nd ed., i. 101), and the following:

c. 1580.—“In his hortis (of Cairo) ex arboribus virescunt mala citria, aurantia, limonia sylvestria et domestica **poma Adami** vocata.”—*Prosp. Alpinus*, i. 16.

c. 1712.—“It is a kind of lime or citron tree . . . it is called **Pomum Adami**, because it has on its rind the appearance of two bites, which the simplicity of the ancients imagined to be the vestiges of the impression which our forefather made upon the forbidden fruit. . . .” *Bluteau*, quoted by Tr. of *Alboquerque*, Hak. Soc. i. 100. The fruit has nothing to do with *zamboa*, with which Bluteau and Mr. Birch connect it. See **JAMBOO**.

**ADATI**, s. A kind of piece-goods exported from Bengal. We do not know the proper form or etymology. It may have been of half-width (from H. *ādḥā*, ‘half’). [It may have been half the ordinary length, as the Salampore (**Salempoory**) was half the length of the cloth known in Madras as *Punjum*. (*Madras Man. of Ad.* iii. 799). Also see Yule's note in *Hedges' Diary*, ii. ccxl.]

1726.—“*Casseri* (probably *Kasiāri* in Midnapur Dist.) supplies many *Taffatshelas* (**Alleja**, **Shalee**), *Ginggangs*, *Allegias*, and **Adathays**, which are mostly made there.”—*Valentijn*, v. 159.

1813.—Among piece-goods of Bengal: “**Addaties**, Pieces 700” (i.e. pieces to the ton).—*Milburn*, ii. 221.

**ADAWLUT**, s. Ar.—H.—‘*addlat*, ‘a Court of Justice,’ from ‘*adl*, ‘doing justice.’ Under the Mohammedan government there were 3 such courts, viz., *Nizāmat* ‘**Adālat**, *Diwānī* ‘**Adālat**, and *Faujdārī* ‘**Adālat**, so-called from the respective titles of the officials who nominally presided over them. The first was the chief Criminal Court, the second a Civil Court, the third a kind of Police Court. In 1793 regular Courts were established under the British Government, and then the *Sudder Adawlut* (*Sudr* ‘**Adālat**) became the chief Court of Appeal for each Presidency, and its work was done by several European (Civilian) Judges. That Court was, on the criminal side, termed *Nizamut Adawlat*, and on the civil side *Dewanny Ad.* At Madras and Bombay, *Faujdarry* was the style adopted in lieu of *Nizamut*. This system ended in 1863, on the introduction of the Penal Code, and the institution of the High Courts on their

\* This alludes to the mistaken notion, as old as N. Conti (c. 1440), that Sumatra = Taprobane.



footing. (On the original and constitution of the Courts & Report, 1812, p. 6.)

follows applies only to the Presidency, and to the administration of justice under the Courts beyond the limits of the Presidency town. Brief particulars regarding the history of the Courts and those Courts preceded them will be found in the SUPREME COURT.

grant, by Shāh 'Ālam, in 1765, of the Dewanny of Bengal, Behar, and to the Company, transferred all civil and military, in those provinces, to that body. But no immediate attempt was made to undertake direct detailed administration of revenue or justice by the Company. Such superintendence, of the administration was continued in the prior acquisitions of the Company—viz., in the Zemindary of Calcutta, in the Twenty-four Parganas, and in the Chucklas (Talukdars) or districts of Burdwan, Moorshedabad, and Chittagong, which had been transferred by the Nawab, Mir Ali Khān, in 1760; but in the rest of the territory it was confined to the agency of a Resident at the established Durbar, and of a Judge at Patna. Justice was administered by the Mohammedan officials under the native officials of the Dewanny.

In 1770, European officers were appointed in the districts, under the title of *Superintendents*, with powers of superintendence over the natives employed in the collection of the Revenue and the administration of justice, whilst local Courts with superior authority in all cases were established at Moorshedabad and Patna. It was not till some years later that, under express orders from the Court of Directors, the administrative administration of the Dewanny was undertaken by the Company. At this time (1772) Courts of Justice (*Mofussil Dewanny Courts*) were established in each of the districts then recognised. There were also District Criminal Courts (*Sudder Adawlut*) held by **Cazee** or **Cazee** under the superintendence, like the Supreme Court, of the Collectors, as

the Supervisors were now styled; whilst Superior Courts (*Sudder Dewanny, Sudder Nizamut Adawlut*) were established at the Presidency, to be under the superintendence of three or four members of the Council of Fort William.

In 1774 the Collectors were recalled, and native 'Amils (**Aumil**) appointed in their stead. Provincial Councils were set up for the divisions of Calcutta, Burdwan, Dacca, Moorshedabad, Dinagepore, and Patna, in whose hands the superintendence, both of revenue collection and of the administration of civil justice, was vested, but exercised by the members in rotation.

The state of things that existed under this system was discreditable. As Courts of Justice the provincial Councils were only "colourable imitations of courts, which had abdicated their functions in favour of their own subordinate (native) officers, and though their decisions were nominally subject to the Governor-General in Council, the Appellate Court was even a more shadowy body than the Courts of first instance. The Court never sat at all, though there are some traces of its having at one time decided appeals on the report of the head of the **Khalsa**, or native exchequer, just as the Provincial Council decided them on the report of the **Cazis** and **Muftis**."\*

In 1770 the Government resolved that Civil Courts, independent of the Provincial Councils, should be established in the six divisions named above,† each under a civilian judge with the title of Superintendent of the *Dewanny Adawlut*; whilst to the Councils should still pertain the trial of causes relating to the public revenue, to the demands of zemindars upon their tenants, and to boundary questions. The appeal from the District Courts still lay to the Governor-General and his Council, as forming the Court of *Sudder Dewanny*; but that this might be real, a judge was appointed its head in the person of Sir Elijah Impey, the Chief Justice of the Supreme Court, an appointment which became famous. For it was represented as a transaction intended to compromise the acute dis-

\* Sir James Stephen, in *Nuncomar and Impey*, ii. 221.

† These six were increased in 1781 to eighteen.

*ADAWLUT.*

6

*ADIGAR.*

also in Ceylon (*adikdrama*, *adikār*) the title of chief minister of the Candyan Kings. See PATEL.

1544.—“*Fac te comem et humanum cum isti Genti praebeas, tum praesertim magistratibus eorum et Praefectis Pagorum, quos Adigares vocant.*”—*S. Fr. Xav. Epistt.* 113.

1583.—“*Mentre che noi erauamo in questa città, l'assalirono sù la mezza notte all'improvviso, mettendoui il fuoco. Erano questi d'una città uicina, lontana da S. Thomè, doue stanno i Portoghesi, un miglio, sotto la scorta d'un loro Capitano, che risiede in detta città . . . et questo Capitano è da loro chiamato Adicario.*”—*Balbi*, f. 87.

1681.—“*There are two who are the greatest and highest officers in the land. They are called Adigars; I may term them Chief Judges.*”—*Knox*, 48.

1726.—“*Adigaar. This is as it were the second of the Dessauce.*”—*Valentijn* (Ceylon), *Names of Officers, &c.*, 9.

1796.—“*In Malabar esiste oggidì l'uffizio . . . molti Kariakrèr o ministri; molti Adigari o ministri d'un distretto . . .*”—*Paolino*, 237.

1803.—“*The highest officers of State are the Adigars or Prime Ministers. They are two in number.*”—*Percival's Ceylon*, 256.

[1810-17.—“*Announcing in letters . . . his determination to exercise the office of Ser Adikar.*”—*Wilks, Mysoor*, i. 264.

1847.—“*Each amam or parish has now besides the Adhikari or man of authority, headman, an accountant.*”—*Logan, Man. of Malabar*, i. 90.]

**ADJUTANT**, s. A bird so called (no doubt) from its comical resemblance to a human figure in a stiff dress pacing slowly on a parade-ground. It is the *H. Argali*, or gigantic crane, and popular scavenger of Bengal, the *Leptoptilus argala* of Linnæus. The *H.* name is by some dictionaries derived from a supposed Skt. word *hadḍa-gila*, ‘bone-swallower.’ The compound, however appropriate, is not to be found in Böttlingk and Roth’s great Dictionary. The bird is very well described by Aelian, under the name of *Kēla*, which is perhaps a relic of the still preserved vernacular one. It is described by another name, as one of the peculiarities of India, by Sultan Fâter. See PELICAN.

“*The feathers known as Marabou or Comerouly feathers, and sold in Calcutta, are the tail-coverts of this, and the Lept. Jousien, another and smaller species*” (*Ser-doul*). The name *marabout* (from the Ar. *marbūt*, ‘quiet,’ and thence ‘a hermit,’ though the Port. *marabuto*) seems to have been given to the bird in Africa on like reason to that of adjutant in India. [Comer-

colly, properly *Kumārkhāli*, is a town in the Nadiya District, Bengal. See *Balfour, Cycl.* i. 1082.]

c. A.D. 250.—“*And I hear that there is in India a bird Kēla, which is 3 times as big as a bustard; it has a mouth of a frightful size, and long legs, and it carries a huge crop which looks like a leather bag; it has a most dissonant voice, and whilst the rest of the plumage is ash-coloured, the tail-feathers are of a pale (or greenish) colour.*”—*Aelian, de Nat. Anim.* xvi. 4.

c. 1530.—“*One of these (fowls) is the dīng, which is a large bird. Each of its wings is the length of a man; on its head and neck there is no hair. Something like a bag hangs from its neck; its back is black, its breast white; it frequently visits Kābul. One year they caught and brought me a dīng, which became very tame. The flesh which they threw it, it never failed to catch in its beak, and swallowed without ceremony. On one occasion it swallowed a shoe well shod with iron; on another occasion it swallowed a good-sized fowl right down, with its wings and feathers.*”—*Baber*, 321.

1754.—“*In the evening excursions . . . we had often observed an extraordinary species of birds, called by the natives Argill or Hargill, a native of Bengal. They would majestically stalk along before us, and at first we took them for Indians naked. . . . The following are the exact marks and dimensions. . . . The wings extended 14 feet and 10 inches. From the tip of the bill to the extremity of the claw it measured 7 feet 6 inches. . . . In the craw was a Terapin or land-tortoise, 10 inches long; and a large black male cat was found entire in its stomach.*”—*Ives*, 183-4.

1798.—“*The next is the great Heron, the Argali or Adjutant, or Gigantic Crane of Latham. . . . It is found also in Guinea.*”—*Pennant's View of Hindostan*, ii. 156.

1810.—“*Every bird saving the vulture, the Adjutant (or argeelah) and kite, retires to some shady spot.*”—*Williamson, V. M.* ii. 3.

[1880.—Ball (*Jungle Life*, 82) describes the “snake-stone” said to be found in the head of the bird.]

**AFGHÂN**, n.p. P.—H—*Afghân*. The most general name of the predominant portion of the congeries of tribes beyond the N.W. frontier of India, whose country is called from them *Afghânistân*. In England one often hears the country called *Afgunist-un*, which is a mispronunciation painful to an Anglo-Indian ear, and even *Afgann*, which is a still more excruciating solecism. [The common local pronunciation of the name is *Aoghân*, which accounts for some of the forms below. Bellevins insists on the distinction between the

*AFGHÂN.*

8

*ĀG-GĀRI.*

e bodes heaps of withered thorn,  
 Set for bread, horse-puns for pulse :  
 is thy kingdom, Raja of Mārwar')

**ALĒE**, or *Nihang* ('the naked'  
 a. A member of a body of  
 among the Sikhs, who take  
 name 'from being worshippers  
 n who is without time, eternal'  
 a). Skt. a privative, and *kāl*,  
 The Akālis may be regarded  
 Wahābis of Sikhism. They  
 their body to have been initi-  
 be Guru Govind himself, but  
 very doubtful. Cunningham's  
 of the order is that it was the  
 of the struggle to reconcile  
 activity with the abandonment  
 world; the founders of the Sikh  
 rejecting the inert asceticism  
 Hindu sects. The Akālis threw  
 objection to the earthly govern-  
 and acted as the censors of the  
 community in every rank. Run-  
 ings found them very difficult

there, which was found to be healthier  
 than the site of the ancient capital of  
 the kingdom of Arakan, up the valley  
 of the Arakan or Kaladyne R. The  
 name **Akyáb** had been applied, prob-  
 ably by the Portuguese, to a neigh-  
 bouring village, where there stands,  
 about 1½ miles from the present town,  
 a pagoda covering an alleged relique of  
 Gautama (a piece of the lower jaw, or  
 an induration of the throat), the name  
 of which pagoda, taken from the  
 description of relique, is *Au-kyait-dau*,  
 and of this **Akyáb** was probably a  
 corruption. The present town and  
 cantonment occupy dry land of very  
 recent formation, and the high ground  
 on which the pagoda stands must have  
 stood on the shore at no distant date,  
 as appears from the finding of a small  
 anchor there about 1835. The village  
 adjoining the pagoda must then have  
 stood at the mouth of the Arakan R.,  
 which was much frequented by the  
 Portuguese and the Chittagong people

in the 16th and 17th centuries, and thus probably became known to them by a name taken from the Pagoda.—(From a note by Sir Arthur Phayre.) [Col. Temple writes—"The only derivation which strikes me as plausible, is from the Agyattaw Phaya, near which, on the island of Sittwé, a Cantonment was formed after the first Burmese war, on the abandonment of Mrohaung or Arakan town in 1825, on account of sickness among the troops stationed there. The word Agyattaw is spelt Akhyap-taw, whence probably the modern name."]

[1826.—"It (the despatch) at length arrived this day (3rd Dec. 1826), having taken two months in all to reach us, of which forty-five days were spent in the route from Akyab in Aracan."—*Crawford*, *Ara*, 289.]

**ALA-BLAZE PAN**, s. This name is given in the Bombay Presidency to a tinned-copper stew-pan, having a cover, and staples for straps, which is carried on the march by European soldiers, for the purpose of cooking in, and eating out of. Out on picnics a larger kind is frequently used, and kept continually going, as a kind of *pot-au-feu*. [It has been suggested that the word may be a corr. of some French or Port. term—Fr. *braiser*; Port. *brazero*, 'a fire-pan,' *brazo*, 'hot coals.']

**ALBACORE**, s. A kind of rather large sea-fish, of the Tunny genus (*Thynnus albacora*, Lowe, perhaps the same as *Thynnus macropterus*, Day); from the Port. *albacor* or *albecora*. The quotations from Ovington and Grose below refer it to *albo*, but the word is, from its form, almost certainly Arabic, though Dozy says he has not found the word in this sense in Arabic dictionaries, which are very defective in the names of fishes (p. 61). The word *albacora* in Sp. is applied to a large early kind of fig, from Ar. *al-bikūr*, 'præcox' (Dozy), Heb. *bikkūra*, in Micah vii. 1.—See *Cobarruvias*, s. v. *Albacora*. [The *N.E.D.* derives it from Ar. *al-bukr*, 'a young camel, a heifer,' whence Port. *bacoro*, 'a young pig.' Also see Gray's note on *Pyrard*, i. 9.]

1579.—'These (flying fish) have two enemies, the one in the sea, the other in the aire. In the sea the fish which is called **Albocore**, as big as a salmon.'—*Letter from Goa*, by T. Stevens, in *Hakl.* ii. 583.

1592.—"In our passage over from S.

Laurence to the maine, we had exceeding great store of Bonitos and **Albocores**."—*Barker*, in *Hakl.* ii. 592.

1696.—"We met likewise with shoals of **Albicores** (so call'd from a piece of white Flesh that sticks to their Heart) and with multitudes of Bonettoes, which are named from their Goodness and Excellence for eating; so that sometimes for more than twenty Days the whole Ship's Company have feasted on these curious fish."—*Ovington*, p. 48.

c. 1760.—"The **Albacore** is another fish of much the same kind as the Bonito.. from 60 to 90 pounds weight and upward. The name of this fish too is taken from the Portuguese, importing its white colour."—*Grose*, i. 5.

**ALBATROSS**, s. The great sea-bird (*Diomedea exulans*, L.), from the Port. *alcatraz*, to which the forms used by Hawkins and Dampier, and by Flacourt (according to Marcel Devic) closely approach. [*Alcatraz* 'in this sense altered to *albi*-, *albe*-, *albatross* (perhaps with etymological reference to *albus*, "white," the albatross being white, while the *alcatraz* was black.) *N.E.D.* s.v.] The Port. word properly means 'a pelican.' A reference to the latter word in our Glossary will show another curious misapplication. Devic states that *alcatraz* in Port. means 'the bucket of a Persian wheel,'\* representing the Ar. *al-kaddūs*, which is again from *kaddos*. He supposes that the pelican may have got this name in the same way that it is called in ordinary Ar. *sakka*, 'a water-carrier.' It has been pointed out by Dr Murray, that the *alcatraz* of some of the earlier voyagers, e.g., of Davis below, is not the *Diomedea*, but the Man-of-War (or Frigate) Bird (*Fregatus aquilus*). Hawkins, at p. 187 of the work quoted, describes, without naming, a bird which is evidently the modern albatross. In the quotation from Mocquet again, *alcatraz* is applied to some smaller sea-bird. The passage from Shelvocke is that which suggested to Coleridge "The Ancient Mariner."

1564.—"The 8th December we ankered by a small Island called **Alcatrazsa**, wherein at our going a shoare, we found nothing but sea-birds, as we call them Ganets, but by the Portugals called **Alcatrazses**, who for that cause gave the said Island the same name."—*Hawkins* (*Hak. Soc.*), 15.

\* Also see Dozy, s. v. *alcadus*. *Alcadus*, according to *Cobarruvias*, is in Sp. one of the earthen pots of the *noria* or Persian wheel.

1503.—“The dolphins and bonitoes are the *bonitos*, and the *alcatrazes* the *hawkes*, and the flying fishes the game.”—*Ibid.* 152.

1604.—“The other foule called *Alcatrazzi* is a kind of Hawke that liueth by fishing. For when the Bonitos or Dolphines doe chase the flying fish vnder the water . . . this *Alcatrazzi* flyeth after them like a Hawke after a Partridge.”—*Davis* (Hak. Soc.), 158.

c. 1608-10.—“*Alcatraz* sont petis oiseaux sans comme estourneaux.”—*Mocquet, Voyages*, 236.

1672.—“We met with those feathered Harbingers of the Cape . . . *Albetrosses* . . . they haue great Bodies, yet not proportionate to their Wings, which mete out twice their length.”—*Fryer*, 12.

1690.—“They have several other Signs, whereby to know when they are near it, as by the Sea Fowl they meet at Sea, especially the *Algatrosses*, a very large long winged Bird.”—*Dampier*, i. 531.

1719.—“We had not had the sight of one of any kind, since we were come Southward of the Straights of *Le Maire*, nor one watered, except a disconsolate black *Albitross* who accompanied us for several days, hovering about us as if he had lost himself, St. Helaire (my second Captain) observing, in one of his melancholy fits, that this bird was always hovering near us, imagin'd from his air, that it might be some ill omen.

But be that as it would, he after some fruitless attempts, at length shot the *Albitross*, not doubting (perhaps) that we should have a fair wind after it. . . .”—*Archer, Voyage*, 72-73.

1740.—“ . . . a vast variety of sea-fowl, among which the most remarkable are the *Albitrosses* . . . they are in size and shape like a goose, but instead of wings they have short stumps like fins . . . their bills are sharp like those of an *Albitross*, and they stand and walk in an erect posture. From the soft white bellies, Sir John Narborough has whimsically likened them to the children standing up in white aprons.”—*Archer, Voyage*, 9th ed. (1756), p. 68.

1754.—“An *albatross*, a sea-fowl, was shot at the Cape of Good Hope, which measured 17½ feet from wing to wing.”—*Ibid.*

1807

Albatross did cry an Albatross;  
Though the fog it came;  
And had been a Christian soul  
We hailed it in God's name.”

*The Ancient Mariner.*

1847—

Le plus pour s'amuser, les hommes  
Le plus pour  
Le plus des albatros, vastes oiseaux des  
mers,  
Us sont, indolents compagnons de  
voyage,  
Le corps glissant sur les gouffres amers.”  
*Baudelaire, L'Albatros.*

**ALCATIF**, s. This word for ‘a carpet’ was much used in India in the 16th century, and is treated by some travellers as an Indian word. It is not however of Indian origin, but is an Arabic word (*katif*, ‘a carpet with long pile’) introduced into Portugal through the Moors.

c. 1540.—“There came aboard of Antonio de Faria more than 60 *batels*, and *balloons*, and *manchuas* (q. q. v.) with awnings and flags of silk, and rich *alcatifas*.”—*Pinto*, ch. lxviii. (orig.).

1560.—“The whole tent was cut in a variety of arabesques, inlaid with coloured silk, and was carpeted with rich *alcatifas*.”—*Tenreiro, Itin.*, c. xvii.

1578.—“The windows of the streets by which the Viceroy passes shall be hung with carpets (*alcatifadas*), and the doors decorated with branches, and the whole adorned as richly as possible.”—*Archiv. Port. Orient.*, fascic. ii. 225.

[1598.—“Great store of rich Tapestry, which are called *alcatifas*.”—*Linschoten*, Hak. Soc. i. 47.]

1608-10.—“Quand elles vont à l'Eglise on les porte en palanquin . . . le dedans est d'un grand tapis de Perse, qu'ils appellent *Alcatif* . . .”—*Pyrard*, ii. 62; [Hak. Soc. ii. 102].

1648.—“ . . . many silk stuffs, such as satin, *contenijis* (*Cuttanee*) *attelas* (read *attelas*), *alegie* . . . *ornijis* [H. *ornij*, ‘A woman's sheet’] of gold and silk for women's wear, gold *alacatijven* . . .”—*Van Ticist*, 50.

1726.—“They know nought of chairs or tables. The small folks eat on a mat, and the rich on an *Alcatief*, or carpet, sitting with their feet under them, like our Tailors.”—*Valentijn*, v. *Chorum*, 55.

**ALCORANAS**, s. What word does Herbert aim at in the following? [The Stanf. Dict. regards this as quite distinct from *Alcorān*, the Korān, or sacred book of Mohammedans (for which see *N.E.D.* s.v.), and suggests *Al-qorūn*, ‘the horns,’ or *al-qirān*, ‘the vertices.’]

1665.—“Some (mosques) have their *Alcorana's* high, slender, round steeples or towers, most of which are terrassed near the top, like the Standard in Cheapside, but twice the height.”—*Herbert, Travels*, 3rd ed. 164.

**ALCOVE**, s. This English word comes to us through the Span. *alcova* and Fr. *alcove* (old Fr. *aucube*), from Ar. *al-kubbāh*, applied first to a kind of tent (so in Hebr. *Numbers* xxv. 8) and then to a vaulted building or recess. An edifice of Saracenic con-

struction at Palermo is still known as *La Cuba*; and another, a domed tomb, as *La Cubola*. Whatever be the true formation of the last word, it seems to have given us, through the Italian, *Cupola*. [Not so in *N.E.D.*]

1738.—“*Cubba*, commonly used for the vaulted tomb of *marab-butts*” [Adjutant].—*Shaw's Travels*, ed. 1757, p. 40.

**ALDEA**, *s.* A village; also a villa. Port. from the Ar. *al-da'a*, ‘a farm or villa.’ Bluteau explains it as ‘*Povoção menor que lugar*.’ Lane gives among other and varied meanings of the Ar. word: ‘An estate consisting of land or of land and a house, . . . land yielding a revenue.’ The word forms part of the name of many towns and villages in Spain and Portugal.

1547.—“The Governor (of Beçæm) Dom João de Castro, has given and gives many *aldeas* and other grants of land to Portuguese who served and were wounded at the fortress of Dio, and to others of long service. . . .”—*Sinão Botelho, Cartas* 3.

[1609.—“*Aldeas* in the Country.”—*Danvers, Letters*, i. 25.]

1673.—“Here . . . in a sweet Air, stood a Magnificent Rural Church; in the way to which, and indeed all up and down this Island, are pleasant *Aldeas*, or villages and hamlets that . . . swarm with people.”—*Valentijn*, v. (*Malabar*), 11.

1753.—“Les principales de ces qu'on appelle *Aldées* (terme que les Portugais ont mis en usage dans l'Inde) autour de Pondichéry et dans sa dépendance sont . . .”—*D'Auville, Eclaircissements*, 122.

1780.—“The Coast between these is filled with *Aldeas*, or villages of the Indians.”—*Jhuua, N. Directory*, 5th ed., 110.

1782. “Il y a aussi quelques *Aldées* considérables, telles que Navar et Portenovo, qui appartiennent aux Princes du pays.”—*Sonnerat, Voyage*, i. 37.

**ALEPPEE**, *n.p.* On the coast of Travancore; properly Alappuli. [Mal. *alappuzha*, ‘the broad river’—(*Mad. Adm. Man. Gloss. s.v.*)].

[**ALFANDICA**, *s.* A custom-house and resort for foreign merchants in an oriental port. The word comes through the Port. *alfandega*, Span. *fundago*, Ital. *fondaco*, Fr. *fondeque* or *fondique*, from Ar. *al-funduk*, ‘the inn,’ and this from (Gk. *παρακοιτίον* or *παραδοχείον*, ‘a pilgrim’s hospice.’]

[c. 1610.—“The conveyance of them thence to the *alfandigue*.”—*Pyrard della Valle Hak. Soc.* i. 361.]

[1615.—“The Iudge of the *Alfandica* came to invite me.”—*Sir T. Roe, Embassy, Hak. Soc.* i. 72.]

[1615.—“That the goods of the English may be freely landed after dispatch in the *Alfandiga*.”—*Foster, Letters*, iv. 79.]

**ALGUADA**, *n.p.* The name of a reef near the entrance to the Bassein branch of the Irawadi R., on which a splendid lighthouse was erected by Capt. Alex. Fraser (now Lieut.-General Fraser, C.B.) of the Engineers, in 1861-35. See some remarks and quotations under **NEGRAIS**.

**ALJOFAR**, *s.* Port. ‘seed-pearl.’ Coharrivias says it is from Ar. *al-iahar*, ‘jewel.’

1404.—“And from these bazars (*alcacerias*), issue certain gates into certain streets, where they sell many things, such as cloths of silk and cotton, and *sendals*, and *tafetanas*, and silk, and pearl (*alxofar*).”—*Clavijo*, § lxxxi. (comp. *Markham*, 81).

1508.—“The *aljofar* and pearls that (your Majesty) orders me to send you I cannot have as they have them in Ceylon and in Caille, which are the sources of them: I would buy them with my blood, and with my money, which I have only from your giving. The *Sinabaffs* (*sinabafos*), porcelain vases (*porcellanas*), and wares of that sort are further off. If for my sins I stay here longer I will endeavour to get everything. The slave girls that you order me to send you must be taken from prizes,\* for the heathen women of this country are black, and are mistresses to everybody by the time they are ten years old.”—*Letter of the Viceroy D. Francisco d'Almeida to the King*, in *Correa*, i. 908-9.

[1665. “As it (the idol) was too deformed, they made hands for it of the small pearls which we call ‘pearls by the ounce.’”—*Tavernier*, ed. Ball, ii. 228.]

**ALLAHABAD**, *n.p.* This name, which was given in the time of Akbar to the old Hindu Prayāg or Prāg (**PRAAG**) has been subjected to a variety of corrupt pronunciations, both European and native. *Illahābād* is a not uncommon native form, converted by Europeans into *Halabas*, and further by English soldiers formerly into *Iale o' bats*. And the *Illiabād*, which we find in the Hastings charges, survives in the *Elleabad* still heard occasionally.

\* Query, from captured vessels containing foreign (non-Indian) women? The words are as follows: “As escravas que me dize que lles manda, tomados de prezas, que as Gentias d'esta terra são pretas, e mandadas do mundo como chapão e de onças.”



**AL, AIAJAH, or AIACHAH.** It is described as "a silk cloth 5 yards which has a sort of wavy line running in the length on either

*Biden-Powell's Punjab Hand-Book*. [Platts in his *Hind. Dict.* *alicha*, "a kind of cloth woven of 22 thread so as to present the appearance of cardamoms (*alitchi*)." has evidently a folk etymology.]

Ali (*Mém. on Silk Fabrics*, 95) gives the derivation from *Alcha* or *al*, and says it was probably introduced by the Moguls, and has historical relations with Agra, where alone in W. P. it is manufactured. "This differs from the *Doriya* in having a stantial texture, whereas the latter is generally flimsy. The colours are generally red, or bluish-red, with white stripes." In some of the districts of the Panjab various kinds of fancy cotton goods are

pyjamas are made (in Swat) is known as *Alacha*, and is as a rule manufactured in their own houses, from 2 to 20 threads of silk being let in with the cotton; the silk as well as the cotton is brought from Peshawar and spun at home."—*McNair's Report on Explorations*, p. 5.

**ALLIGATOR, s.** This is the usual Anglo-Indian term for the great lacertine amphibian of the rivers. It was apparently in origin a corruption, imported from S. America, of the Spanish *el* or *el lagarto* (from Lat. *lacerta*), 'a lizard.' The "Summary of the Western Indies" by Pietro Martire d'Angheria, as given in Ramusio, recounting the last voyage of Columbus, says that, in a certain river, "they sometimes encountered those crocodiles which they call *Lagarti*; these make away when they see the Christians, and in making away they leave behind them an odour more fragrant than musk." (*Ram.* iii.

f. 17v.). Oviedo, on another page of the same volume, calls them "**Lagarti** o dragoni" (f. 62).

Bluteau gives "**Lagarto, Crocodilo**" and adds: "In the Oriente Conquistado (Part I. f. 823) you will find a description of the Crocodile under the name of *Lagarto*."

One often, in Anglo-Indian conversation, used to meet with the endeavour to distinguish the two well-known species of the Ganges as *Crocodile* and **Alligator**, but this, like other applications of popular and general terms to mark scientific distinctions, involves fallacy, as in the cases of 'panther, leopard,' 'camel, dromedary,' 'attorney, solicitor,' and so forth. The two kinds of Gangetic crocodile were known to Aelian (c. 250 A.D.), who writes: "It (the Ganges) breeds two kinds of crocodiles; one of these is not at all hurtful, while the other is the most voracious and cruel eater of flesh; and these have a horny prominence on the top of the nostril. These latter are used as ministers of vengeance upon evil-doers; for those convicted of the greatest crimes are cast to them; and they require no executioner."

1493.—"In a small adjacent island . . . our men saw an enormous kind of lizard (**lagarto muy grande**), which they said was as large round as a calf, and with a tail as long as a lance . . . but bulky as it was, it got into the sea, so that they could not catch it."—*Letter of Dr. Chanca*, in *Select Letters of Columbus* by Major, Hak. Soc. 2nd ed., 43.

1539.—"All along this River, that was not very broad, there were a number of Lizards (**lagartos**), which might more properly be called Serpents . . . with scales upon their backs, and mouths two foot wide . . . there be of them that will sometimes get upon an **almadia** . . . and overturn it with their tails, swallowing up the men whole, without dismembering of them."—*Pinto*, in *Cogan's tr.* 17 (*orig. cap. xiv.*).

1552.—" . . . aquatic animals such as . . . very great lizards (**lagartos**), which in form and nature are just the crocodiles of the Nile."—*Barros*, I. iii. 8.

1568.—"In this River we killed a monstrous **Lagarto**, or Crocodile . . . he was 23 foote by the rule, headed like a hogge. . . ."—*Job Hortop*, in *Hakl.* iii. 580.

1579.—"We found here many good commodities . . . besides **alagartoes**, munckeyes, and the like."—*Drake, World Encompassed*, Hak. Soc. 112.

1591.—"In this place I have seen very great water **aligartos** (which we call in English crocodiles), seven yards long."—

*Master Antonie Knivet*, in *Purchas*, iv. 1228.

1593.—"In this River (of Guayaquill) and all the Rivers of this Coast, are great abundance of **Alagartoes** . . . persons of credit have certified to me that as small fishes in other Rivers abound in scoales, so the *Alagartoes* in this . . . ."—*Sir Richard Hawkins*, in *Purchas*, iv. 1400.

c. 1593.—

"And in his needy shop a tortoise hung,  
An **alligator** stuff'd, and other skins  
Of ill-shaped fishes. . . ."

*Romeo & Juliet*, v. 1.

1595.—"Vpon this river there were great store of fowle . . . but for **lagartos** it exceeded, for there were thousands of those vgly serpents; and the people called it for the abundance of them, the river of **Lagartos** in their language."—*Raleigh, The Discoverie of Guiana*, in *Hakl.* iv. 137.

1596.—"Once he would needs defend a rat to be *animal rationale* . . . because she eate and gnawd his bookes . . . And the more to confirme it, because everie one laught at him . . . the next rat he seaz'd on hee made an anatomie of, and read a lecture of 3 dayes long upon everie artire or musckle, and after hanged her over his head in his studie in stead of an apothecarie's crocodile or dride **Alligator**."—*T. Nashe's 'Have with you to Saffron Walden.'* Repr. in J. Payne Collier's *Misc. Tracts*, p. 72.

1610.—"These Blackes . . . told me the River was full of **Aligatas**, and if I saw any I must fight with him, else he would kill me."—*D. Middleton*, in *Purchas*, i. 244.

1613.—" . . . mais avante . . . por distancia de 2 legoas, esta o fermoso ryo de Cassam de **lagarthos** o crocodillos."—*Godinho de Eredia*, 10.

1673.—"The River was full of **Aligators** or Crocodiles, which lay basking in the Sun in the Mud on the River's side."—*Fryer*, 55.

1727.—"I was cleaning a vessel . . . and had Stages fitted for my People to stand on . . . and we were plagued with five or six **Allegators**, which wanted to be on the Stage."—*A. Hamilton*, ii. 133.

1761.—

" . . . else that sea-like Stream  
(Whence Traffic pours her bounties on  
mankind)  
Dread **Alligators** would alone possess."  
*Grainger*, Bk. ii.

1881.—"The Hooghly alone has never been so full of sharks and **alligators** as now. We have it on undoubted authority that within the past two months over a hundred people have fallen victims to these brutes."—*Pioneer Mail*, July 10th.

**ALLIGATOR-PEAR**, s. The fruit of the *Laurus persea*, Lin., *Persa gratissima*, Gaertn. The name as here given is an extravagant, and that of *avocato* or *avogato* a more moderate,

on of *aguacate* or *ahuacatl* (see which appears to have been the same in Central America, still existing there. The Quichua name is which is used as well as *aguacaté* in Leon, and also by Joseph Grainger (*Sugarcane*, Bk. i. it "rich sabbaca," which he 'the Indian name of the *avocado*, *avigato*, or as the English call it, *alligator pear*. The Indians in S. America call it *Aguacate*, under that name it is described by

In French it is called *avocat*. The name which Grainger, as quoted "liberally bestows" on this fruit, if we might judge from the names occasionally met with in the world, is absurd. With liberal pepper there may be a remote suggestion of 'marrow': but that is all. It is hardly a fruit in the proper sense. Its common sea name 'shipman's butter' [or 'sub-butter'] is suggestive of its merits or demerits.

Though common and naturalised about the W. Indies and E. of tropical S. America, its actual country is unknown. Its introduction into the Eastern world comparatively recent; not older than the middle of 18th century. Had it been worth eating it would have come long before.

1685.—"There are other fruits belonging to the country, such as fragrant pines, guavas, many excellent *guaras*, *aguacates*, and other fruits."—*Dampier*, i. 18.

—"The *Patta* is a great tree, and a faire leafe, which hath a fruite like a pear: within it hath a great seed, and all the rest is soft meate, so as when they are full ripe, they are, as it were, and have a delicate taste."—*Joseph*, i. 260.

1736.—

*Aguacat* no less is Venus Friend than India's Venus Conquest doth extend;

fragrant leaf the *Aguacata* bears; its fruit in fashion of an Egg appears, such a white and spermy Juice it yields.

represents moist Life's first Principles."

*Cowley*, *Of Plantes*, v.

—"This *Tavaga* is an exceeding sweet Island, abounding in all manner of fruits, such as Pine-apples . . . *Albopears*, *Mammes*."—*Capt. Sharpe*, in *iv*.

1685.—"The *Avogato* Pear-tree is as big as most Pear-trees . . . and the Fruit as big as a large Lemon. . . . The Substance in the inside is green, or a little yellowish, and soft as Butter. . . ."—*Dampier*, i. 203.

1736.—"*Avogato*, *Baum*. . . . This fruit itself has no taste, but when mixt with sugar and lemon juice gives a wholesome and tasty flavour."—*Zeidler's Lexicon*, s.v.

1761.—

"And thou green *avocado*, charm of sense, Thy ripen'd marrow liberally bestows't."

*Grainger*, Bk. I.

1830.—"The *avocada*, with its Broh-dignag pear, as large as a purser's lantern."—*Tom Cringle*, ed. 1863, 40.

[1861.—"There is a well-known West Indian fruit which we call an *avocado* or *alligator pear*."—*Tylor*, *Anahuac*, 227.]

1870.—"The *aguacate* or *Alligator pear*."—*Squier*, *Honduras*, 142.

1873.—"Thus the fruit of the *Persea gratissima* was called *Ahuacatl* by the ancient Mexicans; the Spaniards corrupted it to *avocado*, and our sailors still further to '*Alligator pears*.'"—*Bell's Nicaragua*, 107.

[**ALLYGOLE, ALIGHOL, ALLYGOOL, ALLEEGOLE**, s. H.—P. '*aligol*, from '*ali* 'lofty, excellent,' Skt. *gola*, a troop; a nondescript word used for "irregular foot in the Maratha service, without discipline or regular arms. According to some they are so named from charging in a dense mass and invoking 'Ali, the son-in-law of Mohammed, being chiefly Mohammedans."—(*Wilson*.)

1796.—"The *Nezibs* (*Nujeeb*) are matchlockmen, and according to their different casts are called *Allegoles* or *Rohillas*; they are indifferently formed of high-cast Hindoos and Musselmans, armed with the country Bandoos (*bundook*), to which the ingenuity of De Boigne had added a Bayonet."—*W. H. Tone*, *A Letter on the Maratta People*, p. 50.

1804.—"*Alleegole*, A sort of chosen light infantry of the Rohilla Patans: sometimes the term appears to be applied to troops supposed to be used generally for desperate service."—*Fraser*, *Military Memoirs of Skinner*, ii. 71 note, 75, 76.

1817.—"The *Allygools* answer nearly the same description."—*Blacker*, *Mem. of Operations in India*, p. 22.]

**ALMADIA**, s. This is a word introduced into Portuguese from Moorish Ar. *al-ma'diya*. Properly it means 'a raft' (see *Dozy*, s.v.). But it is generally used by the writers on India for a canoe, or the like small native boat.



1817.—

"Plantains, the golden and the green,  
Malaya's nectar'd mangosteen;  
Prunes of Bokhara, and sweet nuts  
From the far groves of Samarkand."

Moore, *Lalla Rookh*.

**ALPEEN**, s. H. *alpin*, used in Bombay. A common pin, from Port. *alfinete* (*Panjab N. & Q.*, ii. 117).

**AMAH**, s. A wet nurse; used in Madras, Bombay, China and Japan. It is Port. *ama* (comp. German and Swedish *amme*).

1839.—".... A sort of good-natured housekeeper-like bodies, who talk only of ayahs and amahs, and bad nights, and babies, and the advantages of Hodgson's ale while they are nursing: seeming in short devoted to 'suckling fools and chronicling small beer.'"—*Letters from Madras*, 294. See also p. 106.

**AMBAREE**, s. This is a P. word (*amdrī*) for a **Howdah**, and the word occurs in Colebrooke's letters, but is quite unusual now. Gladwin defines *Amarer* as "an umbrella over the Howdah" (*Index to Ayeen*, i.). The proper application is to a canopied howdah, such as is still used by native princes.

[c. 1661.—"Aurengzebe felt that he might venture to shut his brother up in a covered **ambary**, a kind of closed litter in which ~~ambars~~ are carried on elephants."—*Bernier* (ed. *Contables*), 69.]

c. 1665.—"On the day that the King set up the Mountain of *Pire-panjale* . . . being followed by a long row of elephants, upon which sat the Women in *Middlemembers* and **Embarys** . . ."—*Bernier*, E.T. 130 [ed. *Contables*, 407].

1744.—"The Rajah's *Sincarree* was very grand and superb. He had twenty elephants, with richly embroidered **ambarrehs**, the whole of them mounted by his sirdars, —he himself riding upon the largest, put in the centre. —*Skinner, Mem.* i. 157.

1799.—"Many of the largest Ceylon and other Decany Elephants bore **ambaris** on which all the chiefs and nobles rode, crowded with magnificence, and adorned with the richest jewels."—*Life of Colebrooke*, p. 164.

1812.—**Amarry**, a canopied seat for an elephant. An open one is called *Houza* or *Honda*. —*Ind. of Words used in E. India*, 2d ed. 21.

1867.—"A royal tiger which was started on beating a large cover for game, sprang up as far into the **umbarry** or state howdah, in which *Sajah Dowlah* was seated, as to leave little doubt of a fatal issue."—*Wuthenham, Orient. Field Sports*, 15.

**AMBARREH**, s. Dekh. Hind. and Mahr. *ambārā*, *ambārī* [Skt. *amla-vāt-ika*], the plant *Hibiscus cannabinus*, affording a useful fibre.

**AMBOYNA**, n.p. A famous island in the Molucca Sea, belonging to the Dutch. The native form of the name is **Ambun** [which according to Marsden means 'dew'].

[1605.—"He hath sent hither his forces which hath expelled all the Portingalls out of the fforts they here hould att **Ambweno** and Tydore."—*Birdwood, First Letter Book*, 68.]

**AMEEN**, s. The word is Ar. *amīn*, meaning 'a trustworthy person,' and then an inspector, intendant, &c. In India it has several uses as applied to native officials employed under the Civil Courts, but nearly all reducible to the definition of *fide-commissarius*. Thus an **ameen** may be employed by a Court to investigate accounts connected with a suit, to prosecute local enquiries of any kind bearing on a suit, to sell or to deliver over possession of immovable property, to carry out legal process as a bailiff, &c. The name is also applied to native assistants in the duties of land-survey. But see *Sudder Ameen* (**SUDDER**).

[1616.—"He declared his office of **Amin** required him to hear and determine differences."—*Foster, Letters*, iv. 351.]

1817.—"Native officers called **aumeens** were sent to collect accounts, and to obtain information in the districts. The first incidents that occurred were complaints against these **aumeens** for injurious treatment of the inhabitants. . . ."—*Mill. Hist.*, ed. 1840, iv. 12.

1861.—"Bengallee dewans, once pure, are converted into demons; **Ameens**, once harmless, become tigers; magistrates, supposed to be just, are converted into oppressors."—*Peterson, Speech for Prosecution in Nil Durpan case*.

1878.—"The **Ameen** employed in making the partition of an estate."—*Life in the Mofussil*, i. 206.

1882.—"A missionary . . . might, on the other hand, be brought to a standstill when asked to explain all the terms used by an **amin** or valuator who had been sent to fix the judicial rents."—*Saty. Rev.*, Dec. 30, p. 866.

**AMEER**, s. Ar. *Amīr* (root *amr*, 'commanding,' and so) 'a commander, chief, or lord,' and, in Ar. application, any kind of chief from the *Amīru' l-māminīn*, 'the Amīr of the Faithful'

*AMEER.*

18

*A MUCK.*

of Indian origin to the term; whilst the practice, apart from the term, is of a rare occurrence in Indian history. Fergusson records some notable instances in the history of the Rājputs. In one of these (1634) the eldest son of the Raja of Mārwar ran *a-muck* at the court of Shāh Jahān, failing in his bow at the Emperor, but killing two courtiers of eminence before he fell himself. Again, in the 18th century, Bijai Singh, also of Mārwar, bore strong resentment against the Tālpura prince of Hyderabad, Bijar Khān, who had sent to demand from the Rājput tribute and a bride. A Bhatti and a

other name and practice originated in Continental India. There is indeed a difficulty as to the derivation here indicated, in the fact that the *amuco* or *amouchi* of European writers on Malabar seems by no means close enough to *amarakkan*, whilst it is so close to the Malay *amuk*; and on this further light may be hoped for. The identity between the *amoucos* of Malabar and the *amuck* runners of the Malay peninsula is clearly shown by the passage from Correa given below. [Mr Whiteway adds—“Gouvea (1606) in his *Jornada* (ch. 9, Bk. ii.) applies the word *amoucos*

to certain Hindus whom he saw in S. Malabar near Quilon, whose duty it was to defend the Syrian Christians with their lives. There are reasons for thinking that the worthy priest got hold of the story of a cock and a bull; but in any case the Hindus referred to were really Jangadas." (See JANGADA).

De Gubernatis has indeed suggested that the word *amouchi* was derived from the Skt. *amoksha*, 'that cannot be loosed'; and this would be very consistent with several of the passages which we shall quote, in which the idea of being 'bound by a vow' underlies the conduct of the persons to whom the term was applicable both in Malabar and in the Archipelago. But *amoksha* is a word unknown to Malayalam, in such a sense at least.

We have seen a *muck* derived from the Ar. *ahmat*, 'fatuous' [(e.g. *Ball, Jungle Life*, 358).] But this is etymology of the kind which scorns history.

The phrase has been thoroughly naturalised in England since the days of Dryden and Pope. [The earliest quotation for "running amuck" in the S.E.D. is from Marvell (1672).]

c. 1430.—Nicolo Conti, speaking of the greater islands of the Archipelago under the name of the Two Javas, does not use the word, but describes a form of the practice:—

"Homicide is here a jest, and goes without punishment. Debtors are made over to their creditors as slaves; and some of these, preferring death to slavery, will with drawn swords rush on, slaying all whom they fall in with of less strength than themselves, until they meet death at the hands of some one more than a match for them. This man, the creditors then sue in Court for the dead man's debt."—In *India in the XVth C.* 15.

1516.—"There are some of them (Javanese) who if they fall ill of any severe illness vow to God that if they remain in health they will of their own accord seek another more honourable death for his service, and as soon as they get well they take a dagger in their hands, and go out into the streets and kill as many persons as they meet, both men, women, and children, in such wise that they go like mad dogs, killing until they are killed. These are called *Amuco*. And as soon as they see them begin this work, they cry out, saying *Amuco*, *Amuco*, in order that people may take care of themselves, and they kill them with dagger and spear thrusts." *Barbier, Hak. Soc.* 191. This passage seems to show that the word *amuck* must have been commonly used in Malay countries before the arrival of the Portuguese there, c. 1511.

1539.—" . . . The Tyrant (e *Rey Ache*) sallied forth in person, accompanied with 5000 resolute men (*cinco mil Amoucos*) and charged the *Bataes* very furiously."—*Pinto* (orig. cap. xvii.) in *Copas*, p. 20.

1552.—De Barros, speaking of the capture of the island of Beth (*Bey*, off the N.W. point of Kāthiawār) by Nuno da Cunha in 1531, says: "But the natives of Guzerat stood in such fear of Sultan Badur that they would not consent to the terms. And so, like people determined on death, all that night they shaved their heads (this is a superstitious practice of those who despise life, people whom they call in India *Amoucos*) and betook themselves to their mosques, and there devoted their persons to death . . . and as an earnest of this vow, and an example of this resolution, the Captain ordered a great fire to be made, and cast into it his wife, and a little son that he had, and all his household and his goods, in fear lest anything of his should fall into our possession." Others did the like, and then they fell upon the Portuguese.—Dec. IV. iv. 18.

c. 1561.—In war between the Kings of Calicut and Cochin (1568) two princes of Cochin were killed. A number of these desperadoes who have been spoken of in the quotations were killed. . . . "But some remained who were not killed, and these went in shame, not to have died avenging their lords . . . these were more than 200, who all, according to their custom, shaved off all their hair, even to the eyebrows, and embraced each other and their friends and relations, as men about to suffer death. In this case they are as madmen—known as *amoucos*—and count themselves as already among the dead. These men dispersed, seeking wherever they might find men of Calicut, and among these they rushed fearless, killing and slaying till they were slain. And some of them, about twenty, reckoning more highly of their honour, desired to turn their death to better account; and these separated, and found their way secretly to Calicut, determined to slay the king. But as it became known that they were *amoucos*, the city gave the alarm, and the King sent his servants to slay them as they slew others. But they like desperate men played the devil (*falso diabinhas*) before they were slain, and killed many people, with women and children. And five of them got together to a wood near the city, which they haunted for a good while after, making robberies and doing much mischief, until the whole of them were killed."—*Correia*, l. 364-5.

1566.—"The King of Cochin . . . bath a great number of gentlemen which he calleth *Amouchi*, and some are called *Nairs* these two sorts of men esteem not their lives anything, so that it may be for the honour of their King."—*M. Caesar Frederike in Purchas*, ii. 1708. [See *Lopes, Man. Malabar*, i. 138.]

1584.—"Their forces (in Cochin) consist in a kind of soldiers whom they call



who are under obligation to die in the King's pleasure, and all soldiers who are their King or their general lie under this obligation. And of such the King uses in urgent cases, sending them to die fighting."—Letter of F. Susselli to Leo X., Gd. D. of Tuscany, in *De tiz*, 154.

1.—"There are some also who are **mocchi** . . . who being weary of letting themselves in the way with a sword in their hands, which they call a **muck**, and kill as many as they meet with, they daily killeth them; and this they do with the best anger they conceive, as the men."—G. Balbi in *Purchas*, ii.

In Couto, speaking of the Java-  
They are chivalrous men, and of  
a notion that for whatever offence  
offered them they make themselves  
in order to get satisfaction thereof.  
a spear run into the stomach of  
one he would still press forward  
till he got at his foe."—*Dec.*

In another passage (*ib.* vii. 14)  
he speaks of the **amoucos** of  
just as Della Valle does below.

VI. viii. 8 he describes how,  
death of the King of Pimenta, in  
in the Portuguese, "nearly 4000  
made themselves **amoucos** with the  
remains, shaving their heads on  
and swearing by their pagoda to  
the King's death.

"Estos es el genero de milicia de la  
Reyes schalan mas o menos  
los **Amacos**, que todos es uno para  
la victoria."—*San Roman, His.*

A **Amock** is a **Amoco**.  
"Amoco" was just going to die  
"Perdido" was just going to die."  
—*Reb.* 91.

**Viceroy** What is the meaning  
of **Amoco**? **Soldier**. It means men who  
are prepared to die in killing as  
others are done in the parts  
of the country, where they call  
in the language of the country."

*Inde de Soldado Portug.* 2nd  
ed. Printed in Lisbon 1790.

Heuter Natus genis est et ordo  
**Amoco** vocat, et ab eis studium rei  
militaris habetur, et omnium  
valentissimum. *Jovius, Thesaurus.*

The king's kings may be at war,  
and they have great heed not to kill  
of the opposite faction, nor yet to  
surrender wherever it may go . . .

which kingdom of the slain or  
living would be bound to avenge  
the complete destruction of the  
king, if needful, to perish in the

The greater the king's dignity  
the people, the longer period lasts  
given to furious revenge . . . this  
method of revenge is termed

**Amoco**, and so they say that the **Amoco**  
of the Samori lasts one day; the **Amoco** of  
the king of Cochin lasts a life-time; and so  
of others."—*P. della Valle*, ii. 745 [*Hak.*  
*Soc.*, ii. 380 seq.].

1648.—"Derrière ces palissades s'ostoit  
caché un coquin de Bantamois qui estoit  
revenu de la Mecque et jouoit à **Moqua**  
. . . il court par les rues et tue tous ceux  
qu'il rencontre. . . ."—*Tavernier, V. des*  
*Indes, liv. iii. ch. 24* [*Ed. Bull*, ii. 361 seq.].

1659.—"I saw in this month of February  
at Batavia the breasts torn with red-hot  
tongs off a black Indian by the executioner;  
and after this he was broken on the wheel  
from below upwards. This was because  
through the evil habit of eating opium  
(according to the godless custom of the  
Indians) he had become mad and raised  
the cry of **Amock** (misp. for **Amock**) . . .  
in which mad state he had slain five per-  
sons. . . . This was the third **Amock**-  
cryer whom I saw during that visit to  
Batavia (a few months) broken on the wheel  
for murder."

. . . . "Such a murderer and **Amock**-  
runner has sometimes the fame of being an  
invincible hero because he has so manfully  
repulsed all who tried to seize him. . . .  
So the Netherlands Government is compelled  
when such an **Amock**-runner is taken alive  
to punish him in a terrific manner."—*Walter*  
*Schulzens Ost-Indische Reise-Beschreibung*  
(German ed.), Amsterdam, 1676, pp. 19-20  
and 227.

1672.—"Every community (of the Malabar  
Christians), every church has its own  
**Amouchi**, which . . . are people who  
take an oath to protect with their own lives  
the persons and places put under their  
safeguard, from all and every harm."—*P.*  
*Vicenzo Maria*, 145.

"If the Prince is slain the **amouchi**,  
who are numerous, would avenge him  
desperately. If he be injured they put on  
festive raiment, take leave of their parents,  
and with fire and sword in hand invade the  
hostile territory, burning every dwelling, and  
slaying man, woman, and child, sparing none,  
until they themselves fall."—*Ibid.*, 237-8.

1673.—"And they (the Mohammedans)  
are hardly restrained from running a **muck**  
(which is to kill whoever they meet, till they  
be slain themselves), especially if they have  
been at *Hodge* [**Hadgee**] a Pilgrimage to  
Mecca."—*Freyer*, 91.

1687.—Dryden assailing Burnet:

"Prompt to assault, and careless of defence,  
Invulnerable in his impudence,  
He dares the World; and eager of a name,  
He thrusts about and justles into fame.  
Frontless and satire-proof, he scours the  
streets  
And runs an **Indian Muck** at all he  
meets."

*The Hind and the Panther*, line 2477.

1689.—"Those that run these are called  
**Amouki**, and the doing of it **Running a**  
**Muck**."—*Orington*, 237.

1712.—“**Amouco** (Termo da India) val o mesmo que homem determinado e apostado que despreza a vida e não teme a morte.”—*Bluteau*, s.v.

1727.—“I answered him that I could no longer bear their Insults, and, if I had not Permission in three Days, I would **run a Muck** (which is a mad Custom among the *Mallayas* when they become desperate).”—*A. Hamilton*, ii. 231.

1737.—

“Satire’s my weapon, but I’m too discreet  
To **run a muck**, and tilt at all I meet.”

*Pope, Im. of Horace*, B. ii. Sat. i. 69.

1768-71.—“These acts of indiscriminate murder are called by us **mucks**, because the perpetrators of them, during their frenzy, continually cry out **amok, amok**, which signifies *kill, kill*. . .”—*Stavorinus*, i. 291.

1783.—At Bencoolen in this year (1760)—“the Count (d’Estaing) afraid of an insurrection among the Buggesses . . . invited several to the Fort, and when these had entered the Wicket was shut upon them; in attempting to disarm them, they *mangamoed*, that is **ran a muck**; they drew their cresses, killed one or two Frenchmen, wounded others, and at last suffered themselves, for supporting this point of honour.”—*Forrest’s Voyage to Mergui*, 77.

1784.—“It is not to be controverted that these desperate acts of indiscriminate murder, called by us **mucks**, and by the natives *mongamo*, do actually take place, and frequently too, in some parts of the east (in Java in particular).”—*Marsden, H. of Sumatra*, 239.

1788.—“We are determined to **run a muck** rather than suffer ourselves to be forced away by these Hollanders.”—*Mem. of a Malayan Family*, 66.

1798.—“At Batavia, if an officer take one of these **amoks**, or **mohawks**, as they have been called by an easy corruption, his reward is very considerable; but if he kill them, nothing is added to his usual pay. . .”—*Translator of Stavorinus*, i. 294.

1803.—“We cannot help thinking, that one day or another, when they are more full of opium than usual, they (the Malays) will **run a muck** from Cape Comorin to the Caspian.”—*Sydney Smith, Works*, 3rd ed., iii. 6.

1846.—“On the 8th July, 1846, Sunan, a respectable Malay house-builder in Penang, **ran amok** . . . killed an old Hindu woman, a Kling, a Chinese boy, and a Kling girl about three years old . . . and wounded two Hindus, three Klings, and two Chinese, of whom only two survived. . . . On the trial Sunan declared he did not know what he was about, and persisted in this at the place of execution. . . . The **amok** took place on the 8th, the trial on the 13th, and the execution on the 15th July,—all within 8 days.”—*J. Ind. Arch.*, vol. iii. 460-61.

1849.—“A man sitting quietly among his friends and relatives, will without provocation suddenly start up, weapon in hand, and

slay all within his reach. . . . Next day when interrogated . . . the answer has invariably been, “The Devil entered into me, my eyes were darkened, I did not know what I was about.” I have received the same reply on at least 20 different occasions; on examination of these monomaniacs, I have generally found them labouring under some gastric disease, or troublesome ulcer. . . . The Bugis, whether from revenge or disease, are by far the most addicted to **run amok**. I should think three-fourths of all the cases I have seen have been by persons of this nation.”—*Dr T. Oxley*, in *J. Ind. Archip.*, iii. 532.

[1869.—“Macassar is the most celebrated place in the East for ‘running a muck.’”—*Wallace, Malay Archip.* (ed. 1890), p. 134.]

[1870.—For a full account of many cases in India, see *Cherers, Med. Jurisprudence*, p. 781 seqq.]

1873.—“They (the English) . . . crave governors who, not having bound themselves beforehand to ‘**run amuck**,’ may give the land some chance of repose.”—*Blackwood’s Magazine*, June, p. 759.

1875.—“On being struck the Malay at once stabbed Arshad with a *kriss*; the blood of the people who had witnessed the deed was aroused, they **ran amok**, attacked Mr Birch, who was bathing in a floating bath close to the shore, stabbed and killed him.”—*Sir W. D. Jervis to the E. of Carnarvon*, Nov. 16, 1875.

1876.—“Twice over, while we were wending our way up the steep hill in Galata, it was our luck to see a Turk ‘**run a muck**’ . . . nine times out of ten this frenzy is feigned, but not always, as for instance in the case where a priest took to running **a-muck** on an Austrian Lloyd’s boat on the Black Sea, and after killing one or two passengers, and wounding others, was only stopped by repeated shots from the Captain’s pistol.”—*Barkley, Five Years in Bulgaria*, 240-41.

1877.—The *Times* of February 11th mentions a fatal **muck** run by a Spanish sailor, Manuel Alves, at the Sailors’ Home, Liverpool; and the *Overland Times of India* (31st August) another run by a sepoy at Meerut.

1879.—“Running **a-muck** does not seem to be confined to the Malays. At Ravenna, on Monday, when the streets were full of people celebrating the festa of St John the Baptist, a maniac rushed out, snatched up a knife from a butcher’s stall and fell upon everyone he came across . . . before he was captured he wounded more or less seriously 11 persons, among whom was one little child.”—*Pall Mall Gazette*, July 1.

“Captain Shaw mentioned . . . that he had known as many as 40 people being injured by a single ‘**amok**’ runner. When the cry ‘**amok! amok!**’ is raised, people fly to the right and left for shelter, for after the blinded madman’s *kriss* has once ‘drunk blood,’ his fury becomes ungovernable, his sole desire is to kill; he strikes

here and there; he stabs fugitives in the back, his *iris* drips blood, he rushes on yet more wildly, blood and murder in his course; there are shrieks and groans, his bloodshot eyes start from their sockets, his frenzy gives him unnatural strength; then all of a sudden he drops, shot through the heart, or from sudden exhaustion, clutching his bloody *iris*."—*Miss Bird, Golden Chersonese*, 356.

**ANACONDA**, s. This word for a great python, or boa, is of very obscure origin. It is now applied in scientific zoology as the specific name of a great S. American water-snake. Cuvier has "*L'Anacondo (Boa scytale et murina, L.—Boa aquatica, Prince Max.)*," (*Règne Animal*, 1829, ii. 78). Again, in the Official Report prepared by the Brazilian Government for the Philadelphia Exhibition of 1876, we find: "Of the genus *Boa* . . . we may mention the . . . *sucuriu* or *sucuriuba* (*B. anaconda*), whose skins are used for boots and shoes and other purposes." And as the subject was engaging our attention we read the following in the *St James' Gazette* of April 3, 1882:—"A very unpleasant account is given by a Brazilian paper, the *Voz do Povo* of Diamantina, of the proceedings of a huge water-snake called the *sucuruyu*, which is to be found in some of the rivers of Brazil. . . . A slave, with some companions, was fishing with a net in the river, when he was suddenly seized by a *sucuruyu*, who made an effort with his hinder coils to carry off at the same time another of the fishing party." We had naturally supposed the name to be S. American, and its S. American character was rather corroborated by our finding in Ramusio's version of Pietro Martire d'Angheria such S. American names as *Anacauchoa* and *Anacozoa*. Serious doubt was however thrown on the American origin of the word when we found that Mr H. W. Bates entirely disbelieved it, and when we failed to trace the name in any older books about S. America.

In fact the oldest authority that we have met with, the famous John Ray, distinctly assigns the name, and the serpent to which the name properly belonged, to Ceylon. This occurs in his *Synopsis Methodica Animalium Quadrupedum et Serpentinum Generis*, Lond. 1693. In this he gives a Cata-

logue of Indian Serpents, which he had received from his friend Dr Tancred Robinson, and which the latter had noted *e Museo Leydensi*. No. 8 in this list runs as follows:—

"8. *Serpens Indicus Bubalinus, Anacandaia* Zeylonensibus, id est Bubalorum aliorumque jumentorum membra conterens," p. 332.

The following passage from St Jerome, giving an etymology, right or wrong, of the word *boa*, which our naturalists now limit to certain great serpents of America, but which is often popularly applied to the pythons of E. Asia, shows a remarkable analogy to Ray's explanation of the name *Anacandaia*:—

c. A.D. 395-400.—"Si quidem draco mirae magnitudinis, quos gentili sermone *Boas* vocant, *ab eo quod tam grandes sint ut boves glutire soleant*, omnem late vastabat provinciam, et non solum armenta et pecudes sed agricolas quoque et pastores tractos ad se vi spiritus absorbebat."—In *Vita Scti. Hilarionis Eremitae*, Opera Scti. Eus. Hieron. Venetiis, 1767, ii. col. 35.

Ray adds that on this No. 8 should be read what D. Cleyerus has said in the *Ephem. German.* An 12. obser. 7, entitled: *De Serpente magno Indiae Orientalis Urobubalum deglutiente*. The serpent in question was 25 feet long. Ray quotes in abridgment the description of its treatment of the buffalo; how, if the resistance is great, the victim is dragged to a tree, and compressed against it; how the noise of the crashing bones is heard as far as a cannon: how the crushed carcass is covered with saliva, etc. It is added that the country people (apparently this is in Amboyna) regard this great serpent as most desirable food.

The following are extracts from Cleyer's paper, which is more fully cited, *Miscellanea Curiosa, sive Ephemeridum Medico-Physicarum Germanicarum Academiae Naturae Curiosorum*, Dec. ii.—Annus Secundus, Anni MDCLXXXIII. Norimbergae. Anno MDCLXXXIV. pp. 18-20. It is illustrated by a formidable but inaccurate picture showing the serpent seizing an ox (not a buffalo) by the muzzle, with huge teeth. He tells how he dissected a great snake that he bought from a huntsman in which he found a whole stag of middle age, entire in skin and every part;

and another which contained a wild goat with great horns, likewise quite entire; and a third which had swallowed a porcupine armed with all his "sagittiferis aculeis." In Amboyna a woman great with child had been swallowed by such a serpent. . . .

"Quod si animal quoddam robustius renitatur, ut spiris anguinis enecari non possit, serpens crebris cum animali convolutionibus caudâ suâ proximam arborem in auxilium et robur corporis arripit eamque circumdat, quo eo fortius et valentius gyris suis animal comprimere, suffocare, et demum enecare possit. . . ."

"Factum est hoc modo, ut (quod ex fide dignissimis habeo) in Regno Aracan . . . talis vasti corporis anguis prope flumen quoddam, cum Uro-bubalo, sive sylvestri bubalo aut uro . . . immani spectaculo congregi visus fuerit, eumque dicto modo occiderit; quo conflictu et plusquam hostili amplexu fragor ossium in bubalo comminutorum ad distantiam tormenti bellici majoris . . . a spectatoribus sat eminus stantibus exaudiri potuit. . . ."

The natives said these great snakes had poisonous fangs. These Cleyer could not find, but he believes the teeth to be in some degree venomous, for a servant of his scratched his hand on one of them. It swelled, greatly inflamed, and produced fever and delirium:

"Nec prius cessabant symptomata, quam Serpentinus lapis (see **SNAKE-STONE**) quam Patres Jesuitae hic componunt, vulneri adaptatus omne venenum extraheret, et ubique symptomata convenientibus antidotis essent profligata."

Again, in 1768, we find in the *Scots Magazine*, App. p. 673, but quoted from "London pap. Aug. 1768," and signed by *R. Edwin*, a professed eye-witness, a story with the following heading: "Description of the **Anaconda**, a monstrous species of serpent. In a letter from an English gentleman, many years resident in the Island of Ceylon in the East Indies. . . . The Ceylonese seem to know the creature well; they call it **Anaconda**, and talked of eating its flesh when they caught it." He describes its seizing and disposing of an enormous "tyger." The serpent darts on the "tyger" from a tree, attacking first with a bite, then partially crushing and dragging it to the tree. . . . "winding his body round both the tyger and the tree with all his violence, till the ribs and other bones began

to give way . . . each giving a loud crack when it burst . . . the poor creature all this time was living, and at every loud crash of its bones gave a houl, not loud, yet piteous enough to pierce the cruelest heart."

Then the serpent drags away its victim, covers it with slaver, swallows it, etc. The whole thing is very cleverly told, but is evidently a romance founded on the description by "D. Cleyerus," which is quoted by Ray. There are no tigers in Ceylon. In fact, "R. Edwin" has developed the Romance of the Anaconda out of the description of D. Cleyerus, exactly as "Mynheer Försch" some years later developed the Romance of the Upas out of the older stories of the poison tree of Macassar. Indeed, when we find "Dr Andrew Cleyer" mentioned among the early relators of these latter stories, the suspicion becomes strong that both romances had the same author, and that "R. Edwin" was also the true author of the wonderful story told under the name of Foersch. (See further under **UPAS**.)

In Percival's *Ceylon* (1803) we read: "Before I arrived in the island I had heard many stories of a monstrous snake, so vast in size as to devour tigers and buffaloes, and so daring as even to attack the elephant" (p. 303). Also, in Pridham's *Ceylon and its Dependencies* (1849, ii. 750-51): "Pimbera or **Anaconda** is of the genus Python, Cuvier, and is known in English as the rock-snake." Emerson Tennent (*Ceylon*, 4th ed., 1860, i. 196) says: "The great python (the 'boa' as it is commonly designated by Europeans, the '**anaconda**' of Eastern story) which is supposed to crush the bones of an elephant, and to swallow a tiger" . . . . It may be suspected that the letter of "R. Edwin" was the foundation of all or most of the stories alluded to in these passages. Still we have the authority of Ray's friend that **Anaconda**, or rather *Anacondaia*, was at Leyden applied as a Ceylonese name to a specimen of this python. The only interpretation of this that we can offer is Tamil *ānai-kondra* [*ānaik-kōnda*], "which killed an elephant"; an appellative, but not a name. We have no authority for the application of this appellative to a snake, though

the passages quoted from Percival, Pridham, and Tennent are all suggestive of such stories, and the interpretation of the name *anaconda* given to Ray: "*Bubalorum . . . membra conerens*," is at least quite analogous as an appellative. It may be added that in Malay **anakanda** signifies "one that is well-born," which does not help us. . . [Mr Skeat is unable to trace the word in Malay, and rejects the derivation from *anakanda* given above. A more plausible explanation is that given by Mr D. Ferguson (8 Ser. Nat. Q. xii. 123), who derives *anaconda* from Singhalese *Henakandayā* 'lightning'; *kanda*, 'stem, trunk' which is a name for the whip-snake (*Passerita mycterizans*), the name of the smaller reptile being by a pun transferred to the greater. It is at least a curious coincidence that Ogilvy (1670) in his "*Description of the African Isles*" (p. 690), gives: "*Anakandef*, a sort of small snakes," which is the Malagasy *Anakandify*, 'a snake'.]

[The skins of **anacondas** offered in Bangkok come from the northern provinces. — *D. O. King*, in *J. R. G. Soc.*, xxx. 134.]

**ANANAS.** s. The Pine-apple (*Ananas sativa*, Lindl.; *Bromelia Ananas*, L.) a native of the hot regions of Mexico and Panama. It abounded, as a cultivated plant, in Hispaniola and the islands according to Oviedo. The Brazilian *Nana*, or perhaps *Nanas*, and the Portuguese *Ananas* or *Anonaz*. The name has, we believe, accompanied the fruit whithersoever, except to England, where it has travelled from its birth in America. A pine was brought here to Charles V., as related by J. B. Alcala, below. The plant is stated to have been first, in Europe, cultivated at Leyden about 1650 (1). In England it first fruited at Richmond, in Sir M. Dicker's garden, in 1712.\* Its diffusion in the East was early and rapid. To one who has seen the streets of cities covered with pine-apples on the islands adjoining Singapore, or their profusion in a seemingly sterile waste in the valleys of the Kasia country on the eastern borders of

Bengal, it is hard to conceive of this fruit as introduced in modern times from another hemisphere. But, as in the case of tobacco, the name bewrayeth its true origin, whilst the large natural family of plants to which it belongs is exclusively American. The names given by Oviedo, probably those of Hispaniola, are *Iaiama* as a general name, and *Boniana* and *Aiagua* for two species. Pine-apples used to cost a **pardao** (a coin difficult to determine the value of in those days) when first introduced in Malabar, says Linschoten, but "now there are so many grown in the country, that they are good cheape" (91); [Hak. Soc. ii. 19]. Athanasius Kircher, in the middle of the 17th century, speaks of the *ananas* as produced in great abundance in the Chinese provinces of Canton, Kiangsu and Fuhkien. In Ibn Muhammad Wali's *H. of the Conquest of Assam*, written in 1662, the pine-apples of that region are commended for size and flavour. In the last years of the preceding century Carletti (1599) already commends the excellent *ananas* of Malacca. But even some 20 or 30 years earlier the fruit was grown profusely in W. India, as we learn from Chr. d'Acosta (1578). And we know from the *Āīn* that (about 1590) the *ananas* was habitually served at the table of Akbar, the price of one being reckoned at only 4 *dams*, or  $\frac{1}{4}$  of a rupee; whilst Akbar's son Jahāngīr states that the fruit came from the sea-ports in the possession of the Portuguese.—(See *Āīn*, i. 66-68.)

In Africa too, this royal fruit has spread, carrying the American name along with it. "The Mānānāzi† or pine-apple," says Burton, "grows luxuriantly as far as 3 marches from the coast (of Zanzibar). It is never cultivated, nor have its qualities as a fibrous plant been discovered." (*J.R.G.S.* xxix. 35). On the Ile Ste Marie, of Madagascar, it grew in the first half of the 17th century as *manasse* (*Flacourt*, 29).

Abul Fazl, in the *Āīn*, mentions that the fruit was also called *kathal-i-sufarī*, or 'travel jack-fruit,' "because young plants put into a vessel may be taken on travels and will yield fruits." This seems a nonsensical pre-

\* The *English Cyclop.* states on the authority of the *France Mer* that the pine was brought into England by the Earl of Portland, in 1690. [See *Engl. Bot.*, 5th ed., xix. 104.]

† *M* is here a Suāhili prefix. See *Black's Comp. Grammar*, 189.

ANANAS.

26

ANANAS.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



*ANANAS.*

27

*ANANAS.*

1  
2  
3  
4  
5  
6  
7  
8  
9  
10



*Pauconia* apparently Pegu) is made to say: "they have *pine-apples*, oranges, chestnuts, melons, but small and green, white sandal-wood and camphor."

We cannot believe that in either place the object intended was the *Ananas*, which has carried that American name with it round the world. Whatever the Assyrian representation was intended for, Conti seems to have stated, in the words *pinus habent* (as it runs in Poggio's Latin) merely that they had pine-trees. We do not understand on what ground the translator introduced *pine-apples*. If indeed any fruit was meant, it might have been that of the screw-pine, which though not eaten might perhaps have been seen in the bazars of Pegu, as it is used for some economical purposes. But *pinus* does not mean a fruit at all. 'Pine-cones' even would have been expressed by *pinas* or the like. [A reference to Mr L. W. King was thus answered: "The identity of the tree with the date-palm is, I believe, acknowledged by all naturalists who have studied the trees on the Assyrian monuments, and the 'cones' held by the winged figures have obviously some connection with the trees. I think it was Prof. Tylor of Oxford (see *Academy*, June 8, 1886, p. 283) who first identified the ceremony with the fertilization of the palm, and there is much to be said for his suggestion. The date-palm was of very great use to the Babylonians and Assyrians, for it furnished them with food, drink, and building materials, and this fact would explain the frequent repetition on the Assyrian monuments of the ceremony of fertilisation. On the other hand, there is no evidence, so far as I know, that the pine-apple was extensively grown in Assyria." Also see *Maspero, Dawn of Civ.* 556 seq.; on the use of the pine-cone in Greece, *Fraser, Pausanias*, iii. 65.]

#### ANCHEDIVA, ANJEDIVA, n.p.

A small island off the W. coast of India, a little S. of Carwar, which is the subject of frequent and interesting mention in the early narratives. The name is interpreted by Malayālim as *añju-dīru*, 'Five Islands,' and if this is correct belongs to the whole group. This may, however, be only an en-

deavour to interpret an old name, which is perhaps traceable in 'Αρχιδίω Νῆσος of Ptolemy. It is a remarkable example of the slovenliness of English professional map-making that Keith Johnston's *Royal Atlas* map of India contains no indication of this famous island. [The *Times Atlas* and Constable's *Hand Atlas* also ignore it.] It has, between land surveys and sea-charts, been omitted altogether by the compilers. But it is plain enough in the Admiralty charts; and the way Mr Birch speaks of it in his translation of Albuquerque as an "Indian seaport, no longer marked on the maps," is odd (ii. 168).

c. 1345.—Ibn Batuta gives no name, but Anjediva is certainly the island of which he thus speaks: "We left behind us the island (of Sindābūr or Goa), passing close to it, and cast anchor by a small island near the mainland, where there was a temple, with a grove and a reservoir of water. When we had landed on this little island we found there a *Jogi* leaning against the wall of a *Budkhānah* or house of idols."—*Ibn Batuta*, iv. 63.

The like may be said of the *Roteiro* of V. da Gama's voyage, which likewise gives no name, but describes in wonderful correspondence with Ibn Batuta; as does Correa, even to the *Jogi*, still there after 150 years!

1498.—"So the Captain-Major ordered Nicolas Coello to go in an armed boat, and see where the water was; and he found in the same island a building, a church of great ashlar-work, which had been destroyed by the Moors, as the country people said, only the chapel had been covered with straw, and they used to make their prayers to three black stones in the midst of the body of the chapel. Moreover they found, just beyond the church, a *tanque* of wrought ashlar, in which we took as much water as we wanted; and at the top of the whole island stood a great *tanque* of the depth of 4 fathoms, and moreover we found in front of the church a beach where we careened the ship."—*Roteiro*, 95.

1510.—"I quitted this place, and went to another island which is called *Anzediva*. . . There is an excellent port between the island and the mainland, and very good water is found in the said island."—*Varthema*, 120.

c. 1552.—"Dom Francesco de Almeida arriving at the Island of *Anchediva*, the first thing he did was to send João Homem with letters to the factors of Cananor, Cochin, and Coulão. . . ."—*Barros*, I. viii. 9.

c. 1561.—"They went and put in at *Ange-diva*, where they enjoyed themselves much; there were good water springs, and there was in the upper part of the island a tank



built with stone, with very good water, and much wood; . . . there were no inhabitants, only a beggar man whom they called *Juguedes* . . . —*Correa*, Hak. Soc. 239.

1727.—“In January, 1664, my Lord (Marlborough) went back to England . . . and left Sir Abraham with the rest, to pass the westerly Monsoons, in some Port on the Coast, but being unacquainted, chose a desolate Island called *Anjadwa*, to winter at. . . Here they stayed from April to October, in which time they buried above 200 of their Men.”—*A. Hamilton*, i. 182. At p. 274 the name is printed more correctly *Anjediva*.

**ANDAMAN**, n.p. The name of a group of islands in the Bay of Bengal, inhabited by tribes of a negrito race, and now partially occupied as a convict settlement under the Government of India. The name (though perhaps obscurely indicated by Ptolemy—see H. Y. in *P.R.G.S.* 1881, p. 665) first appears distinctly in the Ar. narratives of the 9th century. [The Ar. dual form is said to be from *Aqumitac*, the Malay name of the aborigines.] The persistent charge of cannibalism seems to have been unfounded. [See E. H. Muir, *On the Aboriginal Inhabitants of the Andaman Islands*, Intro. xiii. 45.]

A.D. 851.—“Beyond are two islands divided by a sea called *Andāman*. The natives of these isles devour men alive; their hue is black, their hair woolly; their countenance and eyes have something frightful in them . . . they go naked, and have no clothes . . .” *Relation des Voyages*, &c. par Beauclerk, i. 8.

c. 1025.—These islands are mentioned in the great Tanjore temple-inscription (11th cent.) as *Tāndāman*, ‘Islands of Impurity,’ haunted by cannibals.

c. 1272.—“*Angamanain* is a very large land. The people are without a King and are robbers, and are no better than wild beasts . . . they are a most cruel generation and eat everybody that they can catch out of their own race.”—*Marco Polo*, Bk. ii. c. 13.

c. 1470.—“ . . . leaving on his right hand a land called *Andemania*, which means the island of Gold, the circumference of which is 500 miles. The inhabitants are cannibals. No travellers touch here unless driven thither by bad weather, for when taken they are torn to pieces and devoured by these cruel savages.”—*Couti*, in *India in 1470*, p. 5.

c. 1566.—“In Nicobar sino a Pegu 6 una catena d'Isle infinite, delle quali molte sono habitate da gente seluaggia, e chiamansi *Isle d'Andaman* . . . e se per disgratia si perde in queste Isole qualche nave, come già se l'ha perso, non ne scampa alcuno,

che tutti gli amazzano, e mangiano.”—*Cesare de' Federici*, in *Ramusio*, iii. 391.

1727.—“The Islands opposite the Coast of *Tanacerin* are the *Andemans*. They lie about 80 leagues off, and are surrounded by many dangerous Banks and Rocks; they are all inhabited with *Canibals*, who are so fearless that they will swim off to a Boat if she approach near the shore, and attack her with their wooden Weapons . . .”—*A. Hamilton*, ii. 65.

**ANDOR**, s. Port. ‘a litter,’ and used in the old Port. writers for a palankin. It was evidently a kind of **Muncheel** or **Dandy**, i.e. a slung hammock rather than a palankin. But still, as so often is the case, comes in another word to create perplexity. For *andas* is, in Port., a bier or a *litter*, appearing in Bluteau as a genuine Port. word, and the use of which by the writer of the *Roteiro* quoted below shows that it is so indeed. And in defining **Andor** the same lexicographer says: “A portable vehicle in India, in those regions where they do not use beasts, as in Malabar and elsewhere. It is a kind of contrivance like an uncovered *Andas*, which men bear on their shoulders, &c. . . . Among us **Andor** is a machine with four arms in which images or reliques of the saints are borne in processions.” This last term is not, as we had imagined an old Port. word. It is Indian, in fact Sanskrit, *hindola*, ‘a swing, a swinging cradle or hammock,’ whence also Mahr. *hindold*, and H. *hindold* or *handold*. It occurs, as will be seen, in the old Ar. work about Indian wonders, published by MM. Van der Lith and Marcel Devic. [To this Mr Skeat adds that in Malay **andor** means ‘a buffalo-sledge for carting rice,’ &c. It would appear to be the same as the Port. word, though it is hard to say which is the original.]

1013.—“Le même m'a conté qu'à Sérendib, les rois et ceux qui se comportent à la façon des rois, se font porter dans le *handoul* (*handūl*) qui est semblable à une litière, soutenu sur les épaules de quelques piétons.”—*Kitāb 'Ajāib-al Hind*, p. 118.

1498.—“After two days had passed he (the *Catual* [*Cotwal*]) came to the factory in an **andor** which men carried on their shoulders, and these (*andors*) consist of great canes which are bent overhead and arched, and from these are hung certain cloths of a half fathom wide, and a fathom and a half long, and at the ends are pieces of wood to bear the cloth which hangs from the cane; and laid over the cloth there is a great

mattress of the same size, and this all made of silk-stuff wrought with gold-thread, and with many decorations and fringes and tassels; whilst the ends of the cane are mounted with silver, all very gorgeous, and rich, like the lords who travel so."—*Correa*, i. 102.

1498.—"Alii trouveram ao capitam mor humas **andas** d'omeens em que os onrrados, custumam em a quella terra d'andar, e alguns mercadores se as querem ter pagam por ello a elrey certa cousa."—*Roteiro*, pp. 54-55. *I.e.* "There they brought for the Captain-Major certain **andas**, borne by men, in which the persons of distinction in that country are accustomed to travel, and if any merchants desire to have the same they pay to the King for this a certain amount."

1505.—"Il Re se fa portare in vna Barra quale chiamono **Andora** portata da homini."—*Italian version of Dom Manuel's Letter to the K. of Castille*. (Burnell's Reprint) p. 12.

1552.—"The Moors all were on foot, and their Captain was a valiant Turk, who as being their Captain, for the honour of the thing was carried in an **Andor** on the shoulders of 4 men, from which he gave his orders as if he were on horseback."—*Barros*, II. vi. viii.

[1574.—See quotation under **PUNDIT**.]

1623.—Della Valle describes three kinds of shoulder-borne vehicles in use at Goa: (1) *reti* or nets, which were evidently the simple hammock, **muncheel** or **dandy**; (2) the **andor**; and (3) the palankin. "And these two, the palankins and the **andors**, also differ from one another, for in the **andor** the cane which sustains it is, as it is in the *reti*, straight; whereas in the palankin, for the greater convenience of the inmate, and to give more room for raising his head, the cane is arched upward like this, Ω. For this purpose the canes are bent when they are small and tender. And those vehicles are the most commodious and honourable that have the curved canes, for such canes, of good quality and strength to bear the weight, are not numerous; so they sell for 100 or 120 **pardaos** each, or about 60 of our *rupees*."—*P. della Valle*, ii. 610.

c. 1760.—"Of the same nature as palankens, but of a different name, are what they call **andolas** . . . these are much cheaper, and less esteemed."—*Grose*, i. 155.

**ANDRUM**, s. Malayāl. *āndram*. The form of hydrocele common in S. India. It was first described by Kaempfer, in his *Decas*, Leyden, 1694. —(See also his *Amoenitates Exoticae*, Fascic. iii. pp. 557 seqq.)

**ANGELY-WOOD**, s. Tam. *anjilī*, or *anjali-maram*; *artocarpus hirsuta* Lam. [in Malabar also known as *Iyneē* (*āyini*) (*Logan*, i. 39)]. A wood of great value on the W. Coast, for shipbuilding, house-building, &c.

c. 1550.—"In the most eminent parts of it (Siam) are thick Forests of **Angelin** wood, whereof thousands of ships might be made."—*Pinto*, in *Cogan*, p. 285; see also p. 64.

1598.—"There are in India other wonderful and thicke trees, whereof Shippes are made: there are trees by Cochiin, that are called **Angelina**, whereof certaine scutes or skiffes called **Tones** [**Doney**] are made . . . it is so strong and hard a woode that Iron in tract of time would bee consumed thereby by reason of the hardness of the woode."—*Linschoten*, ch. 58 [Hak. Soc. ii. 56].

1644.—"Another thing which this province of Mallavar produces, in abundance and of excellent quality, is timber, particularly that called **Angelim**, which is most durable, lasting many years, insomuch that even if you desire to build a great number of ships, or vessels of any kind . . . you may make them all in a year."—*Bocarro*, MS. f. 315.

**ANGENGO**, n.p. A place on the Travancore coast, the site of an old English Factory; properly said to be *Añju-tengu*, *Añchutennu*, Malayāl; the trivial meaning of which would be "five cocoa-nuts." This name gives rise to the marvellous rhapsody of the once famous Abbé Raynal, regarding "Sterne's Eliza," of which we quote below a few sentences from the 3½ pages of close print which it fills.

1711.—". . . **Anjengo** is a small Fort belonging to the *English East India Company*. There are about 40 Soldiers to defend it . . . most of whom are *Topuzes*, or mungrel Portuguese."—*Larkyer*, 199.

1782.—"Territoire d'**An'inga**; tu n'es rien; mais tu as donné naissance à **Elim**. Un jour, ces entropôts . . . ne subsisteront plus . . . mais si mes écrits ont quelque durée, le nom d'**An'inga** restera dans le mémoire des hommes . . . **Anjinga**, c'est à l'influence de ton heureux climat qu'elle devoit, sans doute, cet accord presque incompatible de volupté et de décence qui accompagnoit toute sa personne, et qui se mêloit à tous ses mouvements, &c., &c."—*Hist. Philosophique des Deux Indes*, ii. 72-73.

**ANICUT**, s. Used in the irrigation of the Madras Presidency for the dam constructed across a river to fill and regulate the supply of the channels drawn off from it; the cardinal work in fact of the great irrigation systems. The word, which has of late years become familiar all over India, is the Tam. comp. *anai-kattu*, 'Dam-building.'

1776.—"Sir — We have received your letter of the 24th. If the Rajah pleases to go to the **Anacut**, to see the repair of the bank, we can have no objection, but it will not be

it you should leave the garden."—*Letter from Council at A. Col. Harper, Comm. at J. Papers, 1777, 4to, i. 836.*

the cultivation of the Tanjore was, by all the surveys and engineers employed in that and altogether on a supply of Cauvery, which can only be saving the Anicut and banks think it necessary to repeat to of the 4th July, 1777, on the repairs."—*Disp. of Court of 27th, as amended by Bd. of 17th, iv. 104.*

the Anicut is no doubt a thing, whether the work of or anybody else."—*Correspondence A. R. R. R., and G. A. of Tanjore, on the subject of letter to the N. Circars. In R., ii. 459.*

the upper Coleroon Anicut or acted at the west end of the ingham."—*Markham, Peru &*

at where it enters the town stone dam called Fischer's *afanv, Mus. of Salem, ii. 32.]*

**NEEL, n.** An old name borrowed from the Port. got it from the Ar. *al-nīl*, *ī*; *nīl* again being the ne of indigo in India, from *n*, 'blue.' The vernacular (see Bengali) word appears of a native satirical drama 'The Mirror of Indigo' famous in Calcutta in 1861, n with a *cause célèbre*, and now which discredited the Supreme Court of Calcutta - unknown since the days

*la* is a phrase for an In- [and his Factory is "Neel-

rigu Vassucci, in his letter of Cape Verde to Lorenzo di co de' Medici, reporting his the Portuguese Fleet from as among other things brought *una*, "the former a manifest error for *anil*."—In *Baldelli mac, i. p. lvi.*

artura's price list of Malabar

for (i.e. Boating; see *Garrison* ry good).

... *fanams* 30.

... with much sand,

... *fanams* 18 to 20."

In *Lisbon Collection, ii. 393.*

load of *ayyl* in cakes which *ula, 363 tangas.*—*Lembraça,*

1563.—"Anil is not a medicinal substance but an article of trade, so we have no need to speak thereof. . . . The best is pure and clear of earth, and the surest test is to burn it in a candle . . . others put it in water, and if it floats then they reckon it good."—*Garcia, f. 25 v.*

1583.—"Neel, the churle 70 duckats, and a churle is 27 rattles and a half of Aleppo."—*Mr John Newton, in Hakl. ii. 378.*

1583.—"They use to prick the skinna, and to put on it a kind of anila, or blacking which doth continue alwayes."—*Fitch, in Hakl. ii. 395.*

c. 1610.—" . . . l'Anil ou Indique, qui est une teinture bleue violette, dont il ne s'en trouve qu'à Cambaye et Suratte."—*Pyrard de Larat, ii. 158; [Hak. Soc. ii. 246.]*

[1614.—"I have 30 fardels Anil Geres." *Foster, Letters, ii. 140.* Here *Geres* is probably H. *far* (from *far*, 'the root'), the crop of indigo growing from the stumps of the plants left from the former year.]

1622.—"E conforme a dita pauta se dispatchará o dito anile canella."—In *Archiv. Port. Orient., fasc. 2, 240.*

1638.—"Les autres marchandises, que l'on y débite le plus, sont . . . du sel ammoniac, et de l'indigo, que ceux de pais appellent Anil."—*Mandelstam, Paris, 1659, 138.*

1648.—" . . . and a good quantity of Anil, which, after the place where most of it is got, is called *Chirchee* Indigo."—*Van Thiel, 14.* Sharkej or Sirkej. 5 m. from Ahmedabad. "Cinquex Indigo" (1624) occurs in *Sainsbury, iii. 442.* It is the "Serrae" of Forbes (*Or. Mem. 2nd ed. ii. 204*). The Dutch, about 1620, established a factory there on account of the indigo. Many of the Sultans of Guzerat were buried there (*Statuinus, iii. 109*). Some account of the "Sharkej Ruze," or Mausoleum, is given in H. Brigg's *Cities of Guzerat* (Bombay, 1849, pp. 274, *supp.*). ["Indigo of Bian (Biana) *Sirchese*" (1609), *Dansers, Letters, i. 28*; "Indico, of Laher, here worth viij the pounds *Sirchis.*"—*Birdwood, Letter Book, 281.*]

1653.—"Indico est un mot Portugais, dont l'on appelle une teinture bleue qui vient des Indes Orientales, qui est de contrabande en France, les Turcs et les Arabes la nomment *Nīl*."—*De la Boullaye-le-Long, 543.*

[1670.—"The neighbourhood of Delhi produces Anil or Indigo."—*Bernier (ed. Constant), 283.*]

**ANNA, n.** Properly H. *ana, anah*, the 16th part of a rupee. The term belongs to the Mohammedan monetary system (RUPEE). There is no coin of one anna only, so that it is a money of account only. The term *anna* is used in denoting a corresponding fraction of any kind of property, and especially in regard to coparcenary

shares in land, or shares in a speculation. Thus a one-anna share is  $\frac{1}{16}$  of such right, or a share of  $\frac{1}{16}$  in the speculation; a four-anna is  $\frac{1}{4}$ , and so on. In some parts of India the term is used as subdivision ( $\frac{1}{16}$ ) of the current land measure. Thus, in Saugor, the anna=16 rūsis, and is itself  $\frac{1}{16}$  of a kancha (Elliot, Gloss. s.v.). The term is also sometimes applied colloquially to persons of mixt parentage. 'Such a one has at least 2 annas of dark blood,' or 'coffee-colour.' This may be compared with the Scotch expression that a person of deficient intellect 'wants twopence in the shilling.'

1708.—"Provided . . . that a debt due from Sir Edward Littleton . . . of 80,407 Rupees and Eight Annas Money of Bengal, with Interest and Damages to the said English Company shall still remain to them. . ."—*Earl of Godolphin's Award* between the Old and the New E. I. Co., in *Charters, &c.*, p. 358.

1727.—"The current money in Surat:  
Bitter Almonds go 32 to a Pice:

1 Annoe is . . . . 4 Pice.  
1 Rupee . . . . 16 Annoes.  
\* \* \* \* \*

In Bengal their Accounts are kept in Pice:  
12 to an Annoe.  
16 Annoes to a Rupee."

*A. Hamilton*, ii. App. pp. 5, 8.

**ANT, WHITE**, s. The insect (*Termes bellicosus* of naturalists) not properly an ant, of whose destructive powers there are in India so many disagreeable experiences, and so many marvellous stories. The phrase was perhaps taken up by the English from the Port. *formigas branchas*, which is in Bluteau's Dict. (1713, iv. 175). But indeed exactly the same expression is used in the 14th century by our medieval authority. It is, we believe, a fact that these insects have been established at Rochelle in France, for a long period, and more recently at St. Helena. They exist also at the Convent of Mt. Sinai, and a species in Queensland.

A.D. c. 250.—It seems probable that Aelian speaks of White Ants.—"But the Indian ants construct a kind of heaped-up dwellings, and these not in depressed or flat positions easily liable to be flooded, but in lofty and elevated positions. . ."—*De Nat. Animal.* xvi. cap. 15.

c. 1328.—"Est etiam unum genus parvissimarum formicarum sicut lana albarum, quarum durities dentium tanta

est quod etiam ligna rodunt et venas lapidum; et quotquot breviter inveniunt siccum super terram, et pannos laneos, et bombycinos laniant; et faciunt ad modum muri crustam unam de arena minutissimā, ita quod sol non possit eas tangere; et sic remanent coopertae; verum est quod si contingat illam crustam frangi, et solem eas tangere, quam citius moriuntur.—*Fr. Jordanus*, p. 53.

1679.—"But there is yet a far greater inconvenience in this Country, which proceeds from the infinite number of **white Emmets**, which though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle."—*Tacernier's Tunquin*, E. T., p. 11.

1688.—"Here are also abundance of Ants of several sorts, and Wood-lice, called by the English in the East Indies, **White Ants**."—*Dampier*, ii. 127.

1713.—"On voit encore des fourmis de plusieurs espèces; la plus pernicieuse est celle que les Européens ont nommé **fourmi blanche**."—*Lettres Edifiantes*, xii. 98.

1727.—"He then began to form Projects how to clear Accounts with his Master's Creditors, without putting anything in their Pockets. The first was on 500 chests of Japon Copper . . . and they were brought into Account of Profit and Loss, for so much eaten up by the **White Ants**."—*A. Hamilton*, ii. 169.

1751.—". . . concerning the Organ, we sent for the Revd. Mr. Bellamy, who declared that when Mr. Frankland applied to him for it that he told him that it was not in his power to give it, but wished it was removed from thence, as Mr. Pearson informed him it was eaten up by the **White Ants**."—*Fl. Will. Cons.*, Aug. 12. In *Long*, 25.

1789.—"The **White Ant** is an insect greatly dreaded in every house; and this is not to be wondered at, as the devastation it occasions is almost incredible."—*Munn, Narrative*, 31.

1876.—"The metal cases of his baggage are disagreeably suggestive of **White Ants**, and such omnivorous vermin."—*Sat. Review*, No. 1057, p. 6.

**APĪL**, s. Transfer of Eng. 'Appeal'; in general native use, in connection with our Courts.

1872.—"There is no Sindi, however wild, that cannot now understand 'Rasid' (receipt) [**Raseed**] and 'Apīl' (appeal)."—*Barton, Sind Revisited*, i. 283.

**APOLLO BUNDER**, n.p. A well-known wharf at Bombay. A street near it is called Apollo Street, and a gate of the Fort leading to it 'the Apollo



c. 1590.—“There are fine horses bred in every part of the country; but those of Cachh excell, being equal to Araba.”—*Ata* i. 133.

1825.—“Arabs are excessively scarce and dear; and one which was sent for me to look at, at a price of 800 rupees, was a skittish, out-legged thing.”—*Heber*, i. 189 (ed. 1844).

c. 1844.—A local magistrate at Simla had returned from an unsuccessful investigation. An acquaintance hailed him next day: ‘See I hear you came back *re infectis*!’ ‘No such thing,’ was the reply; ‘I came back on my grey Arab!’

1856.—  
“... the true blood-royal of his race,  
The silver Arab with his purple veins  
Translucent, and his nostrils caverned wide,  
And flaming eye. . . .”  
*The Banyan Tree.*

**ARAKAN, ARACAN**, n.p. This is an European form, perhaps through Malay [which Mr Skeat has failed to trace], of *Rakhaing*, the name which the natives give themselves. This is believed by Sir Arthur Phayre [see *Journ. As. Soc. Ben.* xii. 24 seqq.] to be a corruption of the Skt. *radh-shasa*, Pali *rakkhassa*, i.e. ‘ogre’ or the like, a word applied by the early Buddhists to unconverted tribes with whom they came in contact. It is not impossible that the *Argyræ* of Ptolemy, which unquestionably represents Arakan, may disguise the name by which the country is still known to foreigners; at least no trace of the name as ‘Silver-land’ in old Indian Geography has yet been found. We may notice, without laying any stress upon it, that in Mr. Beal’s account of early Chinese pilgrims to India, there twice occurs mention of an Indo-Chinese kingdom called *O-li-ki-lo*, which transliterates fairly into some name like *Argyræ*, and not into any other yet recognisable (see *J.R.A.S.* (N.S.) xiii. 560, 562).

c. 1420-30.—“Mari deinceps cum mense integro ad ostium *Rachani* fluvii pervenisset.”—*N. Conti*, in *Poggiaz*, *De Varietate Fortunæ*.

1516.—“Dentro fra terra del detto regno di Verma, verso tramontana vi è vn altro regno di Gentili molto grande . . . confina similmente col regno di Bégala e col regno di Aua, e chiaman *Aracan*.”—*Barboza*, in *Ramusio*, i. 316.

[c. 1535.—“*Arquam*”: See **CAPELAN**.]

1545.—“They told me that coming from India in the ship of Jorge Manboz (who was a householder in Goa), towards the Port of Chatigaon in the kingdom of Bengal, they were wrecked upon the shoals of *Racoon*

owing to a badly-kept watch.”—*Pinto*, cap. clxvii.

1552.—“Up to the Cape of Negraes . . . will be 100 leagues, in which space are these populated places, Chocoria, Bacala, *Arracão* City, capital of the kingdom so styled. . . .”—*Barros*, I. ix. 1.

1568.—“Questo Re di *Rachan* ha il suo stato in mezzo la costa, tra il Regno di Bengala e quello di Pegu, ed è il maggiore nemico che habbia il Re del Pegu.”—*Cassero de’ Federici*, in *Ramusio*, iii. 396.

1586.—“... Passing by the Island of Sundina, Porto grande, or the Countrie of Tippera, the Kingdom of Becon and *Mogon* (Mugg) . . . our course was S. and by E. which brought us to the barre of Negraia.”—*R. Fitch*, in *Hakl.* ii. 391.

c. 1590.—“To the S.E. of Bengal is a large country called *Arkung* to which the Bunder of Chittagong properly belongs.”—*Gladwin’s Ayeen*, ed. 1800, ii. 4. [Ed. *Jerratt*, ii. 119] in orig. (i. 388) *Arkhang*.

[1599.—*Aracan*. See **MACAO**.]

[1606.—*Rakhang*. See **CHAMPA**.]

[c. 1669.—*Aracan*. See **PROME**.]

[1659.—*Aracan*. See **TALAPOIN**.]

1660.—“Despatches about this time arrived from Mu’azzam Khān, reporting his successive victories and the flight of Shajā to the country of *Rakhang*, leaving Bengal undefended.”—*Khafī Khān*, in *Elliot*, vii. 21.

[c. 1660.—“The Prince . . . sent his eldest son, Sultan Banque, to the King of *Racan*, or *Mog*.”—*Bernier* (ed. *Constable*), 109.]

c. 1665.—“Knowing that it is impossible to pass any Cavalry by Land, no, not so much as any Infantry, from *Bengale* into *Rakan*, because of the many channels and rivers upon the Frontiers . . . he (the Governor of Bengal) thought upon this experiment, viz. to engage the *Hollanders* in his design. He therefore sent a kind of Ambassador to *Batavia*.”—*Bernier*, E. T., 55 [(ed. *Constable*, 180)].

1673.—“... A mixture of that Race, the most accursedly base of all Mankind who are known for their Bastard-brood lurking in the Islands at the Mouths of the Ganges, by the name of *Racanmora*.”—*Fryer*, 219. (The word is misprinted *Bacancers*; but see *Fryer’s Index*.)

1726.—“It is called by some Portuguese *Orrakan*, by others among them *Arrakman*, and by some again *Rakan* (after its capital) and also *Mog* (Mugg).”—*Valentijn*, v. 160.

1727.—“*Arackan* has a Conveniency of a noble spacious River.”—*A. Hamilton*, ii. 30.

**ARBOL TRISTE**, s. The tree or shrub, so called by Port. writers, appears to be the *Nyctanthes arbor tristis*, or Arabian jasmine (N. O. *Jasminaceæ*), a native of the drier parts of India.



*ARCOT.*

35

*ARGEMONE MEXICANA.*



**ARGUS PHEASANT**, s. This name, which seems more properly to belong to the splendid bird of the Malay Peninsula (*Argusanus giganteus*, Tem., *Pavo argus*, Lin.), is confusingly applied in Upper India to the Himālayan horned pheasant *Cerionis* (Spp. *silyra*, and *melanocephala*) from the round white eyes or spots which mark a great part of the bird's plumage.—See remark under **MOONAU**.

**ARRACK, RACK**, s. This word is the Ar. 'arak, properly 'perspiration,' and then, first the exudation or sap drawn from the date palm ('arak al-tamar); secondly any strong drink, 'distilled spirit,' 'essence,' etc. But it has spread to very remote corners of Asia. Thus it is used in the forms *ariki* and *arki* in Mongolia and Manchuria, for spirit distilled from grain. In India it is applied to a variety of common spirits; in S. India to those distilled from the fermented sap of sundry palms; in E. and N. India to the spirit distilled from cane-molasses, and also to that from rice. The Turkish form of the word, *raki*, is applied to a spirit made from grape-skins; and in Syria and Egypt to a spirit flavoured with aniseed, made in the Lebanon. There is a popular or slang Fr. word, *riquiri*, for brandy, which appears also to be derived from *araki* (*Marcel Devic*). Humboldt (*Essamen*, &c., ii. 300) says that the word first appears in Pigafetta's Voyage of Magellan; but this is not correct.

c. 1420.—“At every *yam* (post-house) they give the travellers a sheep, a goose, a fowl . . . . 'arak . . . .”—*Shah Rukh's Embassy to China*, in N. & E., xiv. 396.

1516.—“And they bring cocoa-nuts, **hurraca** (which is something to drink) . . . .”—*Barbosi*, Hak. Soc. 59.

1518.—“—que todos os mantimentos asy de pão, comoinhos, **orracas**, arrozes, carnes, e pescados.”—In *Archiv. Port. Orient.*, fasc. 2, 57.

1521.—“When these people saw the politeness of the captain, they presented some fish, and a vessel of palm-wine, which they call in their language **uraca** . . . .”—*Pigafetta*, Hak. Soc. 72.

1544.—“Manueli a cruce . . . . commendo ut plurimum invigilet duobus illis Christianorum Curarum pagis, diligenter attendere . . . . nemo potu **Orracae** se inebriet . . . . si ex hoc deinceps tempore Punicali **Orracha** potetur, ipsos ad mihi suo gravi damno luituros.”—*Sci. Fr. Xar. Epist.*, p. 111.

1554.—“And the excise on the **orraqas** made from palm-trees, of which there are three kinds, viz., *çura*, which is as it is drawn; **orraqa**, which is *çura* once boiled (*cozida*, qu. distilled?); *sharab* (*zarao*) which is boiled two or three times and is stronger than **orraqa**.”—*S. Botelho*, Tombo, 50.

1563.—“One kind (of coco-palm) they keep to bear fruit, the other for the sake of the *çura*, which is *rino mosto*; and this when it has been distilled they call **orraca**.”—*Garcia D'O.*, f. 67. (The word *arā*, used here, is a very ancient importation from India, for Cosmas (6th century) in his account of the coco-nut, confounding (it would seem) the milk with the toddy of that palm, says: “The *Argellion* is at first full of a very sweet water, which the Indians drink from the nut, using it instead of wine. This drink is called *rhoncosura*, and is extremely pleasant.” It is indeed possible that the *rhonco* here may already be the word *arrack*).

1605.—“A Chines borne, but now turned lauan, who was our next neighbour . . . . and brewed **Aracke** which is a kind of hot drinke, that is vsed in most of these parts of the world, instead of Wine. . . .”—*E. Scot*, in *Purchas*, i. 173.

1631.—“ . . . . jecur . . . . a potu istius maledicti **Arac**, non tantum in temperamento immutatum, sed etiam in substantia sua corrumpitur.”—*Jac. Bontius*, lib. ii. cap. vii. p. 22.

1687.—“Two jars of **Arack** (made of rice as I judged) called by the Chinese *Samshu* [**Samshoo**].”—*Dampier*, i. 419.

1719.—“We exchanged some of our wares for opium and some **arrack** . . . .”—*Robinson Crusoe*, Pt. II.

1727.—“Mr Boucher had been 14 Months soliciting to procure his *Phirmaud*; but his repeated Petitions . . . . had no Effect. But he had an *Englishman*, one *Swan*, for his Interpreter, who often took a large Dose of **Arrack** . . . . Swan got pretty near the King (Aurungzeb) . . . . and cried with a loud Voice in the Persian Language that his Master wanted Justice done him” (see **DOAI**).—*A. Hamilton*, i. 97.

**Rack** is a further corruption; and **rack-punch** is perhaps not quite obsolete.

1603.—“We taking the But-ends of Pikes and Halberts and Faggot-sticks, drave them into a **Racke-house**.”—*E. Scot*, in *Purchas*, i. 184.

*Purchas* also has **Vraca** and other forms; and at i. 648 there is mention of a strong kind of spirit called **Rack-ape** (Malay *api* = ‘fire’). See **FOOL'S RACK**.

1616.—“Some small quantitie of Wine, but not common, is made among them; they call it **Raack**, distilled from Sugar and a spicie Rinde of a Tree called *Jagu* [**Jaggery**].”—*Terry*, in *Purchas*, ii. 1470.

1622.—“We'll send him a jar of **rack** by next conveyance.”—*Letter in Smollett*, iii. 40.



1827 — "Java hath been fatal to many of the English, but much through their own neglect with **Rack**" — *Purchas, Pilgrim*.

1848 — "J. . . finally insisted upon using a kind of **rack punch**. . . . That **rack punch** was the cause of all this misery." *Uncle Tom's Cabin*, ch. vi.

**ARSENAL**, s. An old and ingenious etymology of this word is *arz naralis*. But it is really Arabic. Hyde derives it from *ar-kharshaf*, 'domus terroris,' attracted into *ar-rainah*, the form (as we saw) used at Constantinople (*Asiatic Researches*, i. 100). But it is not the Ar. *dar-ul-ainā*, 'domus terroris,' as the quotations from Mas'udi clearly show. The old Ital. forms *arsenal*, *arsenale* corroborate this, and the Sp. *arsenal*, which is rendered by *Arca de Piedra de Alcala*, quoted by *Asiatic Researches*, — 'See details in *Asiatic Researches*, 16-18.)

1848 — "At this day in the year of 1272 Rhodes (*Rodas*) is an arsenal where the Greeks build their vessels." *Mas'udi*, ii. 423. And again "arsenal" is an arsenal of . . .

1848 — "In the city (Fez) there is a very large arsenal which they call **Daracana**. . . . The slaves used to labour in the work and other crafts under the command of the orders of renegade . . . they made cannon and . . . swords, cross-bows, . . . *Mas'udi*, *Asiatic Researches*, i. 102.

1848 — "In the city (*Terahana*) deux belles . . . *Asiatic Researches*, i. 102.

**ART. EUROPEAN**. We have heard much lately, of late years regarding the adoption of Indian art and the employment of the employment of . . . working for European . . . after European patterns. . . . of such patterns is no . . . we may see from this . . . the brightest of writers . . . still under Asiatic . . .

1848 — "that the Indians . . . to make them successful . . . very well as to some . . . parts of India, and it . . . they have inclination . . . that some of them . . . Master) very pretty . . . so well our work . . . the difference thereof will . . . *Bernier, E. T.*, 81. . . .

**ARTICHOKE**, s. The genealogy of this word appears to be somewhat as follows: The Ar. is *al-harshūf* (perhaps connected with *harash*, 'rough-skinned') or *al-kharshūf*; hence Sp. *alcarchofa* and It. *carcioffo* and *arciocco*, Fr. *artichaut*, Eng. *artichoke*.

c. 1348. — "The Incense (benzoin) tree is small . . . its branches are like those of a thistle or an artichoke (*al-kharshaf*)." — *Ibn Batuta*, iv. 240. *Al-kharshaf* in the published text. The spelling with *k* instead of *kh* is believed to be correct (see *Dozy*, s.v. *Alcarchofa*); [also see *N. E. D.* s.v. *Artichoke*].

**ARYAN**, adj. Skt. *Ārya*, 'noble.' A term frequently used to include all the races (Indo-Persic, Greek, Roman, Celtic, Slavonic, &c.) which speak languages belonging to the same family as Sanskrit. Much vogue was given to the term by Pietet's publication of *Les Origines Indo-Européennes, ou les Aryas Primitifs* (Paris, 1859), and this writer seems almost to claim the name in this sense as his own (see quotation below). But it was in use long before the date of his book. Our first quotation is from Ritter, and there it has hardly reached the full extent of application. Ritter seems to have derived the use in this passage from Lassen's *Pentapotamia*. The word has in great measure superseded the older term *Indo-Germanic*, proposed by F. Schlegel at the beginning of the last century. The latter is, however, still sometimes used, and M. Hovelacque, especially, prefers it. We may observe here that the connection which evidently exists between the several languages classed together as Aryan cannot be regarded, as it was formerly, as warranting an assumption of identity of race in all the peoples who speak them.

It may be noted as curious that among the Javanese (a people so remote in blood from what we understand by Aryan), the word *ārya* is commonly used as an honorary prefix to the names of men of rank; a survival of the ancient Hindu influence on the civilisation of the island.

The earliest use of *ārya* in an ethnic sense is in the Inscription on the tomb of Darius, in which the king calls himself an Aryan, and of Aryan descent, whilst Ormuzd is in the Median version styled, 'God of the Aryans.'

B.C. c. 486.—“*Adam Dāryavush Khshāyathiya vazarka . . . . . Pārsa, Pār-sahiya putra, Ariya, Ariya chitra.*” i.e. “I (am) Darius, the Great King, the King of Kings, the King of all inhabited countries, the King of this great Earth far and near, the son of Hystaspes, an Achaemenian, a Persian, an **Arian**, of *Arian* descent.”—In *Rawlinson's Herodotus*, 3rd ed., iv. 250.

“These Medes were called anciently by all people **Arians**, but when Medæa, the Colchian, came to them from Athens, they changed their name.”—*Herodot.*, vii. 62 (Rawlins).

1835.—“Those eastern and proper Indians, whose territory, however, Alexander never touched by a long way, call themselves in the most ancient period *Arians* (**Arier**) (*Manu*, ii. 22, x. 45), a name coinciding with that of the ancient Medes.”—*Ritter*, v. 458.

1838.—See also *Ritter*, viii. 17 seqq.; and Potto's art. in *Erach & Grueber's Encyc.*, ii. 18, 46.

1850.—“The **Aryan** tribes in conquering India, urged by the Brahmans, made war against the Turanian demon-worship, but not always with complete success.”—*Dr. J. Wilson*, in *Life*, 450.

1851.—“We must request the patience of our readers whilst we give a short outline of the component members of the great **Arian** family. The first is the Sanskrit. . . . The second branch of the Arian family is the Persian. . . . There are other scions of the Arian stock which struck root in the soil of Asia, before the Arians reached the shores of Europe. . . .”—(*Prof. Max Müller*) *Edinburgh Review*, Oct. 1851, pp. 312-313.

1853.—“Sur les sept premières civilisations, qui sont celles de l'ancien monde, six appartiennent, en partie au moins, à la race **ariane**.”—*Gobineau, De l'Inégalité des Races Humaines*, i. 364.

1855.—“I believe that all who have lived in India will bear testimony . . . . that to natives of India, of whatever class or caste, Mussulman, Hindoo, or Parsee, ‘**Aryan** or Tamulian,’ unless they have had a special training, our European paintings, prints, drawings, and photographs, plain or coloured, if they are landscapes, are absolutely unintelligible.”—*Yule, Mission to Ava*, 59 (publ. 1858).

1858.—“The **Aryan** tribes—for that is the name they gave themselves, both in their old and new homes—brought with them institutions of a simplicity almost primitive.”—*Whitney, Or. & Ling. Studies*, ii. 5.

1861.—“Latin, again, with Greek, and the Celtic, the Teutonic, and Slavonic languages, together likewise with the ancient dialects of India and Persia, must have sprung from an earlier language, the mother of the whole Indo-European or **Aryan** family of speech.”—*Prof. Max Müller, Lectures*, 1st Ser. 32.

We also find the verb *Aryanize* :

1858.—“Thus all India was brought under

the sway, physical or intellectual and moral, of the alien race; it was thoroughly **Aryanized**.”—*Whitney, u. s. 7*.

**ASHRAFEE**, s. Arab. *ashrafi*, ‘noble,’ applied to various gold coins (in analogy with the old English ‘noble’), especially to the *dīndr* of Egypt, and to the Gold **Mohur** of India.—See **XERAFINE**.

c. 1550.—“There was also the sum of 500,000 *Falory ashrafies* equal in the currency of Persia to 50,000 royal Irak tomāns.”—*Mem. of Humayun*, 125. A note suggests that *Falory*, or *Flori*, indicates *florin*.

**ASSAM**, n.p. The name applied for the last three centuries or more to the great valley of the Brahmaputra River, from the emergence of its chief sources from the mountains till it enters the great plain of Bengal. The name *Āśm* and sometimes *Aśhm* is a form of *Āhām* or *Āhom*, a dynasty of Shan race, who entered the country in the middle ages, and long ruled it. Assam politically is now a province embracing much more than the name properly included.

c. 1590.—“The dominions of the Rajah of **Asham** join to Kamroop; he is a very powerful prince, lives in great state, and when he dies, his principal attendants, both male and female, are voluntarily buried alive with his corpse.”—*Gladwin's Ayeen* (ed. 1800) ii. 3; [*Jarrett*, trans. ii. 118].

1682.—“Ye Nabob was very busy dispatching and vesting divers principal officers sent with all possible diligence with recruits for their army, lately overthrown in **Asham** and *Sillet*, two large plentiful countries 8 days' journey distant from this city (Dacca).”—*Hedges, Diary*, Oct. 29th; [*Hak. Soc.* i. 43].

1770.—“In the beginning of the present century, some Bramins of Bengal carried their superstitions to **Asham**, where the people were so happy as to be guided solely by the dictates of natural religion.”—*Raynal* (tr. 1777) i. 420.

1788.—“M. Chevalier, the late Governor of Chandernagore, by permission of the King, went up as high as the capital of **Assam**, about the year 1762.”—*Rennell's Mem.*, 3rd ed. p. 299.

**ASSEGAY**, s. An African throwing-spear. Dozy has shown that this is Berber *zaghāya*, with the Ar. article prefixed (p. 223). Those who use it often seem to take it for a S. African or Eastern word. So Godinho de Eredia seems to use it as if Malay (f. 21v). [Mr Skeat remarks that the nearest word in Malay is *seligi*, ex-

plained by Klinkert as 'a short wooden throwing-spear,' which is possibly that referred to by G. de Eredia.]

c. 1270. — "There was the King standing with three 'exortins' (or men of the guard) by his side armed with javelins [*ab lur atzagays*]. — *Chronicle of K. James of Aragon*, tr. by Mr. Foster, 1883, i. 173.

c. 1444. — " . . . They have a quantity of *asagais*, which are a kind of light darts." — *Sedemista. Navegação primeira*, 32.

1532. — "But in general they all came armed in their fashion, some with *asagais* and *abzids* and others with bows and quivers of arrows." — *Barros*, l. iii. 1.

1572. —

"H. de escudo embracado, e de *asagaia*,  
"de arco encurvado, e setta ervada."  
Camões, i. 86.

By Burton:

"the target on arm and *assegai* in hand,  
that, with his bended bow, and venom'd  
reed."

1596. — "I loro archibugi sono belli, e  
tutti come i nostri, e le lance sono fatte  
de alcune canne piene, e forti, in capo  
dele quali mettono vn ferro, come uno di  
quelli delle nostri *zagaglio*." — *Baldi*, 111.

1606. — "These they use to make Instru-  
ments of wherewith to fish . . . as also to  
make weapons, as Bows, Arrows, Aponers,  
&c. *Asagayen*." — *Hist. of Guinea*, from the  
*Portuguese*, ii. 927.

1606. — "Lorsques voyant que nous ne  
pouvions passer, les deux hommes sont venu  
se tapant auprès de nous, et ayans en  
leur main trois Lancettes ou *Asagayes*." —  
*Barbier*, 24.

1644. — "The ordinary food of these Cafres  
is the flesh of this animal (the elephant), and  
they feed them with their *Assegais* (in orig.  
*asagayes*), which are a kind of short pike,  
used to bring an elephant to the ground  
and kill it." — *Tavernier* (ed. Ball), ii. 161,  
c. 155.

1666. — "Les autres armes offensives (in  
cette armée) sont l'arc et la flèche, le javelot ou  
*asaye* . . ." — *Thévenot*, v. 132 (ed. 1727).

1671. — " . . . encontraron diez y nueve  
hombres armados con dardos, y *asa-  
gays*, los cuales los Arabes vnas lanças  
de seta armadas, y pelean con ellos." —  
*Historia de la Puente*, Compendio, 87.

1672. —

"Vest to fight, athirst to slay,  
They shake the dreaded *assegai*,  
And rush with blind and frantic will  
On all, when few, whose force is skill."

*Islandiana*, by Lt. Stratford de  
Redcliffe, *Times*, March 29.

**ATAP, ADAP.** s. Applied in the  
Malay-Javanese regions to any palm-  
leaf used in thatching, commonly  
those of the *Nipa* (*Nipa fruticans*,  
Thunb.) [*Atap*, according to Mr Skeat,  
is also applied to any roofing; thus

tiles are called *atap batu*, 'stone *ataps*.']  
The *Nipa*, "although a wild plant,  
for it is so abundant that its culture  
is not necessary, it is remarkable that  
its name should be the same in all the  
languages from Sumatra to the Philip-  
pines." — (*Crawford, Dict. Ind. Arch.*  
301). *Atēp* is Javanese for 'thatch.'

1672. — "*Atap* or leaves of Palm-trees  
. . . ." — *Baldacus, Ceylon*, 164.

1690. — "*Adapol* (quae folia sunt sicca et  
vetusta) . . ." — *Rumphius, Herb. Amb.*  
i. 14.

1817. — "In the maritime districts, *atap*  
or thatch is made . . . from the leaves of  
the *nipa*." — *Raffles, Java*, i. 166; [2nd ed.  
i. 186].

1878. — "The universal roofing of a Perak  
house is *Attap* stretched over bamboo rafters  
and ridge-poles. This *attap* is the dried leaf  
of the nipah palm, doubled over a small stick  
of bamboo, or *nibong*." — *McNair, Perak, &c.*,  
164.

**ATLAS**, s. An obsolete word for  
'satin,' from the Ar. *atlas*, used in that  
sense, literally 'bare' or 'bald' (comp.  
the Ital. *raso* for 'satin'). The word  
is still used in German. [The *Draper's  
Dict.* (s.v.) says that "a silk stuff  
wrought with threads of gold and  
silver, and known by this name, was  
at one time imported from India." Yusuf Ali (*Mon. on Silk Fabrics*, p.  
93) writes: "*Atlas* is the Indian satin,  
but the term *satan* (corrupted from the  
English) is also applied, and sometimes  
specialised to a thicker form of the  
fabric. This fabric is always sub-  
stantial, i.e. never so thin or netted  
as to be semi-transparent; more of the  
weft showing on the upper surface  
than of the warp."]

1284. — "Cette même nuit par ordre du  
Sultan quinze cents de ses Mamlouks furent  
revêtus de robes d'*atlas* rouges brodées. . ."  
— *Makrizi*, t. ii. pt. i. 69.

"The Sultan Mas'ūd clothed his  
dogs with trappings of *atlas* of divers colours,  
and put bracelets upon them." — *Fakhri*,  
p. 68.

1505. — "Raso por seda rasa." — *Atlas*,  
*Vocabular Arauigo of Fr. P. de Alcala*.

1673. — "They go Rich in Apparel, their  
Turbats of Gold, Damask'd Gold *Atlas* Coats  
to their Heels, Silk, *Alajah* or Cuttancee  
breeches." — *Fryer*, 196.

1683. — "I saw ye *Taffeties* and *Atlases*  
in ye Warehouse, and gave directions con-  
cerning their several colours and stripes." —  
*Hedges, Diary*, May 6; [Hak. Soc. i. 85].

1689. — (Surat) "is renown'd for . . .  
rich Silks, such as *Atlases* . . . and for  
*Zarbafts* [*Zerbaft*]. . . ." — *Orington*, 218.

*ATOLL.*

40

*AVA.*

of the Burmese Empire, and is often to that State itself. It is borrowed, according to me, from the form *Awa* or *Airak* of the Malays. The proper form was *Eng-ua*, or 'the mouth,' because the city was at the opening of a lagoon of the Irawadi; but this was called, by the Burmese, more popularly 'The Mouth.' The city was founded A.D. 1364. The first European mention of the name, so far as we know, is in the narrative of 1440, and it appears again (from Conti's information) in the old Map of Fra Mauro at 1459.

Having sailed up this river for a month he arrived at a city, than all the others, called *Ava*, the circumference of which is 15 miles." — *Indes in the XVth Cent.* 11.

The country (Pegu) is distant from another called *Amoy* by land from another called *Amoy* grow rubies and many other stones. — *Her. di Sin. Stefano*, u. s.

Land beyond this Kingdom of *Amoy* there is another Kingdom of *Amoy* has a King who resides in a great walled city called *Ava*, 8 days from the sea; a place of rich trade, where there is a great trade of *Amoy* and *Amoy* rubies, which are found in this Kingdom." — *Baldern*, 186.

The King of *Ova* having sent his people, with cavalry, to the city of *Ova* or *Anva*, which is surrounded on all sides with water. — *Antonio Bocarro, Decada*,

The city *Ava* is surpassing in size. One may not travel by land to the city, but envoys, on account of the distance, and also because it is a journey on account of the distance. — *Thorow*, 127.

**DAVAT**, s. Improperly for *Avatar*. The name given to a little cage-bird (*Estrela*), or 'Red Wax-Bill' (which is found in India, but originally brought to Europe from *Ahmadabad*), of which the name is a corruption. We also find *Ahmadabad* called by *Madara*; as in old *Arak* on the Caspian is called by *Strava* (see quotation below). [One of the names for the bird is *lat*, which appears in the quota-

tion from Mrs. Meer Hassan Ali below.]

1538.—" . . . o qual veyo d'*Amadava* principall cidade do reino."—In *S. Botelho, Tombo*, 228.

1546.—"The greater the resistance they made, the more of their blood was spilt in their defeat, and when they took to flight, we gave them chase for the space of half a league. And it is my belief that as far as the will of the officers and lascarys went, we should not have halted on this side of *Madava*; but as I saw that my people were much fatigued, and that the Moors were in great numbers, I withdrew them and brought them back to the city."—D. João de Castro's despatch to the City of Goa respecting the victory at Diu.—*Correa*, iv. 574.

1648.—"The capital (of Guzerat) lies in the interior of the country and is named *Hamed-Ewot*, i.e. the City of King *Hamed* who built it; nowadays they call it *Amadavar* or *Amadabat*."—*Van Twist*, 4.

1673.—"From *Amidavad*, small Birds, who, besides that they are spotted with white and Red no bigger than Measles, the principal Chorister beginning, the rest in Consort, Fifty in a Cage, make an admirable Chorus."—*Fryer*, 116.

[1777.—" . . . a few presents now and then — china, shawls, congou tea, *avadavata*, and Indian crackers."—*The School for Scandal*, v. i.]

1813.—" . . . *amadavata*, and other songsters are brought thither (Bombay) from Surat and different countries."—*Forbes, Or. Mem.* i. 47. [The 2nd ed. (i. 32) reads *amadavads*.]

[1832.—"The *lollah*, known to many by the name of *haver-dewatt*, is a beautiful little creature, about one-third the size of a hedge-sparrow."—*Mrs Meer Hassan Ali, Observat.* ii. 54.]

**AVATAR**, s. Skt. *Avatāra*, an incarnation on earth of a divine Being. This word first appears in Baldern (1672) in the form *Antaar* (*Afgolerye*, p. 52), which in the German version generally quoted in this book takes the corrupter shape of *Altar*.

[c. 1590.—"In the city of Sambal is a temple called Hari Mandal (the temple of Vishnu) belonging to a Brahman, from among whose descendants the tenth *avatar* will appear at this spot."—*Ain*, tr. Jarrott, ii. 281.]

1672.—"Bev den Benjanen haben auch diese zehen Verwandlungen den Namen daas sie *Altare* heissen, und also hat Mats *Altar* als dieser erste, gewähret 2500 Jahr."—*Baldern*, 472.

1784.—"The ten *Avatārs* or descents of the deity, in his capacity of Preserver."—*Sir W. Jones, in Asiat. Res.* (reprint) i. 234.

1812.—“The **Awatars** of Vishnu, by which are meant his descents upon earth, are usually counted ten. . . .”—*Maria Graham*, 49.

1821.—“The Irish **Avatar**.”—*Byron*.

1845.—“In Vishnu-land what **Avatar**?”—*Browning, Dramatic Romances, Works*, ed. 1870, iv. pp. 209, 210.

1872.—“ . . . all which cannot blind us to the fact that the Master is merely another **avatar** of Dr Holmes himself.”—*Sat. Review*, Dec. 14, p. 768.

1873.—“He . . . builds up a curious History of Spiritualism, according to which all matter is mediately or immediately the **avatar** of some Intelligence, not necessarily the highest.”—*Academy*, May 15th, 1873.

1875.—“Balzac's **avatars** were a hundred-fold as numerous as those of Vishnu.”—*Ibid.*, April 24th, p. 421.

**AVERAGE**, s. Skeat derives this in all its senses from L. Latin *averia*, used for cattle; for his deduction of meanings we must refer to his Dictionary. But it is worthy of consideration whether *average*, in its special marine use for a proportionate contribution towards losses of those whose goods are cast into the sea to save a ship, &c., is not directly connected with the Fr. *avarie*, which has quite that signification. And this last Dozy shows most plausibly to be from the Ar. *ʿawār*, ‘spoilt merchandise.’ [This is rejected by the *N.E.D.*, which concludes that the Ar. *ʿawār* is “merely a mod. Arabic translation and adaptation of the Western term in its latest sense.”] Note that many European words of trade are from the Arabic; and that *avarie* is in Dutch *avarij*, *averij*, or *haverij*.—(See Dozy, *Oosterlingen*.)

**AYAH**, s. A native lady's-maid or nurse-maid. The word has been adopted into most of the Indian vernaculars in the forms *dya* or *dya*, but it is really Portuguese (f. *aia*, ‘a nurse, or governess’; m. *aio*, ‘the governor of a young noble’). [These again have been connected with L. Latin *aidus*, Fr. *aide*, ‘a helper.’]

1779.—“I was sitting in my own house in the compound, when the *iya* came down and told me that her mistress wanted a candle.”—*Kitmutgar's evidence*, in the case of *Grand v. Francis*. Ext. in *Echoes of Old Calcutta*, 225.

1782.—(A Table of Wages):—

“Consumah . . . . . 10 (rupees a month).

**Eyah** . . . . . 5.”—*India Gazette*, Oct. 12.

1810.—“The female who attends a lady while she is dressing, etc., is called an **Ayah**.”—*Williamson, V. M.* i. 337.

1826.—“The lieutenant's visits were now less frequent than usual; one day, however, he came . . . and on leaving the house I observed him slip something, which I doubted not was money, into the hand of the **Ayah**, or serving woman, of Jane.”—*Pandurang Hari*, 71; [ed. 1873, i. 99].

1842.—“Here (at Simla) there is a great preponderance of Mahometans. I am told that the guns produced absolute consternation, visible in their countenances. One **Ayah** threw herself upon the ground in an agony of despair. . . . I fired 42 guns for Ghuzni and Cabul; the 22nd (42nd?) gun—which announced that all was finished—was what overcame the Mahometans.”—*Lord Ellenborough, in Indian Administration* 295. This stuff was written to the great Duke of Wellington!

1873.—“The white-robed **ayah** flits in and out of the tents, finding a home for our various possessions, and thither we soon retire.”—*Fraser's Mag.*, June, i. 99.

1879.—“He was exceedingly fond of his two children, and got for them servants; a man to cook their dinner, and an **ayah** to take care of them.”—*Miss Stokes, Indian Fairy Tales*, 7.

## B

**BABA**, s. This is the word usually applied in Anglo-Indian families, by both Europeans and natives, to the children—often in the plural form, *bābā lōg* (*lōg* = ‘folk’). The word is not used by the natives among themselves in the same way, at least not habitually: and it would seem as if our word *baby* had influenced the use. The word *bābā* is properly Turki = ‘father’; sometimes used to a child as a term of endearment (or forming part of such a term, as in the P. *Bābājān*, ‘Life of your Father’). Compare the Russian use of *batushka*. [*Bābā*] is a common form of address to a Fakir, usually a member of one of the Musulman sects. And hence it is used generally as a title of respect.]

[1685.—“A Letter from the Pettepelle **Bobba**.”—*Pringle, Diary, Fort St. Geo.* iv. 92.]

1826.—“I reached the hut of a Gossia . . . and reluctantly tapped at the wicket, calling, ‘O Baba, O Maharaj.’”—*Pandurang Hari* [ed. 1873, i. 76].

[1880.—“While **Sunny Baba** is at large, and might at any time make a raid on Mamma, who is dozing over a novel on the spider chair near the mouth of the ther-



mantidote, the Ayah and Bearer dare not have their charge." — *Abrigh-Mackay, Twenty-one Days*, p. 94.]

**BABAGOOREE**, s. H. *Bābāghūrī*, the white agate (or chalcedony?) of Cambray. [For these stones see *Forbes, in Mem.* 2nd ed. i. 323 : *Tavernier*, ed. Bk. i. 68.] It is apparently so called from the patron saint or martyr of the district containing the mines, under whose special protection the miners place themselves before descending into the shafts. Tradition alleges that he was a prince of the great Ghorī dynasty, who was killed in a great battle in that region. But this prince will hardly be found in history.

1515 — "They also find in this town (Londura in Guzerat) much chalcedony, which they call *babagora*. They make beads with it, and other things which they wear about them." — *Barbua*, 67.

1534 — "In this country (Guzerat) is a province of *Bābāghūrī* and carnelians; but the best of these last are those coming from Yaman." — *Nadi Ali Kapadda*, in *J.A.S.B.* i. 431.

1535 — "By the command of his Majesty the weights of *bābāghūrī* were made, and were used in weighing." — *Āin*, i. 35, note c, p. 615 (*Blackman*).

1536 — "On the summit stands the tomb of the titular saint of the country, *Baba Ghor*, to whom a devotion is paid more as a duty than as a saint. . . ." — *Copland*, in *Lit. Soc. B.* i. 204.

1542 — Among ten kinds of carnelians quoted in H. Briggs's *Cities of Gujardhstra* is one called "*Baba Gori Akik*, a veined kind." — *Āin*.

**BABBS**, n.p. This name is given to the I. of Perim, in the St. of Babylmandel, in the quotation from Oronotus. It was probably English originally. [Mr Whiteway points out that this is clearly from *albabo*, the Pers. form of the Ar. word. João de Castro in *Roteiro* (1541), p. 34, says: "This strait is called by the neighbour-people, as well as those who dwell on the shores of the Indian Ocean, *Albabo*, which in Arabic signifies 'strait'."]

1551 — "We attempting to work up to the *Baba*" — *Isaacs*, *Letters*, i. 52.]

1551 — "There is at the *Babb* a ship come from Swabeli." — *Ibid.* i. 111.]

1580 — "The *Babbs* is a small island opening to the Red Sea. . . . Between this and the Main Land is a safe Passage. . ." — *Isaacs*, 458.

[1769. — "Yet they made no estimation of the currents without the *Babs*"; (note), "This is the common sailors' phrase for the Straits of Babelfandel." — *Bruce, Travels to discover the Source of the Nile*, ed. 1790, Bk. i. cap. ii.]

**BABER, BHABUR**, s. H. *bābar*, *bhābar*. A name given to those districts of the N.W. Provinces which lie immediately under the Himālaya to the dry forest belt on the talus of the hills, at the lower edge of which the moisture comes to the surface and forms the wet forest belt called *Tarāl*. (See **TERAI**.) The following extract from the report of a lecture on Indian Forests is rather a happy example of the danger of "a little learning" to a reporter :

1877. — "Beyond that (the *Tarāl*) lay another district of about the same breadth, called in the native dialect the *Bahadar*. That in fact was a great filter-bed of sand and vegetation." — *London Morning Paper of 28th May*.

**BABI-ROUSSA**, s. Malay *babi*\* ('hog') *rūsā* ('stag'). The 'Stag-hog,' a remarkable animal of the swine genus (*Sus babirussa*, L.; *Babirussa alfurus*, F. Cuvier), found in the island of Bourou, and some others of the I. Archipelago, but nowhere on continental Asia. Yet it seems difficult to apply the description of Pliny below, or the name and drawing given by Cosmas, to any other animal. The 4-horned swine of Aelian is more probably the African Wart-hog, called accordingly by F. Cuvier *Phacochoerus Aeliani*.

c. A.D. 70. — "The wild bores of India have two bowing fangs or tusks of a cubit length, growing out of their mouth, and as many out of their foreheads like calves' horns." — *Pliny*, viii. 52 (*Holland's Tr.* i. 231).

c. 250. "Αέγες δὲ ἄλως ἐν Ἀθιωτῇ γίνεσθαι . . . ὅς τετράκερως." — *Aelian, De Nat. Anim.* xvii. 10.

c. 545. — "The *Choirelaphus* ('Hog-stag') I have both seen and eaten." — *Cosmas Indicopleustes*, in *Cathay, &c.*, p. clxxv.

1555. — "There are *hogs* also with horns, and parats which prattle much which they call *noris* (*Lory*)." — *Galvano, Discoveries of the World*, Hak. Soc. 120.

\* This word takes a ludicrous form in *Dampier*: "All the Indians who spoke Malayan . . . lookt on those *Meangians* as a kind of Barbarians; and upon any occasion of dislike, would call them *Bobby*, that is *Hogs*." — i. 515.

*BABOO.*

44

*BABOOL.*

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



mad; sometimes it has a little ragged clothing of babul or milk-bush."—*Dry Leaves from Young Egypt*, 1.

**BABOON**, s. This, no doubt, comes to us through the Ital. *babuino*; but it is probable that the latter word is a corruption of Pers. *maimūn* ['the suspicious one'] and then applied by way of euphemism or irony to the baboon or monkey. It also occurs in Ital. under the more direct form of *maimone* in *gatto-maimone*, 'cat-monkey,' or rather 'monkey-cat.' [The *N.E.D.* leaves the origin of the word doubtful, and does not discuss this among other suggested derivations.]

**BACANORE** and **BARCELORE**, n.npp. Two ports of Canara often coupled together in old narratives, but which have entirely disappeared from modern maps and books of navigation, inasmuch that it is not quite easy to indicate their precise position. But it would seem that Bacanore, Malayāl. *Vakkānūr*, is the place called in Canarese *Bārūr*, the *Baroor-pettah* of some maps, in lat.  $13^{\circ} 28\frac{1}{2}'$ . This was the site of a very old and important city, "the capital of the Jain kings of Tulava . . . and subsequently a stronghold of the Vijayanagar Rajas."—*Imp. Gazet.* [Also see Stuart, *Mun. S. Canara*, ii. 264.]

Also that *Barcelore* is a Port. corruption of *Bārūr* [the Canarese *Bāsarūru*, 'the town of the waved-leaf fig tree.' (*Med. Adm. Man. Gloss.*, n.v.).] It must have stood immediately below the 'Bareilur Peak' of the Admiralty charts, and was apparently identical with, or near to, the place called *Serūr* in Scott's Map of the Madras Presidency, in about lat.  $13^{\circ} 55'$ . [See Stuart, *ibid.* ii. 242. *Serūr* is perhaps the *Shirūr* of Mr Stuart (*ibid.* p. 243).]

c. 1330.—"Thence (from Hannaur) the traveller came to *Bāsarūr*, a small city. . . ."—*Abul-fida*, in *Wildenmeister*, 184.

c. 1343.—"The first town of Mulaihar that we visited was *Abu-Sarūr*, which is small, situated on a great estuary, and surrounded in coco-nut trees. . . . Two days after our departure from that town we arrived at *Pānārūr*, which is large and situated on an estuary. One sees there an abundance of sugar-cane, such as has no equal in that country."—*Ibn Batuta*, ii. 77-78.

c. 1430.—"Dens præterea ad maritimas urbes, alteram *Pachamuriam* . . . nomine,

xx diebus transiit."—*Conti*, in *Poggius de Var. Fort.* iv.

1501.—"Bacanur," for Bacanur, is named in Amerigo Vespucci's letter, giving an account of Da Gama's discoveries, first published by Baldelli Boni, *Il Milione*, pp. liii. seqq.

1516.—"Passing further forward . . . along the coast, there are two little rivers on which stand two places, the one called *Bacanor*, and the other *Bracalor*, belonging to the kingdom of Narsyngua and the province of Tolinate (*Tulu-nāda*, *Tulura* or *S. Canara*). And in them is much good rice grown round about these places, and this is loaded in many foreign ships and in many of Malabar. . . ."—*Barbosa*, in *Lisbon Coll.* 294.

1548.—"The Port of the River of *Barcalor* pays 500 loads (of rice as tribute)."—*Botelho*, *Tombo*, 246.

1552.—"Having dispatched this vessel, he (V. da Gama) turned to follow his voyage, desiring to erect the *padrão* (votive pillar) of which we have spoken; and not finding a place that pleased him better, he erected one on certain islets joined (as it were) to the land, giving it the name of *Sancta Maria*, whence these islands are now called *Saint Mary's Isles*, standing between *Bacanor* and *Baticalá*, two notable places on that coast."—*De Barros*, I. iv. 11.

" . . . the city *Onor*, capital of the kingdom, *Baticalá*, *Bendor*, *Bracelor*, *Bacanor*."—*Ibid.* I. ix. 1.

1726.—"In *Barseloor* or *Basseloor* have we still a factory . . . a little south of *Basseloor* lies *Baquanoor* and the little River *Vier*."—*Valentijn*, v. (Malabar) 6.

1727.—"The next town to the Southward of *Batacola* [*Batcul*] is *Barceloar*, standing on the Banks of a broad River about 4 Miles from the Sea . . . The Dutch have a Factory here, only to bring up Rice for their Garrisons . . . *Baccanoar* and *Molkey* lie between *Barceloar* and *Mangalore*, both having the benefit of Rivers to export the large quantities of Rice that the Fields produce."—*A. Hamilton*, i. 284-5. [*Molkey* is *Mulki*, see Stuart, *op. cit.* ii. 259.]

1780.—"St Mary's Islands lie along the coast N. and S. as far as off the river of *Bacanor*, or *Callianpoor*, being about 6 leagues . . . In lat.  $13^{\circ} 50' N.$ , 5 leagues from *Bacanor*, runs the river *Barsalor*."—*Dunn's N. Directory*, 5th ed. 105.

1814.—"*Barcelore*, now frequently called 'Undapore.'"—*Forbes*, *Or. Mem.* iv. 109, also see 113; [2nd ed. II. 464].

**BACKDORE**, s. H. *biḡ-dor* ('bridle-cord'); a halter or leading rein.

**BACKSEE**. See H. *bulksi*: nautical 'aback,' from which it has been formed (*Roebuck*).

*BADEGA.*

46

*BADJOE, BAJOO.*

—“They wear above it a short jacket, the *bajr*, beautifully made, and very tastefully decorated in fine work.”—*Miss Bird, Golden Cherson.*

**BAEL**, a. H. *bel*, Mahr. *bail*, from *elva*, the Tree and Fruit of *Aegle marmelos* (Correa), or ‘Bengal Quince,’ is sometimes called, after the (*Marmelos de Benguala*) given it by de Orta, who first described its uses of this fruit in the treatment of dysentery, &c. These are also by P. Vincenzo Maria and others, and have always been familiar in India. Yet they do not appear to have attracted serious attention in India till about the year 1850. It is a small tree, a native of various parts of India. The dried fruit is now sent into England.—(See *Hambury Tarkiger*, 116); [*Watt, Econ. Dict.* 1859]. The shelly rind of the fruit in the Punjab made into carved boxes for sale to the Afghans.

—“And as I knew that it was *bell* in *Bacaim*, I enquired of those physicians which was its proper name, and they told me that *carifolia* was the physician’s name for it.”—*Ibid.*, p. 221 v. 222.

1.—“One jar of *Byle* at ru. 5 per . . .”—*Foster, Letters*, iii. 41.]

—Jac. Bontius describes the *bel* as *redonatum* (i.e. a quince), and speaks of its pulp as good for dysentery and the *immense organum*.—*Lib.* vi. 21.

—“The *Bell* plant grows to no height than that of a man [this is not all thorny . . . the fruit in size, colour, and nature of rind, resembles *granate*, dotted over the surface with dark spots equally distributed. . . . the fruit they make a decoction, which is an efficacious remedy for dysenteries arising from excessive heat. . . .”—*Ibid.*, 353.

—“ . . . On this plain you will see *bell*-tree, and on it one big *bell*-fruit.”—*Arkes, Indian Fairy Tales*, 140.

**BAFTA**, a. A kind of calico, made locally at *Baroch*; from the Pers. ‘woven.’ The old *Baroch baftas* have been fine goods. Nothing better than to find intelligible examples of the distinction between numerous varieties of cotton stuffs formerly exported from India to Europe, and trade being generally alike in them. *Bafts* however survived in

the Tariffs till recently. [*Bafta* is at present the name applied to a silk fabric. (See quotation from *Yusef Ali* below.) In Bengal, Chharpata and Noakhali in the Chittagong Division were also noted for their cotton *bafts* (*Birdwood, Industr. Arts*, 249).]

1598.—“There is made great store of Cotton Linnen of diuers sort . . . *Boffetas*.”—*Linachoten*, p. 18. [Hak. Soc. i. 60.]

[1605-6.—“*Patta Kassa* of the finest *Totya, Bafta*.”—*Birdwood, First Letter Book*, 73. We have also “*Black Baftata*.”—*Ibid.* 74.]

[1610.—“*Baftata*, the corge *Ra*, 100.”—*Danvers, Letters*, i. 72.]

1612.—“*Bafts* or white Callicoes, from twentie to fortie Royals the corge.”—*Capt. Saria, in Purchas*, i. 347.

1638.—“ . . . tisserans qui y font cette sorte de toiles de cotton, que l’on appelle *bafts*, qui sont les plus fines de toutes celles qui se font dans la Prouince de Guzaratta.”—*Mandelsto*, 128.

1653.—“*Bafts* est un nom Indien qui signifie des toiles fort serrées de cotton, lesquelles la plupart viennent de *Baroch*, ville du Royaume de Guzerat, appartenant au Grand Mogol.”—*De la B. le Joux*, 515.

1665.—“The *Bafts*, or Calicuts painted red, blue, and black, are carried white to *Agra* and *Amudabad*, in regard those cities are nearest the places where the *Indigo* is made that is used in colouring.”—*Tavernier*, (E. T.) p. 127; [ed. *Bell*, ii. 5].

1672.—“*Broach Bafts*, broad and narrow.”—*Fryer*, 86.

1727.—“The *Baroch Bafts* are famous throughout all India, the country producing the best Cotton in the World.”—*A. Hamilton*, i. 144.

1875.—In the Calcutta Tariff valuation of this year we find *Piece Goods, Cotton*:

• • • • •  
**Bafts**, score, *Ra*, 30.

[1900.—“Akin to the *pot thans* is a fabric known as *Bafta* (literally woven), produced in *Bonares*; body pure silk, with *batis* in *babatlas* or cloth . . . used for *angarkhas*, *kots*, and women’s *panjamas* (Muslimans).”—*Yusef Ali, Man. on Silk Fabrics*, 97.]

It is curious to find this word now current on Lake Nyanza. The burial of King Mtesa’s mother is spoken of:

1883.—“The chiefs half filled the nicely-padded coffin with *bafts* (bleached calico) . . . after that the corpse and then the coffin was filled up with more *bafts*. . . .”—*In Ch. Musy, Intelligencer*, N.S., viii. p. 543.

**BAHAR**, a. Ar *bahar*, Malayäl. *bahram*, from Skt. *bahra*, ‘a load.’ A weight used in large trading transactions; it varied much in different localities; and though the name is of

*BAHAR.*

48

*BAHAUDUR.*

logul's repertory, of *Bahauder*

is one of the terms which is of Chingiz Khan brought from the Mongol Steppen.

Mongol genealogies we find *Bahadur*, the father of Chingiz, by more. Subutai *Bahadur*, the great soldiers of the Mongol ice led it to the conquest of a Russia, twice to that of a China. In Sanang Setzen's annals of the Mongols, as by I. J. Schmidt, the word in *Baghatür*, whence in Russian still survives as a memento of the Tartar domination, 'a hero or champion.' It then in the old Russian epic in this sense; and is also applied to Samson of the Bible. It is a Russian chronicle as early but in application to Mongol.

In Polish it is found as *Bod* in Hungarian as *Bator*,—this in fact the popular Mongol nation of *Baghatür*. In Turkish elision of the guttural extends willing, and the word becomes as we find it in the Dicta. of y and Pavet de Courteille. In this also the word takes the

*Batura*, expressed in Chinese as *Pa-tu-lu*;† the Kirghiz as *Batyr*; the Altai-Tataric as and the other dialects even *dayr*. But the singular history word is not yet entirely told, has suggested that the word in Skt. *dhaga-dhara* ('happening');‡ But the late Prof. A. Schiefner, who I use with a note on the was strongly of opinion that it was rather a corruption by dissimilation of the compound the Zend *bagha-puthra* 'Son' and thus but another form of the term *Paghatür*, by which Persians rendered the Chinese ('Son of Heaven'), applying it to the Emperor of China.

red Willemsley a tale. Major Malcolm I as a reliable fact that he and three of us had once met together in India, the Malcolm, quite impossible" and "as General Malcolm persisted, "No, Lord Willemsley, "if four Malcolms had should have heard the noise all over

beast recorder, 1870, vii. 226, and Kennel's Hist. No. 1000. I and Goudon, I. 227.

1280-90.—In an eccentric Persian poem purposely stuffed with Mongol expressions, written by Purbahā Jāmi in praise of Arghūn Khān of Persia, of which Hammer has given a German translation, we have the following:—

"The Great Kaan names thee his *Uluḡ-Bitēckī* [Great Secretary],

Seeing thou art *bitēckī* and *Bahādūr* to boot;

O Well-beloved, the *yartūḡā* [reinscript] that thou dost issue is obeyed

By Turk and Mongol, by Persian, Greek, and Barbarian!"

*Geogr. der Gold. Horde*, 461.

c. 1400.—"I ordained that every Ameer who should reduce a Kingdom, or defeat an army, should be exalted by three things: by a title of honour, by the *Tuḡā* [Yak's tail standard], and by the *Nakkāra* [great kettle drum], and should be dignified by the title of *Bahaudur*."—*Timour's Institutes*, 283; see also 291-293.

1404.—"E elles le dixeront q̄ aquel era uno de los valientes e *Bahadures* q̄ en el linage del Señor auia."—*Claros*, § lxxxix.

"E el home q̄ este haze e mas vino bous dizen que es *Bahadur*, que dizen elles por homem reio."—*Do*, § cxli.

1407.—"The Prince mounted, escorted by a troop of *Bahadurs*, who were always about his person."—*Ahdurrazzā's Hist.* in *Not. et Exl.* xiv. 126.

1536.—(As a proper name.) "[ta] ille potentissimus Rex *Badur*, Indiae universae terror, a quo nonnulli regnū Porl maximi quōdam regis tenori affirmant. . . ."—Letter from John III. of Portugal to Pope Paul III.

Hardly any native name occurs more frequently in the Portuguese Hist. of India than this of *Badur*—viz. *Bahādur Shāh*, the warlike and powerful king of Guzerat (1526-37), killed in a fray which closed an interview with the Viceroy, Nuno da Cunha, at Diu.

1754.—"The *Kirgees Tartars* . . . are divided into three *Hordes*, under the Government of a *Khān*. That part which borders on the Russian dominions was under the authority of *Jain Beek*, whose name on all occasions was honoured with the title of *Bator*."—*Huancay*, i. 230. The name *Jain Beek* is probably *Jandek*, a name which one finds among the hordes as far back as the early part of the 14th century (see *Jin Shatai*, ii. 397).

1759.—"From Shah Alum *Bahadre*, son of Alum Gunre, the Great Mogul, and successor of the Empire, to Colonel Sabut Jung *Bahadre*" (i.e. Clive).—Letter to Long, p. 163.

We have said that the title *Bahauder* (*Bahadur*) was one by which Hyder Ali of Mysore was commonly known in his day. Thus in the two next quotations:

*BAHIRWUTTEA.*

60

*BĀKIR-KHĀNĪ.*

the best kind (of native cakes) *mah* and '*sheer mah*' (*Sheer-mah*, *Ind. Domest. Econ.* 386.)

**CHONG, BLACHONG**, s. *chōn*; [acc. to Mr Skeat and Malay is *blachan*, in *sa*.] The characteristic of the Indo-Chinese and *cea*, composed of prawns, and other small fish, allowed in a heap, and then mashed *alt*. [Mr Skeat says that if not always, trodden out.] Marsden calls it 'a caviare,' which is hardly *viare*. It is the *ngdipi* of the Burmese, and *trdsi* new, and is probably, as says, the Roman *garum*. who has witnessed the preparing *ngdipi* on the *egrais*, is almost disposed with the Venetian Gasparoni, who says "he would a dead dog, to say nothing" (f. 125r). But when new is absent it may be *de*.

per writes it **Balachan**.

is famous for making Sauce made of dried Shrimps, salt, and a Sea-weed or Grass, and beaten up to the Consick Mustard."—A. Hamilton, same author, in speaking of cake sauce *Prick* (44), which the Talain name. It appears *rat* under the form *Prick*

**achang** . . . is esteemed a among the Malays, and is by to the west of India. . . . It of caviare, and is extremely disgusting to persons who are ed to it."—Marsden's *H. of* ed 57.

(*Ind. Domest. Econ.* p. 227) for **Ballachong**, of which the . to which are added chillies, marind juice, &c.]

**blachang**—a Malay pre- relished by European lovers of cheese. . . .—*Miss Bird*, 98.

**LAUT**, used as n.p.; P. H. Mahr., &c., *ghatt*, 'a country 'above the passes,' passes over the range of hich we call the "Western The mistaken idea that 'mountains' causes Forbes

to give a nonsensical explanation, cited below. The expression may be illustrated by the old Scotch phrases regarding "below and above the Pass" of so and so, implying Lowlands and Highlands.

c. 1562.—"All these things were brought by the Moors, who traded in pepper which they brought from the hills where it grew, by land in Bisnaga, and **Balagate**, and Cambay."—*Correa*, ed. Ld. Stanley, Hak. Soc. p. 344.

1563.—"R. Let us get on horseback and go for a ride; and as we go you shall tell me what is the meaning of *Nizamosha* (*Nizama-luco*), for you often speak to me of such a person.

"O. I will tell you now that he is King in the **Bagalate** (misprint for *Balagate*), whose father I have often attended medically, and the son himself sometimes. From him I have received from time to time more than 12,000 *pardaos*; and he offered me a salary of 40,000 *pardaos* if I would visit him for so many months every year, but I would not accept."—*Garcia de Orta*, f. 33r.

1598.—"This high land on the toppe is very flatte and good to build upon, called **Balagatte**."—*Linschoten*, 20; [Hak. Soc. i. 65; cf. i. 235].

"**Ballagate**, that is to say, above the hill, for *Balla* is above, and *Gate* is a hill. . . ."—*Ibid.* 49; [Hak. Soc. i. 169].

1614.—"The coast of Coromandel, **Balagatt** or Telingana."—*Sainsbury*, i. 301.

1666.—"**Balagate** est une des riches Provinces du Grand Mogol. . . . Elle est au midi de celle de Candich."—*Theriot*, v. 216.

1673.—". . . opening the ways to **Baligaot**, that Merchants might with safety bring down their Goods to Port."—*Fryer*, 78.

c. 1760.—"The **Ball-a-gat** Mountains, which are extremely high, and so called from *Bal*, mountain, and *gatt*, flat ['!], because one part of them affords large and delicious plains on their summit, little known to Europeans."—*Grose*, i. 231.

This is nonsense, but the following are also absurd misdescriptions:—

1805.—"**Bala Ghaut**, the higher or upper *Gaut* or *Ghaut*, a range of mountains so called to distinguish them from the Payen Ghauts, the lower Ghauts or Passes."—*Dict. of Words used in E. Indies*, 28.

1813.—"In some parts this tract is called the **Balla-Gaut**, or high mountains; to distinguish them from the lower Gaut, nearer the sea."—*Forbes*, *Or. Mem.* i. 206; [2nd ed. i. 119].

**BALASORE**, n.p. A town and district of Orissa; the site of one of the earliest English factories in the "**Bay**," established in 1642, and then an important seaport; supposed to be



**BALASS.**

**52**

**BALCONY.**

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



c. 1340-50.—

Ma si com' nom talor che piange, a parte  
Vede com' che gli occhi, e l' cor alletta,  
Cust colei per ch'io son in prigione  
Standomi ad un balcone,  
Che fa sola a' suoi di com' perfetta  
Comincias a mirar con tale desio  
Che me stenni, e l' mio mal pose in oblio:  
I era in terra, e l' cor mio in Paradiso."

*Petrarca, Rime, Pte. ii. Canzone 4.*

1645-52.—"When the King sits to do  
Justice, I observe that he comes into the  
Balconie that looks into the Piazza."—  
*Faustmann, E. T. ii. 64; [ed. Ball, i. 152].*

1667.—"And be it further enacted, That  
in the Front of all Houses, hereafter to be  
erected in any such Streets as by Act of  
Common Council shall be declared to be  
High Streets, Balconies Four Foot broad  
with Rails and Bars of Iron . . . shall be  
placed . . ."—Act 19 Car. II., cap. 3,  
sect. 12. (Act for Rebuilding the City of  
London.)

1751

At Edmonton his loving wife  
From the balcony spied  
Her tender husband, wond'ring much  
To see how he did ride."

*John Gilpin.*

1765.—

Far from the lofty balcony,  
Long trumpet, shalm and psaltery."

*Lay of the Last Minstrel.*

1833.—

Under tower and balcony,  
By garden-wall and gallery,  
A gleaming shape she floated by,  
Half pale between the houses high."

*Tennyson's Lady of Shalott.*

1878.—"The houses (in Turkistan) are  
generally of but one story, though sometimes  
there is a small upper room called *bala-khana*  
(i. e. *bala*, upper, and *khana*, room) whence  
we get our balcony."—*Schuyler's Turkistan*,  
i. 120.

1890.—"Bal'd khana means 'upper house,'  
or 'upper place,' and is applied to the room  
built over the archway by which the *chappal*  
*khana* is entered, and from it, by the way,  
we get our word 'Balcony.'"—*MS. Journal*  
*in Form of Captain W. J. Gill, R.E.*

**BALLOON, BALLOON, &c.,** a. A  
winged vessel formerly used in various  
parts of the Indies, the basis of which  
was a large canoe, or 'dug-out.' There  
was a Malay word *balyutan*, a kind of  
boat, which is probably the original.  
—*Samuel Johnson's Dictionary*, xiv. 26.]

1833.—"E embarcando-se . . . partio, eo  
acompanhando dez ou doze baldes ate  
a de Uje. . ."—*Pinto*, ch. xiv.

1834.—

Logo tempo da terra para a armada  
Baldes, e cal' luses cruzar vimos. . ."  
*Malaca Conquistada*, iii. 44.

1673.—"The President commanded his  
own Baloon (a Barge of State, of Two and  
Twenty Oars) to attend me."—*Fryer*, 70.

1755.—"The Burmas has now Eighty  
Ballonga, none of which as [sic] great Guns."  
—Letter from Capt. R. Jackson, in *Dalrymple*  
*Or. Repert.* i. 195.

1811.—"This is the simplest of all boats,  
and consists merely of the trunk of a tree  
hollowed out, to the extremities of which  
pieces of wood are applied, to represent a  
stern and prow; the two sides are boards  
joined by rattins or small bambous without  
nails; no iron whatsoever enters into their  
construction. . . . The Balaums are used  
in the district of Chittagong."—*Nolyns*, iii.

**BALSORA, BUSSORA, &c.,** n.p. These old forms used to be familiar  
from their use in the popular version  
of the Arabian Nights after Galland.  
The place is the sea-port city of *Basra*  
at the mouth of the Shat-al-'Arab, or  
United Euphrates and Tigris. [Burton  
(*Ar. Nights*, x. 1) writes *Bassorah*.]

1298.—"There is also on the river as you  
go from Baudas to Kisi, a great city called  
*Bastra* surrounded by woods in which grow  
the best dates in the world."—*Marco Polo*,  
Bk. i. ch. 6.

c. 1580.—"*Balsara*, altrimenti detta  
*Bassora*, è una città posta nell' Arabia, la  
quale al presente è signoreggiata dal Turco  
. . . è città di gran negocio di spetiarie, di  
droghe, e altre merci che uengono di Ormus;  
è abbondante di dattoli, risi, e grani."—*Balbi*,  
f. 32f.

[1598.—"The town of *Balsora*; also  
*Bassora*."—*Linachoten*, Hak. Soc. i. 45.]

1671.—

"From Atropatia and the neighbouring  
plains  
Of Adiabene, Media, and the south  
Of Susiana to *Balsara's* Haven. . ."  
*Paradise Regained*, iii.

1747.—"He (the Prest. of Bombay) further  
advises us that they have wrote our Honble.  
Masters of the Loss of Madras by way of  
*Bussaro*, the 7th of November."—*Ft. St.*  
*David Coman.*, 8th January 1746-7. MS. in  
India Office.

[Also see CONGO.]

**BALTY, a.** H. *balti*, 'a bucket,'  
[which Platts very improbably con-  
nects with Skt. *vatī*, 'water'] is the  
Port. *balde*.

**BÁLWAR, a.** This is the native  
servant's form of 'barber,' shaped by  
the 'striving after meaning' as *balwaír*,  
for *balwuld*, i. e. 'capillarius,' 'hair-man.'  
It often takes the further form *bál-būr*,  
another factitious hybrid, shaped by  
P. *báridan*, 'to cut,' quasi 'hair-cutter.'  
But though now obsolete, there was

also (see both *Meninski* and *Vullers* s.v.) a Persian word *bārbār*, for a barber or surgeon, from which came this Turkish term "*Le Berber-bachi, qui fait la barbe au Pacha*," which we find (c. 1674) in the Appendix to the journal of Antoine Galland, pubd. at Paris, 1881 (ii. 190). It looks as if this must have been an early loan from Europe.

**BAMBOO**, s. Applied to many gigantic grasses, of which *Bambusa arundinacea* and *B. vulgaris* are the most commonly cultivated; but there are many other species of the same and allied genera in use; natives of tropical Asia, Africa, and America. This word, one of the commonest in Anglo-Indian daily use, and thoroughly naturalised in English, is of exceedingly obscure origin. According to Wilson it is Canarese *bānbā* [or as the *Madras Admin. Mun. (Gloss. s.v.)* writes it, *bombu*, which is said to be "onomatopæic from the crackling and explosions when they burn"]. Marsden inserts it in his dictionary as good Malay. Crawford says it is certainly used on the west coast of Sumatra as a native word, but that it is elsewhere unknown to the Malay languages. The usual Malay word is *buluh*. He thinks it more likely to have found its way into English from Sumatra than from Canara. But there is evidence enough of its familiarity among the Portuguese before the end of the 16th century to indicate the probability that we adopted the word, like so many others, through them. We believe that the correct Canarese word is *banwu*. In the 16th century the form in the Concan appears to have been *mambu*, or at least it was so represented by the Portuguese. Rumphius seems to suggest a quaint *onomatopœia*: "*vehementissimos edunt ictus et sonitus, quum incendio comburuntur, quando notum ejus nomen Bambu, Bambu, facile exauditur.*"—(*Herb. Amb.* iv. 17.) [Mr. Skeat writes: "Although *buluh* is the standard Malay, and *bambu* apparently introduced, I think *bambu* is the form used in the low Javanese vernacular, which is quite a different language from high Javanese. Even in low Javanese, however, it may be a borrowed word. It looks curiously like a trade corruption of the common Malay word *samambu*, which means

the well-known 'Malacca cane,' both the bamboo and the Malacca cane being articles of export. Klinkert says that the *samambu* is a kind of rattan, which was used as a walking-stick, and which was called the Malacca cane by the English. This Malacca cane and the rattan 'bamboo cane' referred to by Sir H. Yule must surely be identical. The fuller Malay name is actually *rotan samambu*, which is given as the equivalent of *Calamus Scipionum*, Lour. by Mr. Ridley in his Plant List (*J.R.A.S.*, July 1897).]

The term applied to *tabdashir* (*Tabasheer*), a siliceous concretion in the bamboo, in our first quotation seems to show that *bambu* or *mambu* was one of the words which the Portuguese inherited from an earlier use by Persian or Arab traders. But we have not been successful in finding other proof of this. With reference to *sakkar-mambu* Ritter says: "That this drug (*Tabashir*), as a product of the bamboo-cane, is to this day known in India by the name of *Sakar Mambu* is a thing which no one needs to be told" (ix. 334). But in fact the name seems now entirely unknown.

It is possible that the Canarese word is a vernacular corruption, or development, of the Skt. *vaṇśa* [or *vambha*], from the former of which comes the H. *bāṇs*. *Bamboo* does not occur, so far as we can find, in any of the earlier 16th-century books, which employ *canna* or the like.

In England the term *bamboo-cane* is habitually applied to a kind of walking-stick, which is formed not from any bamboo but from a species of *rattan*. It may be noted that some 30 to 35 years ago there existed along the high road between Putney Station and West Hill a garden fence of bamboos of considerable extent; it often attracted the attention of one of the present writers.

1563.—"The people from whom it (*tabashir*) is got call it *sakar-mambum* . . . because the canes of that plant are called by the Indians *mambu*."—*Garcia*, f. 194.

1578.—"Some of these (canes), especially in Malabar, are found so large that the people make use of them as boats (*embarcaciones*) not opening them out, but cutting one of the canes right across and using the natural knots to stop the ends, and so a couple of naked blacks go upon it . . . each of them at his own end of the *mambu* [in orig. *mābu*] (so they call it), being provided

with two paddles, one in each hand . . . and as upon a cane of this kind the folk pass across, and sitting with their legs dangling naked."—*C. Acosta, Tractado*, 296.

Again:

" . . . and many people on that river (of Yanganar) make use of these canes in place of boats, to be safe from the numerous (monsters or Caimans (as they call them) which are in the river (which are in fact great and ferocious lizards)" [*lagartos*].—*Ibid.* 297.

These passages are curious as explaining, if they hardly justify, Ctesias, in what we have regarded as one of his greatest bounces, viz. his story of Indian canes big enough to be used as boats.

1566.—"All the houses are made of canes, which they call *Bambos*, and are covered with strawe."—*Fitch*, in *Hakl.* ii. 391.

1598.—" . . . a thicke reede as big as a man's legge, which is called *Bambus*."—*Barbosa*, 56; [*Hak. Soc.* i. 195].

1606.—"Iava multas producit arundines gramine, quas *Manbu* vocant."—*Prima Pars lxx. Itin. Natalis in Indiam* (Houtman's Voyage), p. 36.

c. 1610.—"Les Portugais et les Indiens ne se servent point d'autres bastons pour porter leurs palanquins ou litieres. Ils l'appellent par tout *Bambou*."—*Pyrard*, i. 237; [*Hak. Soc.* i. 325].

1615.—"These two kings (of Camboja and Siam) have neither Horses, nor any fiery weapons: but make use only of bowes, and a certaine kind of pike, made of a certaine wood like Canes, called *Bambuc*, which is exceeding strong, though pliant and supple for use."—*De Monfort*, 33.

1622.—"These Forts will better appeare by the Draught thereof, herewith sent to you. We shipe, inclosed in a *Bamboo*."—*Letter to Purchas*, i. 699.

1623.—"Among the other trees there was a certaine quantity of *bambù*, or very large Indian canes, and all clothed and covered with pretty green foliage that went covering up them."—*P. della Valle*, ii. 640; [*Hak. Soc.* ii. 250].

1666.—"Cette machine est suspendue à une grosse barre que l'on appelle *Pambou*."—*Journal*, v. 162. (This spelling recurs through out a chapter describing palankins, and elsewhere the traveller writes *pambou*.)

1671.—"A *Bambo*, which is a long hollow cane."—*Ferris*, 4.

1675.—"The City (Ava) tho' great and populous is only built of *Bambou* canes."—*Journal*, ii. 67.

1682.—"When I speak of bamboo huts, I mean to say that just and walls, wall-panels and rafters, floor and thatch and the other that tend them, are all of bamboo. I might almost be said that among the Indo-Chinese nations the staff of life is *Bamboo*. Scaffolding and ladders, landing stages, fishing apparatus, irrigation-works and sluices, cars, masts and yards,

spears and arrows, hats and helmets, bow, bow-string and quiver, oil-cans, water-stoups and cooking-pots, pipe-sticks, conduits, clothes-boxes, pan-boxes, dinner-trays, pickles, preserves, and melodious musical instruments, torches, footballs, cordage, bellows, mats, paper, these are but a few of the articles that are made from the bamboo."—*Yule, Mission to Ava*, p. 153. To these may be added, from a cursory inspection of a collection in one of the museums at Kew, combs, mugs, sun-blinds, cages, grotesque carvings, brushes, fans, shirts, sails, teapots, pipes and harps.

Bamboos are sometimes popularly distinguished (after a native idiom) as male and female; the latter embracing all the common species with hollow stems, the former title being applied to a certain kind (in fact, a sp. of a distinct genus, *Dendrocalamus strictus*), which has a solid or nearly solid core, and is much used for bludgeons (see **LATTEE**) and spear-shafts. It is remarkable that this popular distinction by sex was known to Ctesias (c. B.C. 400) who says that the Indian reeds were divided into male and female, the male having no *ερερώνη*.

One of the present writers has seen (and partaken of) rice cooked in a joint of bamboo, among the Khyens, a hill-people of Arakan. And Mr Markham mentions the same practice as prevalent among the Chunchos and savage aborigines on the eastern slopes of the Andes (*J. R. Geog. Soc.* xxv. 155). An endeavour was made in Pegu in 1855 to procure the largest obtainable bamboo. It was a little over 10 inches in diameter. But Clusius states that he had seen two great specimens in the University at Leyden, 30 feet long and from 14 to 16 inches in diameter. And E. Haeckel, in his *Visit to Ceylon* (1882), speaks of bamboo-stems at Peridenia, "each from a foot to two feet thick." We can obtain no corroboration of anything approaching 2 feet.—[See Gray's note on *Pyrard*, *Hak. Soc.* i. 330.]

**BAMÓ**, n.p. Burm. *Bha-maw*, Shan *Manmaw*; in Chinese *Sin-Kai*, 'New-market.' A town on the upper Irawadi, where one of the chief routes from China abuts on that river; regarded as the early home of the Karens. [(*McMahon, Karens of the Golden Choe*, 103.)] The old Shan



**BANDANNA.**

**57**

**BANDAREE.**

Rs. 1 per tree; . . . he urges that the Bombay toddy-drawers are entitled to the privilege of practising their trade free of license, in consideration of the military services rendered by their ancestors in garrisoning Bombay town and island, when the Dutch fleet advanced towards it in 1670."—*Times of India (Mail)*, July 17th.

**BANDEJAH**, s. Port. *bandeja*, 'a silver,' 'a tray to put presents on.' We have seen the word used only in the following passages:—

1621.—"We and the Hollanders went to visit Semi Dono, and we carid hym a bottell of strong water, and an other of Spanish wine, with a great box (or *bandeja*) of sweet bread."—*Cocks's Diary*, ii. 143.

[1717.—"Received the *Phirmaud* (see **FIRMAUN**) from Captain Boddam in a *bandeja* covered with a rich piece of Atlas (see **ATLAS**)."—*Hedges, Diary*, Hak. Soc. ii. ccclx.]

1747.—"Making a small Cott (see **COT**) and a rattan *Bandijas* for the Nabob . . . (Pagodas) 4: 32: 21."—*Acct. Expenses at Fort St. David, Jany.*, *M.S. Records in India Office*

c. 1760.—"(Betel) in large companies is brought in ready made up on Japan chargers, which they call from the Portuguese name, *Bandajaha*, something like our tea-boards."—*Grose*, i. 237.

1766.—"To Monurbad Dowla Nabob—

	R.	A.	P.
1 Pair Pistols	216	0	0
2 China <i>Bandases</i>	172	12	9"

—*Lord Clive's Durbar Charges*, in *Long*, 433.

*Bandeja* appears in the *Manilla Vocabular* of Blumentritt as used there for the present of cakes and sweetmeats, tastefully packed in an elegant basket, and sent to the priest, from the wedding feast." It corresponds therefore to the Indian *dali* (see **DOLLY**).

**BANDEL**, n.p. The name of the old Portuguese settlement in Bengal about a mile above Hoogly, where there still exists a monastery, said to be the oldest church in Bengal (see *Imp. Gazetteer*). The name is a Port. corruption of *bandar*, 'the wharf'; and in this shape the word was applied among the Portuguese to a variety of places. Thus in *Correa*, under 1641-42, we find mention of a port in the Red Sea, near the mouth, called *Bandel dos Malemos* ('of the Pilots'). Chittagong is called *Bandel de Chatigão* (e.g. in *Bocarro*, p. 444), corresponding to *Bandar Chittagum* in the *Autobiog.* of Jahāngir (*Elliot*, vi. 326). [In the *Diary* of Sir T. Roe (see below) it is applied to **Gombroon**], and in the following passage the original no doubt runs *Bandar-i-Hāghl* or *Hāghl-Bandar*.

[1616.—"To this Purpose took *Bandell* theyr foort on the Mayne."—*Sir T. Roe*, Hak. Soc. i. 129.]

1631.—". . . these Europeans increased in number, and erected large substantial buildings, which they fortified with cannons, muskets, and other implements of war. In due course a considerable place grew up, which was known by the name of *Port of Hāghl*."—*Abdul Hamid*, in *Elliot*, vii. 22.

1753.—". . . les établissements formés pour amuser leur commerce sont situés sur les bords de cette rivière. Celui des Portugais, qu'ils ont appelé *Bandel*, en adoptant le terme Persan de *Bender*, qui signifie port, est aujourd'hui réduit à peu de chose . . . et il est presque contigu à Ugli en remontant."—*D'Anville, Relations*, p. 64.

1782.—"There are five European factories within the space of 20 miles, on the opposite banks of the river Ganges in Bengal; Hooghly, or *Bandell*, the Portuguese Presidency; Chinsura, the Dutch; Chandernagore, the French; Sirampore, the Danish; and Calcutta, the English."—*Price's Observations*, &c., p. 51. In *Price's Tracts*, i.

**BANDICOOT**, s. Corr. from the Telegu *pandi-kokku*, lit. 'pig-rat.' The name has spread all over India, as applied to the great rat called by naturalists *Mus malabaricus* (Shaw), *Mus giganteus* (Hardwicke), *Mus bandicota* (Bechstein), [*Nesocia bandicota* (Blanford, p. 425)]. The word is now used also in Queensland, [and is the origin of the name of the famous *Bendigo* gold-field (3 ser. *N. & Q.* ix. 97)].

c. 1330.—"In Lesser India there be some rats as big as foxes, and venomous exceedingly."—*Friar Jordanus*, Hak. Soc. 29.

c. 1343.—"They imprison in the dungeons (of Dwaigir, i.e. Daulatābād) those who have been guilty of great crimes. There are in those dungeons enormous rats, bigger than cats. In fact, these latter animals run away from them, and can't stand against them, for they would get the worst of it. So they are only caught by stratagem. I have seen these rats at Dwaigir, and much amazed I was!"—*Ibn Batuta*, iv. 47.

Fryer seems to exaggerate worse than the Moor:

1673.—"For Vermin, the strongest huge Rats as big as our Pigs, which burrow under the Houses, and are bold enough to venture on Poultry."—*Fryer*, 116.

The following surprisingly confounds two entirely different animals:

1789.—"The *Bandicoot*, or musk rat, is another troublesome animal, more indeed from its offensive smell than anything else."—*Munro, Narrative*, 32. See **MUSK-RAT**.

[1828.—"They be called *Brandy-cats*."—*Or. Sporting Mag.* i. 128.]

1879.—“I shall never forget my first night here (on the Cocos Islands). As soon as the Sun had gone down, and the moon rose, thousands upon thousands of rats, in one equal to a bandicoot, appeared.”—*Pict. Sport in B. Borneo, &c.*, ii. 14.

1880.—“They (wild dogs in Queensland) hunted Kangaroo when in numbers . . . but usually preferred smaller and more easily obtained prey, as rats, bandicoots, and possums.”—*Blackwood's Mag.*, Jan., p. 62.

[1880.—“In England the Collector is to be found riding at anchor in the Bandicoot Club.”—*Abraham Mackay, Twenty-one Days*, 87.]

**BANDICOY**, s. The colloquial name in S. India of the fruit of *Ribes aculeatum*; Tamil *vendai-khdi*, v. anripe fruit of the *vendai*, called in H. *Mandi*. See **BENDY**.

**BANDO!** H. imperative *bāndho*, ‘to make fast.’ “This and probably other Indian words have been naturalised in the docks on the Thames frequented by Lascar crews. I have heard a London lighter-man, in the Victoria Docks, throw a rope ashore to another Londoner, calling out, **Bando!**”—*M. Lien. Keatinge*.)

**BANDY**. s. A carriage, bullock-cart, buggy, or cart. This word is found in both the S. and W. Presidencies, but is unknown in Bengal, and in the N.W.P. It is the Tamil word. Telug. *bandi*, ‘a cart or vehicle.’ The word, as *bendi*, is also used in Java. Mr Skeat writes—“Klinkert in Mal. *bendi*, ‘a chaise or caleche,’ but I have not heard the word in standard Malay, though Clifford and Swett have *bendu*, ‘a kind of sedan-chair carried by men,’ and the commoner word *tandu* ‘a sedan-chair or palanquin,’ which I have heard in Selangor. W. J. W. says that *kereta* (i.e. *kreta*) is used to signify any two-wheeled vehicle in Johor.”]

To be sold, an elegant new and well-made Bandy, with copper panels, lined with Morocco leather.”—*Madras Courier*, 22 Sept.

1881.—“No wheel-carriages can be used in Madura not even a buffalo-bandy.”—*Letter of Sir T. Munro, in Life*, i. 243.

1882.—“None but open carriages are used in Africa; we therefore went in bandies, or, as plain English, gigs.”—*Maria Graham*, 88.

1883.—“These persons who have not European coachmen have the horses of their ‘bandies’ or gigs, led by these men.

. . . Gigs and hackeries all go here (in Ceylon) by the name of *bandy*.”—*Heber* (ed. 1844), ii. 152.

1829.—“A mighty solemn old man, seated in an open bundy (read *bandy*) (as a gig with a head that has an opening behind is called) at Madras.”—*Mem. of Col. Mountain*, 2nd ed. 84.

1860.—“Bullock bandies, covered with cajans met us.”—*Tennant's Ceylon*, ii. 146.

1862.—“At Coimbatore I bought a *bandy* or country cart of the simplest construction.”—*Markham's Peru and India*, 393.

**BANG, BHANG**, s. H. *bhāṅg*, the dried leaves and small stalks of hemp (i.e. *Cannabis indica*), used to cause intoxication, either by smoking, or when eaten mixed up into a sweetmeat (see **MAJOON**). *Hashish* of the Arabs is substantially the same; Birdwood says it “consists of the tender tops of the plants after flowering.” [*Bhang* is usually derived from Skt. *bhaṅga*, ‘breaking,’ but Burton derives both it and the Ar. *banj* from the old Coptic *Nibanj*, “meaning a preparation of hemp; and here it is easy to recognise the Homeric *Nepenthe*.”]

“On the other hand, not a few apply the word to the henbane (*hyoscyamus niger*) so much used in mediæval Europe. The Kámús evidently means henbane, distinguishing it from *Hashish al hardfish*, ‘rascal's grass,’ i.e. the herb Pantagruelion. . . The use of Bhang doubtless dates from the dawn of civilisation, whose earliest social pleasures would be inebriants. Herodotus (iv. c. 75) shows the Scythians burning the seeds (leaves and capsules) in worship and becoming drunk upon the fumes, as do the S. African Bushmen of the present day.”—(*Arab. Nights*, i. 65.)]

1563.—“The great Sultan Badur told Martim Affonzo de Souza, for whom he had a great liking, and to whom he told all his secrets, that when in the night he had a desire to visit Portugal, and the Brazil, and Turkey, and Arabia, and Persia, all he had to do was to eat a little *bangue*. . .”—*Garcia*, f. 26.

1578.—“*Bangue* is a plant resembling hemp, or the *Cannabis* of the Latins . . . the Arabs call this *Bangue* ‘*Axis*’” (i.e. *Hashish*).—*C. Acosta*, 360-61.

1598.—“They have . . . also many kinds of Drogues, as Amfion, or Opium, Camfora, *Bangue* and Sandall Wood.”—*Linachoten*, 19; [Hak. Soc. i. 61; also see ii. 115].

1606.—“O mais de tēpo estava cheo de *bangue*.”—*Gouvea*, 93.

1638.—“Il se fit apporter vn petit cabinet d'or . . . dont il tira deux layettes, et prit dans l'vne de l'offion, ou opium, et dans l'autre du bengi, qui est vne certaine drogue ou poudre, dont ils se seruent pour s'exciter à la luxure.”—*Mandelslo*, Paris, 1659, 150.



1685.—“I have two sorts of the **Bangue**, which were sent from two several places of the East Indies; they both differ much from our Hemp, although they seem to differ most as to their magnitude.”—*Dr. Hans Sloane to Mr. Ray, in Ray's Correspondence*, 1848, p. 160.

1673.—“**Bang** (a pleasant intoxicating Seed mixed with Milk). . . .”—*Fryer*, 91.

1711.—“**Bang** has likewise its Vertues attributed to it; for being used as Tea, it inebriates, or exhilarates them according to the Quantity they take.”—*Lockyer*, 61.

1727.—“Before they engage in a Fight, they drink **Bang**, which is made of a Seed like Hemp-seed, that has an intoxicating Quality.”—*A. Hamilton*, i. 131.

1763.—“Most of the troops, as is customary during the agitations of this festival, had eaten plentifully of **bang**. . . .”—*Orme*, i. 194.

1784.—“. . . it does not appear that the use of **bank**, an intoxicating weed which resembles the hemp of Europe, . . . is considered even by the most rigid (Hindoo) a breach of the law.”—*G. Forster, Journey*, ed. 1808, ii. 291.

1789.—“A shop of **Bang** may be kept with a capital of no more than two shillings, or one rupee. It is only some mats stretched under some tree, where the *Bangeras* of the town, that is, the vilest of mankind, assemble to drink **Bang**.”—Note on *Seir Mutaqherin*, iii. 308.

1868.—

“The Hemp—with which we used to hang  
Our prison pets, yon felon gang,—  
In Eastern climes produces **Bang**,  
Esteemed a drug divine.  
As Hashish dressed, its magic powers  
Can lap us in Elysian bowers;  
But sweeter far our social hours,  
O'er a flask of rosy wine.”

*Lord Neaves.*

**BANGED**—is also used as a participle, for ‘stimulated by *bang*,’ e.g. “*banged* up to the eyes.”

**BANGLE**, s. H. *bangrī* or *bangrī*. The original word properly means a ring of coloured glass worn on the wrist by women; [the *chūrī* of N. India;] but *bangle* is applied to any native ring-bracelet, and also to an *anklet* or ring of any kind worn on the ankle or leg. Indian silver bangles on the wrist have recently come into common use among English girls.

1803.—“To the *cutwahl* he gave a heavy pair of gold **bangles**, of which he considerably enhanced the value by putting them on his wrists with his own hands.”—*Journal of Sir J. Nicholls*, in note to *Wellington Despatches*, ed. 1837, ii. 373.

1809.—“**Bangles**, or bracelets.”—*Maria Graham*, 13.

1810.—“Some wear . . . a stout silver ornament of the ring kind, called a **bangle**, or *karrah* [*kard*] on either wrist.”—*Williamson*, V. M. i. 305.

1826.—“I am paid with the silver **bangles** of my enemy, and his cash to boot.”—*Pandurang Hari*, 27; [ed. 1873, i. 36].

1873.—“Year after year he found some excuse for coming up to Sirmoori—now a proposal for a tax on **bangles**, now a scheme for a new mode of Hindustani pronunciation.”—*The True Reformer*, i. 24.

**BANGUN**, s.—See **BRINJAUL**.

**BANGUR**, s. Hind. *bāngar*. In Upper India this name is given to the higher parts of the plain country on which the towns stand—the older alluvium—in contradistinction to the *khaddar* [*Khādir*] or lower alluvium immediately bordering the great rivers, and forming the limit of their inundation and modern divagations; the *khaddar* having been cut out from the *bāngar* by the river. *Medlicott* spells *bhāngar* (*Man. of Geol. of India*, i. 404).

**BANGY, BANGHY**, &c. s. H. *ba-hangī*, Mahr. *bangī*; Skt. *vihaṅgamā*, and *vihaṅgikā*.

a. A shoulder-yoke for carrying loads, the yoke or **bangy** resting on the shoulder, while the load is apportioned at either end in two equal weights, and generally hung by cords. The milkmaid's yoke is the nearest approach to a survival of the **bangy**-staff in England. Also such a yoke with its pair of baskets or boxes.—(See **PITARRAH**).

b. Hence a parcel post, carried originally in this way, was called **bangy** or *dawk-bangy*, even when the primitive mode of transport had long become obsolete. “A **bangy** parcel” is a parcel received or sent by such post.

a.—

1789.—

“But I'll give them 2000, with **Bhanges** and *Coolies*,  
With elephants, camels, with *hackeries* and *doolies*.”

*Letters of Simplin the Second*, p. 57.

1803.—“We take with us indeed, in six **banghys**, sufficient changes of linen.”—*Ld. Valentia*, i. 67.

1810.—“The **bangy-wolla**, that is the bearer who carries the **bangy**, supports the bamboo on his shoulder, so as to equipoise the baskets suspended at each end.”—*Williamson*, V. M. i. 323.



[1843.—“I engaged eight bearers to carry my palanquin. Besides these I had four *banghy-borders*, men who are each obliged to carry forty pound weight, in small wicker or tin boxes, called *petarrahs*.”—*Traveller's account, Carey, Good Old Days*, p. 91.]

b.—

c. 1844.—“I will forward with this by *bangy ddt* a copy of Capt. Moresby's Survey of the Red Sea.”—*Sir G. Arthur*, in *1st Admin. of Lord Ellenborough*, p. 221.

1877.—“The officers of his regiment . . . subscribed to buy the young people a set of cutlery, and a plated tea and coffee service (put up by *dawk banghee* . . . at not much more than 200 per cent. in advance of the English price.”—*The True Reformer*, p. 57.

**BANJO**, s. Though this is a West- and not East-Indian term, it may be worth while to introduce the following older forms of the word:

1744 —

Permit thy slaves to lead the choral dance To the wild *banshaw's* melancholy sound.”—*Granger*, iv.

We also find, for example of *banjore*, and *N.A.D.* for *banjer*].

**BANKSHALL**, s. a. A warehouse. b. The office of a Harbour Master or other Port Authority. In the former sense the word is still used in S. India; in Bengal the latter is the only sense recognised, at least among Anglo-Indians; in Northern India the word is not in use. As the latter office stands on the *banks* of a river, the name is, we believe, not accepted as having some indirect reference to this position. And in a late work we find a positive and plausible, but entirely unfounded, etymology of this kind, which we give below. In Java the word has the application to the open hall of a house, supported by wooden pillars without walls, which forms the principal residence. The word is used in Sea Hindustani, in *bangsal*, and *bangail* for a warehouse. (*Roebuck*).

*Bangsal* is in fact one of the oldest words taken up by foreign writers in India. And its use not only by Correa (c. 1561) but by King (c. 1524), with the regularly-formed Portuguese plural of words in *-al*, shows how early it was adopted by the Portuguese. Indeed, Correa does not

even explain it, as is his usual practice with Indian terms.

More than one serious etymology has been suggested:—(1). Crawford takes it to be the Malay word *bangsal*, defined by him in his Malay Dict. thus: “(J.) A shed; a storehouse; a workshop; a porch; a covered passage” (see *J. Ind. Archip.* iv. 182). [Mr Skeat adds that it also means in Malay ‘half-husked paddy,’ and ‘fallen timber, of which the outer layer has rotted and only the core remains.’] But it is probable that the Malay word, though marked by Crawford (“J.”) as Javanese in origin, is a corruption of one of the two following:

(2) Beng. *bankāśāla*, from Skt. *banik* or *vanik*, ‘trade,’ and *śāla*, ‘a hall.’ This is Wilson’s etymology.

(3). Skt. *bhāṇḍāśāla*, Canar. *bhaṇḍāśāla*, Malayāl. *pāṇḍiśāla*, Tam. *pāṇḍāśālai* or *pāṇḍakāśālai*, ‘a storehouse or magazine.’

It is difficult to decide which of the two last is the original word; the prevalence of the second in S. India is an argument in its favour; and the substitution of *g* for *d* would be in accordance with a phonetic practice of not uncommon occurrence.

a.—

c. 1345.—“For the *bandar* there is in every island (of the Maldives) a wooden building, which they call *bajansār* [evidently for *banjāsār*, i.e. Arabic spelling for *banjāsār*] where the Governor . . . collects all the goods, and there sells or barterers them.”—*Ibn Batuta*, iv. 120.

[1520.—“Collected in his *bangsal*” (in the Maldives).—*Doc. da Torre do Tombo*, p. 452.]

1524.—A grant from K. John to the City of Goa, says: “that henceforward even if no market rent in the city is collected from the *bacacés*, viz. those at which are sold honey, oil, butter, *betre* (i.e. betel), spices, and cloths, for permission to sell such things in the said *bacacés*, it is our pleasure that they shall sell them freely.” A note says: “Apparently the word should be *bacacés*, or *bancacés*, or *bangacés*, which then signified any place to sell things, but now particularly a wooden house.”—*Archiv. Portug. Or.*, Fasc. ii. 43.

1561.—“ . . . in the *bengacés*, in which stand the goods ready for shipment.”—*Correa, Lendas*, i. 2, 280.

1610.—The form and use of the word have led P. Teixeira into a curious confusion (as it would seem) when, speaking of foreigners at Ormuz, he says: “hay muchos gentiles, Baneanos [see **BANYAN**], *Bangasalys*, y *Cambayatys*”—where the word in italics

probably represents *Bangalys*, i.e. Bengālis (*Rel. de Harmuz*, 18).

c. 1610.—“Le facteur du Roy chrestien des Maldives tenoit sa **banquesalle** ou plustost cellier, sur le bord de la mer en l'isle de Malé.”—*Pyrard de Laval*, ed. 1679, i. 65; [Hak. Soc. i. 85; also see i. 267].

1613.—“The other settlement of Yler . . . with houses of wood thatched extends . . . to the fields of Tanjonpacer, where there is a **bangasal** or sentry's house without other defense.”—*Godinho de Kredia*, 6.

1623.—“**Bangsai**, a shed (or barn), or often also a roof without walls to sit under, sheltered from the rain or sun.”—*Gaspar Willens, Vocabularium, &c.*, ins' Gravenhaage; repr. Batavia, 1706.

1734-5.—“Paid the **Bankshall** Merchants for the house poles, country reapers, &c., necessary for housebuilding.”—In *Wheeler*, iii. 148.

1748.—“A little below the town of Wampo . . . These people (*compradores*) build a house for each ship. . . . They are called by us **banksalls**. In these we deposit the rigging and yards of the vessel, chests, water-casks, and every thing that incommodes us aboard.”—*A Voyage to the E. Indies* in 1747 and 1748 (1762), p. 294. It appears from this book (p. 118) that the place in Canton River was known as **Banksall** Island.

1750-52.—“One of the first things on arriving here (Canton River) is to procure a **bancshall**, that is, a great house, constructed of bamboo and mats . . . in which the stores of the ship are laid up.”—*A Voyage, &c.*, by Olof Toreen . . . in a series of letters to Dr Linnæus, Transl. by J. R. Forster (with Osbeck's Voyage), 1771.

1783.—“These people (*Chulias, &c.*, from India, at Achin) . . . on their arrival immediately build, by contract with the natives, houses of bamboo, like what in China at Wampo is called **bankshall**, very regular, on a convenient spot close to the river.”—*Forrest, V. to Mergui*, 41.

1788.—“**Banksauls**—Storehouses for depositing ships' stores in, while the ships are unloading and refitting.”—*Indian Vocab.* (Stockdale).

1813.—“The East India Company for seventy years had a large **banksaul**, or warehouse, at Mirzee, for the reception of the pepper and sandalwood purchased in the dominions of the Mysore Rajah.”—*Forbes, Or. Mem.* iv. 109.

1817.—“The **bāngsal** or *mendōpo* is a large open hall, supported by a double row of pillars, and covered with shingles, the interior being richly decorated with paint and gilding.”—*Raffles, Java* (2nd ed.), i. 93. The Javanese use, as in this passage, corresponds to the meaning given in Jansz, Javanese Dict.: “**Bāngsal**, Vorstelijke Zitplaats” (Prince's Sitting-place).

b.—

[1614.—“The custom house or **banksall** at Masulpatam.”—*Foster, Letters*, ii. 86.]

1623.—“And on the Place by the sea there was the Custom-house, which the Persians in their language call **Benksal**, a building of no great size, with some open outer porticoes.”—*P. della Valle*, ii. 465.

1673.—“. . . Their **Bank Solls**, or Custom House Keys, where they land, are Two; but mean, and shut only with ordinary Gates at Night.”—*Fryer*, 27.

1683.—“I came ashore in Capt. Goyer's Pinnacle to ye **Bankshall**, about 7 miles from Ballasore.”—*Hedges, Diary*, Feb. 2; [Hak. Soc. i. 65].

1687.—“The Mayor and Aldermen, etc., do humbly request the Honourable President and Council would please to grant and assign over to the Corporation the petty dues of **Banksall** Tolls.”—In *Wheeler*, i. 207.

1727.—“Above it is the **Dutch Bankshall**, a Place where their Ships ride when they cannot get further up for the too swift Currents.”—*A. Hamilton*, ii. 6.

1789.—“And that no one may plead ignorance of this order, it is hereby directed that it be placed constantly in view at the **Bankshall** in the English and country languages.”—*Procl. against Slave-Trading* in *Seton-Karr*, ii. 5.

1878.—“The term ‘**Banksoll**’ has always been a puzzle to the English in India. It is borrowed from the Dutch. The ‘Soll’ is the Dutch or Danish ‘Zoll,’ the English ‘Toll.’ The **Banksoll** was then the place on the ‘bank’ where all tolls or duties were levied on landing goods.”—*Talboys Wheeler, Early Records of B. India*, 196. (Quite erroneous, as already said; and *Zoll* is not Dutch.)

**BANTAM**, n.p. The province which forms the western extremity of Java, properly *Bāntan*. [Mr Skeat gives *Bantan*, Crawford, *Bantān*.] It formed an independent kingdom at the beginning of the 17th century, and then produced much pepper (no longer grown), which caused it to be greatly frequented by European traders. An English factory was established here in 1603, and continued till 1682, when the Dutch succeeded in expelling us as interlopers.

[1615.—“They were all valued in my invoice at **Bantan**.”—*Foster, Letters*, iv. 93.]

1727.—“The only Product of **Bantam** is Pepper, wherein it abounds so much, that they can export 10,000 Tuns per annum.”—*A. Hamilton*, ii. 127.

**BANTAM FOWLS**, s. According to Crawford, the dwarf poultry which we call by this name were imported from Japan, and received the name “not from the place that produced them, but from that where our

first found them."—(*Desc. Dict. orn.*) The following evidently describes Bantams :

"They also eat certain cocks and *nd lorias*, which are the size of a *a*, and have feathered feet; but, that I never saw so pretty a brought a cock and hen with me (Chaul, and then, suspecting they taken from me, I gave them to thin fathers belonging to the Madre — *Balth.* i. 125r, 126.

"From Siam are brought hither *spurs* Cocks with ruffled Feet, well with *Spurs*, which have a strutting b them, the truest mettled in the — *Freyer*, 116.

"Wilde cocks and hens . . . e the small sort called *Champores*, & which we have had brought us *aboja*."—*Hedges, Diary*, Hak. Soc. iii.

looks as if they came from b (q. v.).

**BANYAN.** s. a. A Hindu and especially of the Province rat, many of which class have been settled in Arabian ports own by this name; but the often applied by early travellers to India to persons of the religion generally. b. In also it is (or perhaps rather nically applied to the native attached to houses of business, persons in the employment of a gentleman doing analogous now usually called *sircar*).

word was adopted from *Vāṇiya*, of the trading caste (in Gujarāṭi and that comes from Skt. *va* 'merchant.' The terminal *ya* is a Portuguese addition *pāṇyan*, *mandarin*, *Bassin*), *ya* is taken from the plural *ivayin*. It is probable, however, that the Portuguese found the already in use by the Arab.

Sin Ali, the Turkish Administrator, precisely the same form, *ya* to the Hindus generally; the poem of Sassai and Panhu, *La Rameo* and Juliet, as given in his *Sindh* (p. 101), we the form *Wāṇiyin*. P. F. *Maria*, who is quoted below, alleges that the Portuguese *Hindus* of Guzerat *Bag* *stane* they were always washing *chiamati da Portu* *Banyan*, per la frequenza e *stare*, con quale si lavano piu

volte il giorno" (251). See also Luillier below. The men of this class profess an extravagant respect for animal life; but after Stanley brought home Dr. Livingstone's letters they became notorious as chief promoters of slave-trade in Eastern Africa. A. K. Forbes speaks of the mediæval *Wānias* at the Court of Anhilwāra as "equally gallant in the field (with Rajputs), and wiser in council . . . already in profession puritans of peace, but not yet drained enough of their fiery Kshatri blood."—(*Rds Mala*, i. 240; [ed. 1878, 184].)

*Bunya* is the form in which *vāṇiya* appears in the Anglo-Indian use of Bengal, with a different shade of meaning, and generally indicating a grain-dealer.

1516.—"There are three qualities of these Gentiles, that is to say, some are called Razbuta . . . others are called **Banians**, and are merchants and traders."—*Barboza*, 51.

1552.—". . . Among whom came certain men who are called **Baneanes** of the same heathen of the Kingdom of Cambaia . . . coming on board the ship of Vasco da Gama, and seeing in his cabin a pictorial image of Our Lady, to which our people did reverence, they also made adoration with much more fervency. . . ."—*Barroa*, Dec., l. liv. iv. cap. 6.

1555.—"We may mention that the inhabitants of Guzerat call the unbelievers **Banyāns**, whilst the inhabitants of Hindustan call them Hindū."—*Sidi 'Ali Kapudān*, in *J. As.*, 1<sup>re</sup> S. ix. 197-8.

1583.—"*R.* If the fruits were all as good as this (mango) it would be no such great matter in the **Baneanes**, as you tell me, not to eat flesh. And since I touch on this matter, tell me, prithee, who are these **Baneanes** . . . who do not eat flesh? . . ."—*Garcia*, f. 136.

1608.—"The Gouverneur of the Towne of *Gandee* is a **Bannyan**, and one of those kind of people that observe the Law of Pythagoras."—*Jones*, in *Purchas*, i. 231.

[1610.—"**Baneanes**." See quotation under **BANKSHALL**, a.]

1623.—"One of these races of Indians is that of those which call themselves *Vanid*, but who are called, somewhat corruptly by the Portuguese, and by all our other Franks, **Banians**; they are all, for the most part, traders and brokers."—*P. della Valle*, i. 486-7; [and see i. 78 Hak. Soc.].

1630.—"A people presented themselves to mine eyes, clothed in linnen garments, somewhat low descending, of a gesture and garbe, as I may say, maidenly and well nigh effeminate; of a countenance shy, and somewhat estranged; yet smiling out a glosed and bashful familiarity. . . . I

asked what manner of people these were, so strangely notable, and notably strange. Reply was made that they were **Banians**."—*Lord, Preface*.

1665.—"In trade these **Banians** are a thousand times worse than the *Jews*; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge."—*Tavernier*, E. T. ii. 58; [ed. *Ball*, i. 136, and see i. 91].

c. 1666.—"Aussi chacun a son **Banien** dans les Indes, et il y a des personnes de qualité qui leur confient tout ce qu'ils ont . . . ."—*Thevenot*, v. 166. This passage shows in anticipation the transition to the Calcutta use (b., below).

1672.—"The inhabitants are called Guizeratts and **Benyans**."—*Baldaeus*, 2.

"It is the custom to say that to make one **Bagnan** (so they call the Gentile Merchants) you need three Chinese, and to make one Chinese three Hebrews."—*P. F. Vincenzo di Maria*, 114.

1673.—"The **Banyan** follows the Soldier, though as contrary in Humour as the Antipodes in the same Meridian are opposite to one another. . . . In Cases of Trade they are not so hide-bound, giving their Consciences more Scope, and boggle at no Villainy for an Emolument."—*Fryer*, 193.

1677.—"In their letter to Ft. St. George, 15th March, the Court offer £20 reward to any of our servants or soldiers as shall be able to speak, write, and translate the **Banien** language, and to learn their arithmetic."—In *Madras Notes and Exts.*, No. I. p. 18.

1705.—". . . ceux des premieres castes, comme les **Baignans**."—*Luillier*, 106.

1813.—". . . it will, I believe, be generally allowed by those who have dealt much with **Banians** and merchants in the larger trading towns of India, that their moral character cannot be held in high estimation."—*Forbes, Or. Mem.* ii. 456.

1877.—"Of the *Wani*, **Banyan**, or trader-caste there are five great families in this country."—*Barton, Sind Revisited*, ii. 281.

b.—

1761.—"We expect and positively direct that if our servants employ **Banians** or black people under them, they shall be accountable for their conduct."—*The Court of Directors*, in *Long*, 254.

1764.—"*Resolutions and Orders*. That no Moonshiee, Linguist, **Banien**, or Writer, be allowed to any officer, excepting the Commander-in-Chief."—*Ft. William Proc.*, in *Long*, 382.

1775.—"We have reason to suspect that the intention was to make him (Nundcomar) **Banyan** to General Clavering, to surround the General and us with the Governor's creatures, and to keep us totally unacquainted with the real state of the Government."—*Minute by Clavering, Monson, and Francis, Ft. William*, 11th April. In *Price's Tracts*, ii. 138.

1780.—"We are informed that the *Juty Wallahs* or *Makers and Vendors of Bengal Shoes* in and about Calcutta . . . intend sending a Joint Petition to the Supreme Council . . . on account of the great decay of their Trade, entirely owing to the Luxury of the *Bengalies*, chiefly the **Bangans** (*sic*) and *Sarcars*, as there are scarce any of them to be found who does not keep a Chariot, Phaeton, Buggy or Pallanquin, and some all four . . ."—In *Hicky's Bengal Gazette*, June 24th.

1783.—"Mr. Hastings' **bannian** was, after this auction, found possessed of territories yielding a rent of £140,000 a year."—*Burke, Speech on E. I. Bill*, in *Writings*, &c., iii. 490.

1786.—"The said Warren Hastings did permit and suffer his own **banyan** or principal black steward, named Canto Baboo, to hold farms . . . to the amount of 13 lacs of rupees per annum."—*Art. agst. Hastings*, *Burke*, vii. 111.

"A practice has gradually crept in among the **Banians** and other rich men of Calcutta, of dressing some of their servants . . . nearly in the uniform of the Honourable Company's Sepoys and *Lascars*. . . ."—*Notification*, in *Seton Karr*, i. 122.

1788.—"**Banyan**—A *Gentoo* servant employed in the management of commercial affairs. Every English gentleman at Bengal has a **Banyan** who either acts of himself, or as the substitute of some great man or black merchant."—*Indian Vocabulary* (Stockdale).

1810.—"The same person frequently was **banian** to several European gentlemen; all of whose concerns were of course accurately known to him, and thus became the subject of conversation at those meetings the **banians** of Calcutta invariably held. . . ."—*Williamson*, *V. M.* i. 189.

1817.—"The European functionary . . . has first his **banyan** or native secretary."—*Mill, Hist.* (ed. 1840), iii. 14. Mr. Mill does not here accurately interpret the word.

(2). **BANYAN**, s. An undershirt, originally of muslin, and so called as resembling the body garment of the Hindus; but now commonly applied to under body-clothing of elastic cotton, woollen, or silk web. The following quotations illustrate the stages by which the word reached its present application. And they show that our predecessors in India used to adopt the native or **Banyan** costume in their hours of ease. C. P. Brown defines **Banyan** as "a loose dressing-gown, such as Hindu tradesmen wear." Probably this may have been the original use; but it is never so employed in Northern India.

1672.—"It is likewise ordered that both Officers and Souldiers in the Fort shall, both





1667.—

"The fig-tree, not that kind for fruit renowned;  
But such as at this day, to Indians known,  
In Malabar or Decan spreads her arms  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother-tree, a pillar'd shade  
High over-arch'd, and echoing walks between." *Paradise Lost*, ix. 1101.

[Warton points out that Milton must have had in view a description of the Banyan-tree in *Gerard's Herbal* under the heading "of the arched Indian fig-tree."]

1672.—"Kustward of Surat two Courses, i.e. a League, we pitched our Tent under a Tree that besides its Leafs, the Branches bear its own Roots, therefore called by the Portugals, *Arbor de Raiz*; For the Adoration the *Banyans* pay it, the **Banyan-Tree**."—*Fryer*, 105.

1691.—"About a (Dutch) mile from Gamron . . . stands a tree, heretofore described by Mandelslo and others. . . . Beside this tree is an idol temple where the **Banyans** do their worship."—*Valentijn*, v. 267-8.

1717.—

"The fair descendants of thy sacred bed  
Wide-branching o'er the Western World  
shall spread,  
Like the fam'd **Banian Tree**, whose pliant shoot  
To earthward bending of itself takes root,  
Till like their mother plant ten thousand stand  
In verdant arches on the fertile land;  
Beneath her shade the tawny Indians rove,  
Or hunt at large through the wide-echoing grove."

*Tickell, Epistle from a Lady in England to a Lady in Arignon.*

1726.—"On the north side of the city (Surat) is there an uncommonly great Pichar or *Waringin*\* tree. . . . The Portuguese call this tree *Albero de laiz*, i.e. Root-tree. . . . Under it is a small chapel built by a *Benyan*. . . . Day and night lamps are alight there, and **Benyans** constantly come in pilgrimage, to offer their prayers to this saint."—*Valentijn*, iv. 145.

1771.—". . . being employed to construct a military work at the fort of Triplassore (afterwards called Marsden's Bastion) it was necessary to cut down a **banyan-tree** which so incensed the brahmans of that place, that they found means to poison him" (i.e. Thomas Marsden of the Madras Engineers).—*Mem. of W. Marsden*, 7-8.

1809.—"Their greatest enemy (i.e. of the buildings) is the **Banyan-Tree**."—*Id. Valentia*, i. 396.

\* *Waringin* is the Javanese name of a sp. kindred to the banyan, *Ficus benjamina*, L.

1810.—

"In the midst an aged **Banian** grew.  
It was a goodly sight to see  
That venerable tree,  
For o'er the lawn, irregularly spread,  
Fifty straight columns propt its lofty head;  
And many a long depending shoot,  
Seeking to strike its root,  
Straight like a plummet grew towards the ground,  
Some on the lower boughs which crost their way,  
Fixing their bearded fibres, round and round,  
With many a ring and wild contortion wound;  
Some to the passing wind at times, with sway  
Of gentle motion swung;  
Others of younger growth, unmoved, were hung  
Like stone-drops from the cavern's fretted height."

*Southey, Curse of Kehama*, xiii. 51.

[Southey takes his account from *Williamson, Orient. Field Sports*, ii. 113.]

1821.—

"Des **banians** touffus, par les brames adorés,  
Depuis longtemps la langueur nous implore,  
Courbés par le midi, dont l'ardeur les dévore,  
Ils étendent vers nous leurs rameaux altérés."

*Casimir Delavigne, Le Paria*, iii. 6.

A note of the publishers on the preceding passage, in the edition of 1855, is diverting:

"Un journaliste allemand a accusé M. Casimir Delavigne d'avoir pris pour un arbre une secte religieuse de l'Inde. . . ." The German journalist was wrong here, but he might have found plenty of matter for ridicule in the play. Thus the Brahmins (men) are *Akebar* (!), *Idamore* (!!), and *Empael* (!!!); their women *Néala* (!), *Zaide* (!), and *Mirza* (!!).

1825.—"Near this village was the finest **banyan-tree** which I had ever seen, literally a grove rising from a single primary stem, whose massive secondary trunks, with their straightness, orderly arrangement, and evident connexion with the parent stock, gave the general effect of a vast vegetable organ. The first impression which I felt on coming under its shade was, 'What a noble place of worship!'"—*Heber*, ii. 93 (ed. 1844).

1834.—"Cast forth thy word into the everliving, everworking universe; it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a **banyan-grove**—(perhaps alas! as a hemlock forest) after a thousand years."—*Sartor Resartus*.

1856.—

" . . . its pendant branches, rooting in the air,  
Yearn to the parent earth and grappling fast,

up huge stems again, which shoot forth many branches, these again despatch dropping heralds, till a labyrinth of stem and branch commingling, form a cathedral, aisled and choired in itself.

#### The Banyan Tree, a Poem.

A family tends to multiply families, till it becomes the centre of a just as the banyan tends to surround with a forest of its own offspring."—*Primitif Marriage*, 269.

... des banyans soutenus par leurs branches et dont les branches se rejoignent en touchant terre des nouveaux."—*Rev. des Deux Mondes*, 1. p. 522.

**BĀRASINHĀ**, s. The H. name of widely-spread *Cereus Wallichii*, etc. This H. name ('12-horn') is doubt taken from the number of horns being approximately twelve. The name is also applied by sportsmen to the *Rucerus Duvaucllii*, *Blanford, Mamm.*

... of no flesh equal to that of the deer, and the name, a species of the antelope of Chinese Tibet, with the name of a red deer of Kashmir, are very good."—*William, Abode of*

of the present writers,\* and confirm to his mind some years later, when going through the native town of Cawnpore, not long before the Mutiny he saw a brand-new double-towered gateway, or gate-house, on the face of which was the inscription in Persian characters: "*Bāb-Khāna-i-Mahommed Bakhsh*," or whatever was his name, i.e. "The Barbican of Mahommed Bakhsh." [The N.E.D. suggests P. *barbar-khānah*, 'house on the wall,' it being difficult to derive the Romanic forms in *bar-* from *bāb-khāna*.]

The editor of the Chron. of K. James of Aragon (1833, p. 423) says that *barbacana* in Spain means a second, outermost and lower wall; i.e. a fausse-braye. And this agrees with facts in that work, and with the definition in Cobarruvias; but not at all with Joinville's use, nor with V.-le-Duc's explanation.

c. 1250.—"Tuit le baron . . s'accorderent que en un tertre . . féist l'en une forteresse qui fust bien garnie de gent, si qui se li Tur fesoient saillies . . cell tore fust ainsi como **barbacane** (orig. 'quasi antemurale') de l'oste."—The Med. Fr. tr. of William of Tyre, ed. Paul Paris, i. 158.

c. 1270.—" . . on condition of his at once putting me in possession of the albarrana tower . . and should besides make his Saracens construct a **barbacana** round the tower."—James of Aragon, as above.

1309.—"Pour requerre sa gent plus sauvement, fist le roys faire une **barbaquane** devant le pont qui estoit entre nos dous os, en tel maniere que l'on pooit entrer de dous pars en la **barbaquane** à cheval."—Joinville, p. 162.

1552.—"Lourenço de Brito ordered an intrenchment of great strength to be dug, in the fashion of a **barbican** (**barbacā**) outside the wall of the fort . . on account of a well, a stone-cast distant. . ."—Barros, II. i. 5.

c. 1570.—"*Barbacane*. Défense extérieure protégeant une entrée, et permettant de réunir un assez grand nombre d'hommes pour disposer des sorties ou protéger une retraite."—Viollet-le-Duc, *H. d'une Forteresse*, 361.

**BARBIERS**, s. This is a term which was formerly very current in the East, as the name of a kind of paralysis, often occasioned by exposure to chills. It began with numbness and imperfect command of the power of movement, sometimes also affecting the muscles of the neck and power of

\* In a Glossary of Military Terms, appended to *Fortification for Officers of the Army and Students of Military History*, Edinburgh, Blackwood, 1851.

**BARBER'S BRIDGE**, n.p. This is the native corruption of an name. The bridge in Madras, called **Barber's Bridge**, was built by a man named Hamilton. This led the natives into *Ambuton*, and of time the name *Ambuton* was lost with the Tamil *ambattan*, and so it came to be called *Barber's Bridge*.—See *Le Fannu, Man.* (p. 169, note.)

**CAN**, s. This term of fortification is derived by M. de Devic, from Ar. *kan*, means a sewer-pipe or drain. One of the meanings of *kan* is "une ouverture pour l'écoulement." Apart from the possible history which this also may involve, it seems entering the usual meaning as an outwork before the fort. from Ar. P. *bāb-khāna*. This etymology was suggested about 50 years ago by one

articulation, and often followed by loss of appetite, emaciation, and death. It has often been identified with **Beriberi**, and medical opinion seems to have come back to the view that the two are *forms* of one disorder, though this was not admitted by some older authors of the last century. The allegation of Lind and others, that the most frequent subjects of *barbiers* were Europeans of the lower class who, when in drink, went to sleep in the open air, must be contrasted with the general experience that *beriberi* rarely attacks Europeans. The name now seems obsolete.

1673.—“Whence follows Fluxes, Dropsy, Scurvy, **Barbiers** (which is an enervating (*sic*) the whole Body, being neither able to use hands or Feet), Gout, Stone, Malignant and Putrid Fevers.”—*Fryer*, 68.

1690.—“Another Distemper with which the Europeans are sometimes afflicted, is the **Barbeers**, or a deprivation of the Use and Activity of their Limbs, whereby they are rendered unable to move either Hand or Foot.”—*Orington*, 350.

1755.—(If the land wind blow on a person sleeping) “the consequence of this is always dangerous, as it seldom fails to bring on a fit of the **Barbiers** (as it is called in this country), that is, a total deprivation of the use of the limbs.”—*Ives*, 77.

[c. 1757.—“There was a disease common to the lower class of Europeans, called the **Barbers**, a species of palsy, owing to exposure to the land winds after a fit of intoxication.”—In *Curry, Good Old Days*, ii. 266.]

1768.—“The **barbiers**, a species of palsy, is a disease most frequent in India. It distresses chiefly the lower class of Europeans, who when intoxicated with liquors frequently sleep in the open air, exposed to the land winds.”—*Lind on Diseases of Hot Climates*, 260. (See **BERIBERI**.)

**BARGANY, BRAGANY**, H. *bāru-kānī*. The name of a small silver coin current in W. India at the time of the Portuguese occupation of Goa, and afterwards valued at 40 *reis* (then about 5½*d.*). The name of the coin was apparently a survival of a very old system of coinage-nomenclature. *Kānī* is an old Indian word, perhaps Dravidian in origin, indicating  $\frac{1}{4}$  of  $\frac{1}{4}$  of  $\frac{1}{4}$ , or 1-64th part. It was applied to the *jital* (see **JEETUL**) or 64th part of the mediæval Delhi silver *tanka*—this latter coin being the prototype in weight and position of the Rupee, as the *kānī* therefore was of the modern Anglo-Indian pice (= 1-64th of a

Rupee). There were in the currency of Mohammed Tughlak (1324-1351) of Delhi, aliquot parts of the *tanka*, *Dokānī*, *Shash-kānī*, *Hasht-kānī*, *Dvīz-da-kānī*, and *Shānzda-kānī*, representing, as the Persian numerals indicate, pieces of 2, 6, 8, 12, and 16 *kānī* or *jitals*. (See *E. Thomas, Pathan Kings of Delhi*, pp. 218-219.) Other fractional pieces were added by Fīroz Shāh, Mohammed's son and successor (see *Id.* 276 *seqq.* and quotation under c. 1360, below). Some of these terms long survived, e.g. *do-kānī* in localities of Western and Southern India, and in Western India in the present case the *bārakānī* or 12 *kānī*, a vernacular form of the *dwāzda-kānī* of Mohammed Tughlak.

1330.—“Thousands of men from various quarters, who possessed thousands of these copper coins . . . now brought them to the treasury, and received in exchange gold *tankas* and silver *tankas* (**Tanga**), *shash-gānī* and *du-gānī*, which they carried to their homes.”—*Tārīkh-i-Fīroz-Shāhī*, in *Ellis*, iii. 240-241.

c. 1350.—“Sultan Fīroz issued several varieties of coins. There was the gold *tanka* and the silver *tanka*. There were also distinct coins of the respective value of 48, 25, 24, 12, 10, 8 and 6, and one *jital*, known as *chihal-o-hasht-gānī*, *bist-o-panjgānī*, *bist-o-chahār-gānī*, *dwāzdah-gānī*, *dah-gānī*, *hasht-gānī*, *shash-gānī*, and *yek jital*.”—*Ibid.* 357-358.

1510.—**Barganym**, in quotation from Correa under **Pardao**.

1554.—“E as *tungas* brancas que se recebem dos foros, são de 4 **barganis** a *tanga*, e de 24 leaes o **bargany**. . . i.e. “And the white *tungas* that are received in payment of land revenues are at the rate of 4 **barganis** to the *tanga*, and of 24 *leals* to the **bargany**.”—A. Nunes, in *Subsidios*, p. 31.

“Statement of the Revenues which the King our Lord holds in the Island and City of *Guoa*.”

“Item—The Islands of *Tiquary*, and *Dicar*, and that of *Chorão*, and *Johão*, all of them, pay in land revenue (*de foro*) according to ancient custom 36,474 white *tungas*, 3 **barguanis**, and 21 *leals*, at the tale of 3 **barguanis** to the *tangra* and 24 *leals* to the **barguanim**, the same thing as 24 *basaruchas*, amounting to 14,006 *pardaos*, 1 *tangra* and 47 *leals*, making 4,201,916  $\frac{1}{2}$  *reis*. The Isle of *Tiquary* (**Salsette**) is the largest, and on it stands the city of *Guoa*; the others are much smaller and are annexed to it, they being all contiguous, only separated by rivers.”—*Botelho, Tombo*, *ibid.* pp. 46-7.

1584.—“They use also in *Goa* amongst the common sort to bargain for coals, wood, lime and such like, at so many **braganies**, accounting 24 *basaruchias* for one **braganim**,



not there is no such money stamped."—*Ham. ii. 411*; but it is copied from *Barro's Italian*, f. 71v.

**BARGEER**, s. H. from P. *batgir*. A member of irregular cavalry who is mounted on his troop horse and follows the normal practice (see **SILLADAR**) but is either put in by the British, perhaps a native of the regiment, who supplies him with arms and receives the stipend, allowing him a retainer of his horse from the state in whose service he is. The P. *batgir* means 'a head-taker,' *bat* = 'head.' The transfer of the name is quite clear. ["According to the reputation or connections, the British had his followers, would be sent to *manab* assigned to him. The British followers brought their arms and other equipment; the British man with a little money would buy extra horses, and retainers or dependants upon him. This was the case, the British man's own horse was called, *batgir*, *bat* = 'head' and one riding horse was a *batgir* horse."—*W. Irvine, The British in India, J.R.A.S. 1880*, p. 339.]

the British man has not the cash to pay for the horse belonging to him, or to some privileged man, and he is called his **after**.

**BARKING DEER**, s. The popular name of a species of deer (see *Ham. ii. 411*) called in H. *Nepi-rat*; also called *Bark-deer*, and in Bombay **Baikree**. The name is from its call, which is a kind of short bark, like that of a leader, and may be heard in the jungles which it inhabits day and by night.

the cry of a little **barking-deer**.—*Madras Hb.*

**BARODA**, n.p. Usually called by the British for English writers *Baroda* name according to *Wadodra*; a large city of Guzerat, which has been since the capital of the Mahratta

dynasty of Guzerat, the Gaikwars. (See **GUICOWAR**).

1552.—In Barros, "Cidade de Barodar," IV. vi. 8.

1555.—"In a few days we arrived at *Barūj*; some days after at *Baloudra*, and then took the road towards *Champaniz* (read *Champanir*)."—*Sidi 'Alī*, p. 91.

1606.—"That city (*Champanel*) may be a day's journey from *Deberadora* or *Barodar*, which we commonly call *Verdora*."—*Conto*, IV. ix. 5.

[1614.—"We are to go to *Amadavar*, *Cambaia* and *Brothera*."—*Foster, Letters*, ii. 213; also see iv. 197.]

1638.—"La ville de *Brodra* est située dans une plaine sablonneuse, sur la petite rivière de *Waxet*, a trente *Chas*, ou quinze lieues de *Brotscha*."—*Mandelato*, 130.

1813.—*Brodera*, in *Forbes, Or. Mem.*, iii. 268; [2nd ed. ii. 282, 389].

1857.—"The town of *Baroda*, originally *Barpatra* (or a bar leaf, i.e. leaf of the *Ficus indica*, in shape), was the first large city I had seen."—*Autob. of Lutfullah*, 39.

**BAROS**, n.p. A fort on the West Coast of Sumatra, from which the chief export of Sumatra camphor, so highly valued in China, long took place. [The name in standard Malay is, according to Mr Skeat, *Barua*.] It is perhaps identical with the *Panşūr* or *Fanşūr* of the Middle Ages, which gave its name to the *Panşūrī* camphor, famous among Oriental writers, and which by the perpetuation of a misreading is often styled *Kaishūrī* camphor, &c. (See **CAMPHOR**, and *Marco Polo*, 2nd ed. ii. 282, 285 *seqq.*) The place is called **Barrowse** in the *E. I. Colonial Papers*, ii. 52, 153.

1727.—"Baros is the next place that abounds in Gold, Camphire, and Benzoin, but admits of no foreign Commerce."—*A. Hamilton*, ii. 113.

**BARRACKPORE**, n.p. The auxiliary Cantonment of Calcutta, from which it is 15 m. distant, established in 1772. Here also is the country residence of the Governor-General, built by Lord Minto, and much frequented in former days before the annual migration to Simla was established. The name is a hybrid. (See **ACHANOCK**).

**BARRAMUHUL**, n.p. H. *Batramahall*, 'Twelve estates'; an old designation of a large part of what is now the district of Salem in the Madras Presidency. The identifica-

*BASHAW.*

70

*BASSEIN.*

name *Kuthin* (i.e. *Kuein*), which was a native corruption of the old name *Kusima* (see **COSMIN**). We cannot explain the old European corruption *Persima*. [It has been supposed that the name represents the *Besynga* of *Pliny* (*Geog.* ii. 4; see *McCrindle* in *Ind. Ant.* xiii. 372); but (*ibid.* xxii. 20) *Temple* denies this on the ground that the name **Bassein** does not date earlier than about 1780. According to the same authority (*ibid.* xxii. 19), the modern Burmese name is *Patheng*, by ordinary phonetics used for *Putheng*, and *qelt* *Pusin* or *Pusim*. He disputes the statement that the change of name was made by *Alaungpaya* or *Alinpra*. The Talaing pronunciation of the name is *Pasem* or *Pasim*, according to dialect.]

1741.—“Intanto piaciutto era alla Congregazione di Propagando che il Regno di Ava fosse allora coltivato nella fede da' Sacerdoti e da' di essa Congregazione, e a' nostri ordini. Il Regno di **Battiam**, Martaban, e *Peru*.”—*Quirino, Periodo*, 83.

1841.—“An ineffectual attempt was made to suppress and defend **Bassien** by the late *Lieutenant*.”—*Smyth, Mission*, 16.]

The form **Persaim** occurs in *Indrampul*, *Rept.* i. 127 and *passim*).

3 *Bizam*, or properly *Wdsim*; an town in Berar, the chief place of the district so-called. [See *Berar* *ibid.* 176.]

**BATARA**, s. This is a term applied to divinities in old Javanese inscriptions, &c., the use of which was spread over the Archipelago. It was reported by W. von Humboldt as taken from the Skt. *avatara* (see **AVATAR**); but this derivation is now rejected. The word is used among *K. Christians* in the Philippines as a synonymous with ‘God’; and applied to the infant Jesus (*Blumentritt, Vocabular*). [Mr. Skeat (*Malay* *Mag.* 46 *seqq.*) discusses the origin of the word, and prefers the derivation from *Fayr* and *Wilkin*, Skt. *batara*, ‘lord.’ A full account of the ‘*Myths of the Sea Dyak gods*,’ by Archdeacon J. Perham, will be found in *Arch. Nat.* *Notes of Sarawak*, l. 168 *seqq.*]

**BATAVIA**, n.p. The famous capital of the Dutch possessions in the Indies; occupying the site of the old city of *Jakarta*, the seat of a Javanese kingdom which combined

the present Dutch Provinces of *Bantam*, *Buitenzorg*, *Krawang*, and the *Preanger Regencies*.

1619.—“On the day of the capture of *Jakarta*, 30th May 1619, it was certainly time and place to speak of the Governor-General's dissatisfaction that the name of **Batavia** had been given to the Castle.”—*Valentijn*, iv. 489.

The Governor-General, Jan Pietersen Coen, who had taken *Jakarta*, desired to have called the new fortress *New Hoorn*, from his own birth-place, *Hoorn*, on the *Zuider Zee*.

c. 1649.—“While I stay'd at **Batavia**, my Brother dy'd; and it was pretty to consider what the *Dutch* made me pay for his Funeral.”—*Tavernier* (E.T.), i. 203.

**BATCUL, BATCOLE, BATECALA**, &c., n.p. *Bhatkal*. A place often named in the older narratives. It is on the coast of *Canara*, just S. of *Pigeon Island* and *Hog Island*, in lat. 13° 59', and is not to be confounded (as it has been) with **BEITCUL**.

1328.—“... there is also the King of **Batigala**, but he is of the *Saracens*.”—*Friar Jordanus*, p. 41.

1510.—The “**Bathecala**, a very noble city of India,” of *Varthema* (119), though misplaced, must we think be this place and not **Beitcul**.

1548.—“Trelado (i.e. ‘Copy’) do Contrato que o Governador *Gracia de Saa* fez com a *Raynha de Batecalaa* por não aver Reey e ela reyer o Reeyno.”—In *S. Botelho, Tombo*, 242.

1599.—“... part is subject to the Queene of **Baticola**, who selleth great store of pepper to the *Portugals*, at a towne called *Onor*. . .” —*Sir Fulke Greville* to *Sir Fr. Walsingham*, in *Bruce's Annals*, i. 125.

1618.—“The fift of March we anchored at **Batachala**, shooting three Peeeces to give notice of our arriual. . .” —*Wm. Horw*, in *Purchas*, i. 657. See also *Sainsbury*, ii. p. 374.

[1624.—“We had the wind still contrary, and having sail'd three other leagues, at the usual hour we cast anchor near the Rocks of **Baticala**.”—*P. della Valle*, *Hak. Soc.* ii. 390.]

1727.—“The next Sea-port, to the Southward of *Onour*, is **Batacola**, which has the *reliquia* of a very large city. . .” —*A. Hamilton*, i. 282.

[1785.—“**Byte Koal**.” See quotation under **DHOW**.]

**BATEL, BATELO, BOTELLA**, s. A sort of boat used in *Western India*, *Sind*, and *Bengal*. Port. *batell*, a word which occurs in the *Roteiro de V. da Gama*, 91 [cf. **PATTELLO**].

[1686.—“About four or five hundred houses burnt down with a great number of their **Bettilos**, Boras and boats.”—*Hedges, Diary*, Hak. Soc. ii. 55.]

1838.—“The **Botella** may be described as a Dow in miniature. . . It has invariably a square flat stern, and a long grab-like head.”—*Vaupell*, in *Trans. Bo. Geog. Soc.* vii. 98.

1857.—“A Sindhi **battēla**, called *Rah-matī*, under the Tindal Kasim, laden with dry fish, was about to proceed to Bombay.”—*Lutfullah*, 347. See also *Burton, Sind Revisited* (1877), 32, 33.

[1900.—“The Sheikh has some fine war-vessels, called **batils**.”—*Bent, Southern Arabia*, 8.]

**BATTĀ**, s. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded.

**a.** H. *bhata* or *bhattā*: an extra allowance made to officers, soldiers, or other public servants, when in the field, or on other special grounds; also subsistence money to witnesses, prisoners, and the like. Military **Batta**, originally an occasional allowance, as defined, grew to be a constant addition to the pay of officers in India, and constituted the chief part of the excess of Indian over English military emoluments. The question of the right to *batta* on several occasions created great agitation among the officers of the Indian army, and the measure of economy carried out by Lord William Bentinck when Governor-General (G. O. of the Gov.-Gen. in Council, 29th November 1828) in the reduction of full *batta* to half *batta*, in the allowances received by all regimental officers serving at stations within a certain distance of the Presidency in Bengal (viz. Barrackpore, Dum Dum, Berhampore, and Dinapore) caused an enduring bitterness against that upright ruler.

It is difficult to arrive at the origin of this word. There are, however, several Hindi words in rural use, such as *bhāt*, *bhantā*, ‘advances made to ploughmen without interest,’ and *bhatta*, *bhantā*, ‘ploughmen’s wages in kind,’ with which it is possibly connected. It has also been suggested, without much probability, that it may be allied to *bahut*, ‘much, excess,’ an idea entering into the meaning of both **a** and **b**. It is just possible that the familiar military use of the term in India may have been influenced by

the existence of the European military term *bât* or *bât-money*. The latter is from *bât*, ‘a pack-saddle,’ [Late Lat. *bastum*], and implies an allowance for carrying baggage in the field. It will be seen that one writer below seems to confound the two words.

**b.** H. *battā* and *bāttā*: agio, or difference in exchange, discount on coins not current, or of short weight. We may notice that Sir H. Elliot does not recognize an absolute separation between the two senses of **Batta**. His definition runs thus: “Difference of exchange; anything extra; an extra allowance; discount on uncurrent, or short-weight coins; usually called **Batta**. The word has been supposed to be a corruption of *Bharta*, increase, but it is a pure Hindi vocable, and is more usually applied to discount than to premium.”—(*Supp. Gloss.* ii. 41.) [Platts, on the other hand, distinguishes the two words—*Batta*, Skt. *vr̥tta*, ‘turned,’ or *varta*, ‘livelihood’—“Exchange, discount, difference of exchange, deduction, &c.,” and *Bhatta*, Skt. *bhakta* ‘allotted,’—“advances to ploughmen without interest; ploughman’s wages in kind.”] It will be seen that we have early Portuguese instances of the word apparently in both senses.

The most probable explanation is that the word (and I may add, the thing) originated in the Portuguese practice, and in the use of the Canarese word *bhatta*, Mahr, *bhāt*, ‘rice’ in ‘the husk,’ called by the Portuguese *bate* and *bata*, for a maintenance allowance.

The word *batty*, for what is more generally called *paddy*, is or was commonly used by the English also in S. and W. India (see *Linschoten*, *Lucena* and *Fryer* quoted s.v. **Paddy**, and *Wilson’s Glossary*, s.v. *Bhatta*).

The practice of giving a special allowance for *mantimento* began from a very early date in the Indian history of the Portuguese, and it evidently became a recognised augmentation of pay, corresponding closely to our *batta*, whilst the quotation from Botelho below shows also that *bata* and *mantimento* were used, more or less interchangeably, for this allowance. The correspondence with our Anglo-Indian *batta* went very far, and a case singularly parallel to the discontent raised in the Indian army by the reduction

half-batta to half-batta is spoken (Correa (iv. 256). The *mantimento* had been paid all the year, but the Governor, Martin de Sousa, in 1542, "desiring," the historian, "a way to curry favour for himself, whilst going against the people and sending his soul to heaven," ordered that in future the *mantimento* should be paid only during the 6 months of Winter (i.e. of the rainy season), when the force was more, and not for the other 6 months when they were on board the cruizers, and received rations. He created great bitterness, perfectly just in depth and in expression, and was entertained with regard to W. Bentinck and Sir John Dalrymple, in 1829. Correa's utterance, quoted, illustrates this, and a little lower down he adds: "And he took away from the troops half of their *mantimento* (half *batta*, in fact), and whether he will or ill in that, he'll find in the end of the world."—(See also *ibid.* p. 430). The following quotations illustrate Portuguese practice from an early

"The Captain-major . . . between the men-at-arms, left 60 men (at least) to whom the factor was to give pay, and every month a *cruzado* of *mantimento*, and to the officers when on campaign 2 *cruzados*. . . ."—Correa, i. 328.

"In establishing the settlement at . . . And the Captains took among themselves, and from the . . . the chest, paid the force each a . . . month for *mantimento*, with which they greatly refreshed themselves. . . ."—*Ibid.*

"All the people who served in . . . whether by sea or by land, were paid their pay for six months in advance, and received monthly two *cruzados* of *mantimento*, cash in hand" (i.e. they had *cash*).—*Ibid.* ii. 287.

"And for 2 *faruzes* (see FARASH) . . . a month for the two and 4 tangas . . . —N. Botelho, *Tombos*, 233. . . . I think this is for *lute*, i.e. *paddy*. . . . as if so it is used exactly like *batta* . . . . . allowance money. A following entry . . . To the constable 38,920 reis a year, . . . which is comprised maintenance (*mantimento*).

—An example of *bataes* for rice will be . . . MOORAH.

The following quotation shows *battée* (i.e. *batta*) used at Madras in a way

that also indicates the original identity of *batty*, 'rice,' and *batta*, 'extra allowance':—

1680.—"The *Peons* and *Tarryars* (see TALIAH) sent in quest of two soldiers who had deserted from the garrison returned with answer that they could not light of them, whereupon the *Peons* were turned out of service, but upon Verona's intercession were taken in again, and fined each one month's pay, and to repay the money paid them for *Battée*. . . ."—*Fl. St. Geo. Comn.*, Feb. 10. In *Notes and Exts.* No. iii. p. 3.

1707.—". . . that they would allow *Batta* or subsistence money to all that should desert us."—In *Wheeler*, ii. 63.

1765.—". . . orders were accordingly issued . . . that on the 1st January, 1766, the double *batta* should cease. . . ."—*Caraccioli's Clive*, iv. 160.

1789.—". . . *batta*, or as it is termed in England, *bat* and forage money, which is here, in the field, almost double the peace allowance."—*Munro's Narrative*, p. 97.

1799.—"He would rather live on half-pay, in a garrison that could boast of a *five* court, than vegetate on *full batta*, where there was none."—*Life of Sir T. Munro*, i. 227.

The following shows *Batty* used for rice in Bombay :

[1813.—Rice, or *batty*, is sown in June."—*Forbes, Or. Mem.* 2nd ed. i. 23.]

1829.—"To the Editor of the *Bengal Hurkaru*.—Sir,—Is it understood that the Wives and daughters of officers on *half batta* are included in the order to mourn for the Queen of Wirtemberg; or will *half-mourning* be considered sufficient for them?"—Letter in above, dated 15th April 1829.

1857.—"They have made me a K.C.B. I may confess to you that I would much rather have got a year's *batta*, because the latter would enable me to leave this country a year sooner."—Sir Hope Grant, in *Incidents of the Sepoy War*.

b.—

1554.—"And gold, if of 10 *mates* or 24 carats, is worth 10 *cruzados* the tael . . . if of 9 *mates*, 9 *cruzados*; and according to whatever the *mates* may be it is valued; but moreover it has its *batao*, i.e. its shroffage (*currafagem*) or *agio* (*caibo*) varying with the season."—A. Nunes, 40.

1680.—"The payment or receipt of *Batta* or *Vatum* upon the exchange of Pollicat for Madras pagodas prohibited, both coins being of the same *Matt* and weight, upon pain of forfeiture of 24 pagodas for every offence together with the loss of the *Batta*."—*Fl. St. Geo. Comn.*, Feb. 10. In *Notes and Exts.*, p. 17.

1760.—"The Nabob receives his revenues in the *siccas* of the current year only . . . and all *siccas* of a lower date being

esteemed, like the coin of foreign provinces, only a merchandize, are bought and sold at a certain discount called **batta**, which rises and falls like the price of other goods in the market. . . .”—*Ft. Wm. Cons.*, June 30, in *Long*, 216.

1810.—“ . . . he immediately tells master that the **batta**, i.e. the exchange, is altered.”—*Williamson*, *V. M.* i. 203.

**BATTAS, BATAKS**, &c. n.p. [the latter, according to Mr. Skeat, being the standard Malay name]; a nation of Sumatra, noted especially for their singular cannibal institutions, combined with the possession of a written character of their own and some approach to literature.

c. 1430.—“In ejus insulae, quam dicunt **Bathech**, parte, anthropophagi habitant . . . capita humana in thesauris habent, quae ex hostibus captis abscissa, esis carnibus recondunt, iisque utuntur pro nummis.”—*Conti*, in *Poggius*, *De Var. Fort.* lib. iv.

c. 1539.—“This Ambassador, that was Brother-in-law to the King of **Battas** . . . brought him a rich Present of Wood of Aloes, Calambaa, and five quintals of Ben-jamon in flowers.”—*Cogan's Pinto*, 15.

c. 1555.—“This Island of Sumatra is the first land wherein we know man's flesh to be eaten by certaine people which liue in the mountains, called **Bacas** (read **Batas**), who vse to gilde their teethe.”—*Galvano*, *Discoveries of the World*, Hak. Soc. 108.

1586.—“Nel regno del Dacin sono alcuni luoghi, ne' quali si ritrouano certe genti, che mangiano le creature humane, e tali genti, si chaimano **Batacchi**, e quando frà loro i padri, e i madri sono vechhi, si accordano i vicinati di mangiarli, e li mangiano.”—*G. Balbi*, f. 130.

1613.—“In the woods of the interior dwelt Anthropophagi, eaters of human flesh . . . and to the present day continues that abuse and evil custom among the **Battas** of Sumatra.”—*Godinho de Kredia*, f. 23r.

[The fact that the Battas are cannibals has recently been confirmed by Dr. Volz and H. von Autenrieth (*Geogr. Jour.*, June 1898, p. 672.)]

**BAWUSTYE**, s. Corr. of *bobstay* in Lascar dialect (*Roebuck*).

**BAY**, The, n.p. In the language of the old Company and its servants in the 17th century, *The Bay* meant the Bay of Bengal, and their factories in that quarter.

1683.—“And the Councill of the **Bay** is as expressly distinguished from the Councill of Hugly, over which they have noe such power.”—In *Hedges*, under Sept. 24. [Hak. Soc. i. 114.]

1747.—“We have therefore laden on her 1784 Bales . . . which we sincerely wish may arrive safe with You, as We do that the Gentlemen at the **Bay** had according to our repeated Requests, furnished us with an earlier conveyance . . .”—*Letter from Ft. St. David*, 2nd May, to the Court (MS. in India Office).

**BAYA**, s. H. *baiā* [*bayd*], the Weaver-bird, as it is called in books of Nat. Hist., *Ploceus baya*, Blyth (Fam. *Fringillidae*). This clever little bird is not only in its natural state the builder of those remarkable pendant nests which are such striking objects, hanging from eaves or palm-branches; but it is also docile to a singular degree in domestication, and is often exhibited by itinerant natives as the performer of the most delightful tricks, as we have seen, and as is detailed in a paper of Mr Blyth's quoted by Jerdon. “The usual procedure is, when ladies are present, for the bird on a sign from its master to take a cardamom or sweatmeat in its bill, and deposit it between a lady's lips. . . . A miniature cannon is then brought, which the bird loads with coarse grains of powder one by one . . . it next seizes and skilfully uses a small ramrod: and then takes a lighted match from its master, which it applies to the touch-hole.” Another common performance is to scatter small beads on a sheet; the bird is provided with a needle and thread, and proceeds in the prettiest way to thread the beads successively. [The quotation from Abul Fazl shows that these performances are as old as the time of Akbar and probably older still.]

[c. 1590.—“The **baya** is like a wild sparrow but yellow. It is extremely intelligent, obedient and docile. It will take small coins from the hand and bring them to its master, and will come to a call from a long distance. Its nests are so ingeniously constructed as to defy the rivalry of clever artificers.”—*Ita* (trans. Jarrett), iii. 122.]

1790.—“The young Hindu women of Banāras . . . wear very thin plates of gold, called *tica's*, slightly fixed by way of ornament between the eyebrows; and when they pass through the streets, it is not uncommon for the youthful libertines, who amuse themselves with training **Bayā's**, to give them a sign, which they understand, and to send them to pluck the pieces of gold from the foreheads of their mistresses.”—*Asiat. Researches*, ii. 110.

[1813.—Forbes gives a similar account of the nests and tricks of the **Baya**.—*Or. Mem.*, 2nd ed. i. 33.]



**BAYADÈRE**, s. A Hindu dancing-girl. The word is especially used by French writers, from whom it has been sometimes borrowed as if it were a genuine Indian word, particularly characteristic of the persons in question. The word is in fact only a Gallicized form of the Portuguese *bailadeira*, from *bailar*, to dance. Some 50 to 60 years ago there was a famous ballet called *Le dieu et la bayadère*, and under this title *Punch* made one of the most famous hits of his early days by presenting a cartoon of Lord Ellenborough as the **Bayadère** dancing before the idol of Somnāth; [also see **DANCING-GIRL**].

1513.—“There also came to the ground many dancing women (*moultres bailadeiras*) with their instruments of music, who make their living by that business, and these danced and sang all the time of the banquet . . .”—*Curra*, ii. 364.

1526.—“XLVII. The dancers and danceresses (*bayladores e bayladeiras*) who come to perform at a village shall first go and perform at the house of the principal man of the village” (*Varar*, see **GAUM**).—*Foral dos costumes dos Gancaras e Larradores de Ilha de Goa*, in *Arch. Port. Or.*, fascic. 5, p. 52.

1548.—“The heathenish whore called **Balliadora**, who is a dancer.”—*Lincolsten*, 71. [Hak. Soc. i. 264].

1560.—“In hac icone primum proponitur *Balliadora*, id est saltatrix, quae in publicis ludis aliisque solennitatibus saltando spectaculum exhibet.”—*De Bry*, Text to pl. iii. in vol. ii. (also see p. 90, and vol. vii. 25, etc.).

c. 1676.—“All the **Baladines** of Gomman were present to dance in their own manner according to custom.”—*Tavernier*, i. *Ball*, ii. 335.]

1792.—“Surate est renommé par ses **Bayadères**, dont le véritable nom est *Mérédas*, celui de *Bayadères* que nous leur donnons, vient du mot **Balladeiras**, qui s'écrivait en Portugais *Bailadeiras*.”—*Sonnier*, i. 7.

1794.—“The name of **Balliadere**, we never heard applied to the dancing girls; we saw but in Raynal, and ‘War in Asia,’ by an Officer of Colonel Baillie’s Detachment: it is a corrupt Portuguese word.”—*Moor’s Narrative of Little’s Detachment*, 356.

1825.—“This was the first specimen I had seen of the southern **Bayadère**, who differ considerably from the nāch girls of northern India, being all in the service of different temples, for which they are purchased young.”—*Heber*, ii. 180.

c. 1836.—“On one occasion a rumour reached London that a great success had been achieved in Paris by the performance of a set of Hindoo dancers, called *Les Bayadères*, who were supposed to be

priestesses of a certain sect, and the London theatrical managers were at once on the *qui vive* to secure the new attraction . . . My father had concluded the arrangement with the *Bayadères* before his brother managers arrived in Paris. Shortly afterwards, the Hindoo priestesses appeared at the *Adelphi*. They were utterly uninteresting, wholly unattractive. My father lost £2000 by the speculation; and in the family they were known as the ‘**Buy-em-dears**’ ever after.”—*Edmund Yates, Recollections*, i. 29, 30 (1884).

**BAYPARREE, BEOPARRY**, s. H. *bepārī*, and *byopārī* (from Skt. *vydārī*); a trader, and especially a petty trader or dealer.

A friend long engaged in business in Calcutta (Mr J. F. Ogilvy, of Gillanders & Co.) communicates a letter from an intelligent Bengalee gentleman, illustrating the course of trade in country produce before it reaches the hands of the European shipper:

1878.—“ . . . the enhanced rates . . . do not practically benefit the producer in a marked, or even in a corresponding degree; for the lion’s share goes into the pockets of certain intermediate classes, who are the growth of the above system of business.

“Following the course of trade as it flows into Calcutta, we find that between the cultivators and the exporter these are: 1st. The **Bepparree**, or petty trader; 2nd. The *Aurul-dar*;\* and 3rd. The **Mahajun**, interested in the Calcutta trade. As soon as the crops are cut, **Bepparree** appears upon the scene; he visits village after village, and goes from homestead to homestead, buying there, or at the village marts, from the *ryots*; he then takes his purchases to the *Aurul-dar*, who is stationed at a centre of trade, and to whom he is perhaps under advances, and from the *Aurul-dar* the Calcutta **Mahajun** obtains his supplies . . . for eventual despatch to the capital. There is also a fourth class of dealers called *Phoreas*, who buy from the **Mahajun** and sell to the European exporter. Thus, between the cultivator and the shipper there are so many middlemen, whose participation in the trade involves a multiplication of profits, which goes a great way towards enhancing the price of commodities before they reach the shipper’s hands.”—*Letter from Baboo Nobokishin Ghose*. [Similar details for Northern India will be found in *Huey, Mon. Trade and Manufactures of Lucknow*, 59 seq.]

**BAZAAR**, s. H. &c. From P. *bāzār*, a permanent market or street of shops. The word has spread westward into

\* *Aurul-dar* is *ārhat-dār*, from H. *ārhat*, ‘agency’; *phorea*=H. *phariyd*, ‘a retailer.’

Arabic, Turkish, and, in special senses, into European languages, and eastward into India, where it has generally been adopted into the vernaculars. The popular pronunciation is *bāzār*. In S. India and Ceylon the word is used for a single shop or stall kept by a native. The word seems to have come to S. Europe very early. F. Balducci Pegolotti, in his *Mercantile Handbook* (c. 1340) gives **Bazarra** as a Genoese word for 'market-place' (*Cathay*, &c. ii. 286). The word is adopted into Malay as *pāḍār*, [or in the poems *pusura*].

1474.—Ambrose Contarini writes of Kazan, that it is "walled like Como, and with **bazars** (*bazari*) like it."—*Ramusio*, ii. f. 117.

1478.—Josafat Barbaro writes: "An Armenian (Choza Mirech, a rich merchant in the **bazar**" (*bazarro*).—*Ibid.* f. 111r.

1563.—". . . **bazar**, as much as to say the place where things are sold."—*Garcia*, f. 170.

1564.—A privilege by Don Sebastian of Portugal gives authority "to sell garden produce freely in the **bazars** (*bazares*), markets, and streets (of Goa) without necessity for consent or license from the farmers of the garden produce, or from any other person whatsoever."—*Arch. Port. Or.*, fasc. 2, 157.

c. 1566.—"La Pescaria delle Perle . . . si fa ogn' anno . . . e su la costa all' in contro piantano vna villa di case, e **bazarri** di paglia."—*Cesure de' Federici*, in *Ramusio*, iii. 390.

1606.—". . . the Christians of the **Bazar**."—*Gourea*, 29.

1610.—"En la Ville de Cananor il y a vn beau marché tous les jours, qu'ils appellent **Basare**."—*Pyrard de Laval*, i. 325; [*Hak. Soc.* i. 448].

[1615.—"To buy pepper as cheap as we could in the **busser**."—*Foster, Letters*, iii. 114.]

[ , "He forbad all the **bezar** to sell us victuals or else. . ."—*Ibid.* iv. 80.]

[1623.—"They call it **Bezari Kelan**, that is the Great Merkat. . ."—*P. della Valle*, *Hak. Soc.* i. 96. (*P. Kalān*, 'great').]

1638.—"We came into a **Bussar**, or very faire Market place."—*W. Bruton*, in *Hakl.* v. 50.

1666.—"Les **Bazards** ou Marchés sont dans une grande rue qui est au pié de la montagne."—*Therrienot*, v. 18.

1672.—". . . Let us now pass the Pale to the Heathen Town (of Madras) only parted by a wide Parrade, which is used for a **Buzzar** or Mercate-place."—*Fryer*, 38.

[1826.—"The Kotwall went to the **bazaar-master**."—*Pandurang Hari*, ed. 1873, p. 156.]

1837.—"Lord, there is a honey **bazar**,

repair thither."—*Turnour's transl. of Mahawanso*, 24.

1873.—"This, remarked my handsome Greek friend from Vienna, is the finest wife-bazaar in this part of Europe. . . . Go a little way east of this, say to Roumania, and you will find wife-bazaar completely undisguised, the ladies seated in their carriages, the youths filing by, and pausing before this or that beauty, to bargain with papa about the dower, under her very nose."—*Fraser's Mag. N. S.* vii. p. 617 (*Vienna*, by *M. D. Conway*).

**BDELLIUM**, s. This aromatic gum-resin has been identified with that of the *Balsamodendron Mukul*, Hooker, inhabiting the dry regions of Arabia and Western India; *gugal* of Western India, and *mokl* in Arabic, called in P. *bo-i-jahūddn* (Jews' scent). What the Hebrew *bdolah* of the R. Phison was, which was rendered *bdellium* since the time of Josephus, remains very doubtful. Lassen has suggested *musk* as possible. But the argument is only this: that Dioscorides says some called *bdellium* *μάδελλον*; that *μάδελλον* perhaps represents *Madalaka*, and though there is no such Skt. word as *madalaka*, there might be *maddraka*, because there is *maddra*, which means some perfume, no one knows what! (*Ind. Alterth.* i. 292.) Dr. Royle says the Persian authors describe the **Bdellium** as being the product of the Doom palm (see *Hindu Medicine*, p. 90). But this we imagine is due to some ambiguity in the sense of *mokl*. [See the authorities quoted in *Encycl. Bibl.* s.v. **Bdellium** which still leave the question in some doubt.]

c. A.D. 90.—"In exchange are exported from Barbarice (Indus Delta) *costus*, **bdella**. . ."—*Periplus*, ch. 39.

c. 1230.—"**Bdallyūn**. A Greek word which as some learned men think, means 'The Lion's Repose.' This plant is the same as *mokl*."—*Ebn El-Baithār*, i. 125.

1612.—"**Bdellium**, the pund . . . *xxx*."—*Rates and Valuations (Scotland)*, p. 298.

**BEADALA**, n.p. Formerly a port of some note for native craft on the Rāmnād coast (Madura district) of the Gulf of Manar, *Vadaulay* in the Atlas of India. The proper name seems to be *Vēdālai*, by which it is mentioned in Bishop Caldwell's *Hist. of Tinnevely* (p. 235), [and which is derived from Tam. *vedu*, 'hunting,' and *al*, 'a banyan-tree' (*Mad. Adm. Man. Gloss.*



p. 953)]. The place was famous in the Portuguese History of India for a victory gained there by Martin Affonso de Sousa (*Capitão Mór do Mar*) over a strong land and sea force of the Zamorin, commanded by a famous Mahomedan Captain, whom the Portuguese called Pate Marcar, and the Tuhfat-al Mujāhidīn calls 'Alī Ibrāhīm Markār, 15th February, 1538. Barros styles it "one of the best fought battles that ever came off in India." This occurred under the viceroyalty of Nuno da Cunha, not of Stephen da Gama, as the allusions in Camões seem to indicate. Captain Burton has too hastily identified *Beadala* with a place on the coast of Malabar, a fact which has perhaps been the cause of this article (see *Lusitana*, Commentary, p. 477).

1552.—"Martin Affonso, with this light fleet, on which he had not more than 400 soldiers, went round Cape Comorin, being aware that the enemy were at *Beadalá* . . . *Barros*, Dec. IV., liv. viii. cap. 13.

1562.—"The Governor, departing from Calicut, coasted as far as Cape Comorin, and sailed that Cape, and ran for *Beadalá*, which is a place adjoining the Shoals of *Chilao* [*Chilaw*] . . ."—*Corrao*, iv. 324.

1570.—"And about this time Aleo Ibrahim Murkar, and his brother-in-law Kajeer-Aleo-Murkar, sailed out with 22 grabs in the direction of Kacel, and arriving off *Bentalah*, they landed, leaving their grabs at anchor. . . . But destruction overtook them at the arrival of the Franks, who came upon them in their galliots, attacking and capturing all their grabs. . . . Now this capture by the Franks took place in the latter part of the month of Shaban, of the year 944 [end of January, 1538]."—*Tuhfat al Mujāhidīn*, tr. by Rowlandson, p. 42.

1572.—

E depois junto ao Cabo Comorin  
Huma façanha faz esclarecida,  
A frota principal do Samorim,  
Que destruir o mundo não duvida,  
Vencerá co o furor do ferro e fogo;  
Faz a veré *Beadalá* o martio jogo."

*Camões*, x. 65.

By Burton (but whose misconception of the locality has here affected the translation):

"then well might marked the Cape clept Comorin,  
another wreath of Fame by him is won;  
the strongest squadron of the Samorim  
who doubted not to see the world undone,  
he shall destroy with rage of fire and steel:  
*Beadalá's* self his martial yoke shall feel."

1614.—"*Vaidalal*, a pretty populous village on the coast, situated 13 miles east of

Mutupetta, inhabited chiefly by Muslims and Shánárs, the former carrying on a wood trade."—*Account of the Prov. of Ramnad*, from Mackenzie Collections in *J. R. As. Soc.* iii. 170.

**BEAR-TREE, BAIR**, &c. s. H. *ber*, Mahr. *bora*, in Central Provinces *bor*, [Malay *bedara* or *bidara China*,] (Skt. *badara* and *vadara*) *Zizyphus jujuba*, Lam. This is one of the most widely diffused trees in India, and is found wild from the Punjab to Burma, in all which region it is probably native. It is cultivated from Queensland and China to Morocco and Guinea. "Sir H. Elliot identifies it with the lotus of the ancients, but although the large juicy product of the garden *Zizyphus* is by no means bad, yet, as Madden quaintly remarks, one might eat any quantity of it without risk of forgetting home and friends."—(*Punjab Plants*, 43.)

1563.—"O. The name in Canarese is *bor*, and in the Decan *bér*, and the Malays call them *cidaras*, and they are better than ours; yet not so good as those of Balagata . . . which are very tasty."—*Garcia De O.*, 33

[1609.—"Here is also great quantity of gum-lack to be had, but is of the tree called *Ber*, and is in grain like unto red mastic."—*Danvers*, *Letters*, i. 30.]

**BEARER**, s. The word has two meanings in Anglo-Indian colloquial: a. A palanquin-carrier; b. (In the Bengal Presidency) a domestic servant who has charge of his master's clothes, household furniture, and (often) of his ready money. The word in the latter meaning has been regarded as distinct in origin, and is stated by Wilson to be a corruption of the Bengali *vehārā* from Skt. *vyavahāri*, a domestic servant. There seems, however, to be no historical evidence for such an origin, e.g. in any habitual use of the term *vehārā*, whilst as a matter of fact the domestic bearer (or *sirdār-bearer*, as he is usually styled by his fellow-servants, often even when he has no one under him) was in Calcutta, in the penultimate generation when English gentlemen still kept palankins, usually just what this literally implies, viz. the head-man of a set of palanquin-bearers. And throughout the Presidency the bearer, or valet, still, as a rule, belongs to the caste of *Kahārs* (see **KUHAR**), or palki-bearers. [See **BOY**.]





*BEECHMAN.*

79

*DEER.*

Rates, are yet purchased and drunk with pleasure."—*Ovington*, 395.

1784.—"London Porter and *Pale Ale*, light and excellent . . . 150 Sicca Rs. per hhd. . . ."—In *Seton-Karr*, i. 39.

1810.—"Porter, pale-ale and table-beer of great strength, are often drank after meals."—*Williamson*, V. M. i. 122.

1814.—

"What are the luxuries they boast them here?

The lolling couch, the joys of bottled beer."

From '*The Cadet*, a Poem in 6 parts, &c. by a late resident in the East.' This is a most lugubrious production, the author finding nothing to his taste in India. In this respect it reads something like a caricature of "*Oakfield*," without the noble character and sentiment of that book. As the Rev. Hobart Caunter, the author seems to have come to a less doleful view of things Indian, and for some years he wrote the letter-press of the "*Oriental Annual*."

**BEER, COUNTRY.** At present, at least in Upper India, this expression simply indicates ale made in India (see **COUNTRY**) as at Masūri, Kasauli, and Ootacamund Breweries. But it formerly was (and in Madras perhaps still is) applied to ginger-beer, or to a beverage described in some of the quotations below, which must have become obsolete early in the last century. A drink of this nature called *Sugar-beer* was the ordinary drink at Batavia in the 17th century, and to its use some travellers ascribed the prevalent unhealthiness. This is probably what is described by Jacob Bontius in the first quotation:

1631.—There is a recipe given for a beer of this kind, "not at all less good than Dutch beer. . . . Take a hooped cask of 30 *amphorae* (!), fill with pure river water; add 2lb. black Java sugar, 4oz. tamarinds, 3 lemons cut up, cork well and put in a cool place. After 14 hours it will boil as if on a fire," &c. —*Hist. Nat. et Med. Indiar Orient.*, p. 8. We doubt the result anticipated.

1789. "They use a pleasant kind of drink, called **Country-beer**, with their victuals; which is composed of toddy . . . porter, and brown-sugar; is of a brisk nature, but when cooled with saltpetre and water, becomes a very refreshing draught."—*Munro, Narrative*, 42.

1810.—"A temporary beverage, suited to the very hot weather, and called **Country-beer**, is in rather general use, though water artificially cooled is commonly drunk during the repasts."—*Williamson*, V. M. ii. 122.

**BEER-DRINKING.** Up to about 1850, and a little later, an ordinary

exchange of courtesies at an Anglo-Indian dinner-table in the provinces, especially a mess-table, was to ask a guest, perhaps many yards distant, to "drink beer" with you; in imitation of the English custom of drinking wine together, which became obsolete somewhat earlier. In Western India, when such an invitation was given at a mess-table, two tumblers, holding half a bottle each, were brought to the inviter, who carefully divided the bottle between the two, and then sent one to the guest whom he invited to drink with him.

1848.—"'He aint got distangy manners, dammy,' Bragg observed to his first mate; 'he wouldn't do at Government House, Roper, where his Lordship and Lady William was as kind to me . . . and asking me at dinner to **take beer** with him before the Commander-in-Chief himself . . .'"—*Vanity Fair*, II. ch. xxii.

1853.—"First one officer, and then another, asked him to **drink beer** at mess, as a kind of tacit suspension of hostilities."—*Oakfield*, ii. 52.

**BEETLEFAKEE**, n.p. "In some old Voyages coins used at Mocha are so called. The word is *Bait-ul-fākih*, the 'Fruit-market,' the name of a bazar there." So C. P. Brown. The place is in fact the Coffee-mart of which Hodeida is the port, from which it is about 30 m. distant inland, and 4 marches north of Mocha. And the name is really *Bait-ul-Fakih*, 'The House of the Divine,' from the tomb of the Saint Ahmad Ibn Mūsā, which was the nucleus of the place.—(See *Ritter*, xii. 872; see also **BEETLE-FAKIE**, *Milburn*, i. 96.)

1690.—"Coffee . . . grows in abundance at **Beetle-fuckee** . . . and other parts."—*Ovington*, 465.

1710.—"They daily bring down coffee from the mountains to **Betelfaquy**, which is not above 3 leagues off, where there is a market for it every day of the week."—(*French*) *Voyage to Arabia the Happy*, E. T., London, 1726, p. 99.

1770.—"The tree that produces the Coffee grows in the territory of **Betel-faqi**, a town belonging to Yemen."—*Raynal* (tr. 1771), i. 352.

**BEGAR, BIGARRY**, s. *H. begiri*, from *P. begār*, 'forced labour' [*be* 'without,' *gār* (for *kār*), 'one who works']; a person pressed to carry a load, or do other work really or professedly for public service. In some provinces

*begir* is the forced labour, and *bigāri* the pressed man; whilst in Karnāta, *begiri* is the performance of the lowest village offices without money payment, but with remuneration in grain or land (*Wilson*). C. P. Brown says the word is 'anarese; but the P. origin is hardly doubtful.

[1519.—"It happened that one day sixty *bigāris* went from the Comorin side towards the fort loaded with oyster-shells."—*Castan-Ara*, Bk. V. ch. 38.]

[1525.—"The inhabitants of the villages are bound to supply *begarins* who are workmen."—*Archiv. Port. Orient.* Fasc. V. p. 126.]

[1535.—"Telling him that they fought like bees and worked (at building the fort) like *bygārya*."—*Correa*, iii. 625.]

1554.—"And to 4 *begguaryna*, who serve as water carriers to the Portuguese and others in the said intrenchment, 15 leals a day to each. . . ."—*S. Botelho*, Tombo, 78.

1573.—"*Gouern*, whither I took a Pilgrimage, with one other of the Factors, Four *Penas*, and Two *Biggereens*, or Porters &c."—*Freyer*, 158.

1800.—"The *bygarry* system is not tearable: it must be abolished entirely."—*Wid. Magaz.*, i. 244.

1815.—*Atchiam's Indian Treaties*, &c., contains under this year numerous *sumunds* issued in Nepal War, to Hill Chiefs, stipulating for attendance when required with "*begarees* and *sepoys*."—ii. 339 *seqq.*

1822.—"The Malauna people were some time back ordered to make a practicable road, but they flatly refused to do anything of the kind, saying they had never done any *begar* labour, and did not intend to do any."—*ref. writing*.)

**BEHAR**, n.p. H. *Bihār*. That portion of the Mogul Empire which lay on the Ganges immediately above Bengal, was so called, and still retains the name and character of a province, under the Lieutenant-Governor of Bengal, and embracing the ten modern districts of Patna, Saran, Gaya, Shāhābād, Tirhut, Champāran, the Santāl Parganas, Bhāgalpūr, Monghyr, and Purnah. The name was taken from the old city of *Bihār*, and that derived its title from being the site of famous *Vihāra* in Buddhist times. In the later days of Mahomedan rule the three provinces of Bengal, Behar and Orissa were under one Subadar, or the Nawāb, who resided latterly at Murshidābād.

[c. 1500.—"Barkar of Behar; containing 4 *Mahals*. . ."—*Ata* (tr. *Jarrett*), ii. 163.]

[1676.—"Translate of a letter from Shaus-teth Caukne (Shaista Khan) . . . in answer to one from Wares Cawne, Great Chancellor of the Province of *Bearra* about the English."—In *Birdwood*, *Rep.* 80].

The following is the first example we have noted of the occurrence of the three famous names in combination:

1679.—"On perusal of several letters relating to the procuring of the Great Mogul's Phyrmaund for trade, custome free, in the Bay of Bengall, the Chief in Council at Hugly is ordered to procure the same, for the English to be Customs free in *Bengal*, *Orisa* and *Bearra*. . ."—*Ft. St. Geo. Cons.*, 20th Feb. in *Notes and Exts.*, Pt. ii. p. 7.

**BEHUT**, n.p. H. *Behat*. One of the names, and in fact the proper name, of the Punjab river which we now call Jelum (i.e. *Jhīlam*) from a town on its banks: the *Hydaspes* or *Bidaspes* of the ancients. Both *Behat* and the Greek name are corruptions, in different ways, of the Skt. name *Vitastā*. Sidi 'Alī (p. 200) calls it the river of *Bahra*. *Bahra* or *Bhera* was a district on the river, and the town and tahsīl still remain, in Shahpur Dist. [It "is called by the natives of Kāsmīr, where it rises, the *Bedasta*, which is but a slightly-altered form of its Skt. name, the *Vitastā*, which means 'wide-spread.'"—*McCrindle*, *Invasion of India*, 93 *seqq.*]

**BEIRAMEE, BYRAMEE**, also **BYRAMPAUT**, s. P. *bairam*, *bairamī*. The name of a kind of cotton stuff which appears frequently during the flourishing period of the export of these from India; but the exact character of which we have been unable to ascertain. In earlier times, as appears from the first quotation, it was a very fine stuff. [From the quotation dated 1609 below, they appear to have resembled the fine linen known as "Holland" (for which see *Draper's Dict.* s.v.).]

c. 1343.—Ibn Batuta mentions, among presents sent by Sultan Mahommed Tughlak of Delhi to the great Kuan, "100 suits of raiment called *bairamlyah*, i.e. of a cotton stuff, which were of unequalled beauty, and were each worth 100 dinārs [rupees]."—iv. 2.

[1498.—"20 pieces of white stuff, very fine, with gold embroidery which they call *Boyrames*."—*Correa*, Hak. Soc. 197.]

1510.—"Fifty ships are laden every year in this place (Bengala) with cotton and silk

stuffs . . . that is to say **bairam**."—*Varthema*, 212.

[1513.—"And captured two Chaul ships laden with **beirames**."—*Albuquerque, Cartas*, p. 166.]

1554.—"From this country come the muslins called Candaharians, and those of Daulatābād, Berūpātri, and **Bairami**."—*Sidi 'Alī*, in *J.A.S.B.*, v. 460.

"And for 6 **beirames** for 6 surplices, which are given annually . . . which may be worth 7 pardaos."—*S. Botelho, Tombo*, 129.

[1609.—"A sort of cloth called **Byramy** resembling Holland cloths."—*Danvers, Letters*, i. 29.]

[1610.—"**Bearams** white will vent better than the black."—*Ibid.* i. 75].

1615.—"10 pec. **byrams** nill (see **ANILE**) of 51 Rs. per corg. . . ."—*Cocks's Diary*, i. 4.

[1648.—"**Beronis**." Quotation from Van Twist, s. v. **GINGHAM**.]

[c. 1700.—"50 blew **byrampants**" (read **byrampants**, *Il. pāt*, 'a length of cloth').—In *Notes and Queries*, 7th Ser. ix. 29.]

1727.—"Some Surat *Baftaes* dyed blue, and some **Berams** dyed red, which are both coarse cotton cloth."—*A. Hamilton*, ii. 125.

1813.—"**Byrams** of sorts," among Surat piece-goods, in *Milburn*, i. 124.

**BEITCUL**, n.p. We do not know how this name should be properly written. The place occupies the isthmus connecting Carwar Head in Canara with the land, and lies close to the Harbour of Carwar, the inner part of which is *Beitcul Cove*.

1711.—"Ships may ride secure from the South West Monsoon at *Batte Core* (qu. **BATTECOLE**?), and the River is navigable for the largest, after they have once got in."—*Lockyer*, 272.

1727.—"The *Portuguese* have an Island called Anjediva [see **ANCHEDIVA**] . . . about two miles from **Batcoal**."—*A. Hamilton*, i. 277.

**BELGAUM**, n.p. A town and district of the Bombay Presidency, in the S. Mahratta country. The proper name is said to be Canarese *Vennugrāmā*, 'Bamboo-Town.' [The name of a place of the same designation in the Vizagapatam district in Madras is said to be derived from Skt. *bila-grāma*, 'cave-village.'—*Mad. Admin. Man. Gloss.* s.v.] The name occurs in De Barros under the form "Cidade de **Bilgan**" (Dec. IV., liv. vii. cap 5).

**BENAMEE**, adj. P.—H. *be-nāmī*, 'anonymous'; a term specially applied

to documents of transfer or other contract in which the name entered as that of one of the chief parties (*e.g.* of a purchaser) is not that of the person really interested. Such transactions are for various reasons very common in India, especially in Bengal, and are not by any means necessarily fraudulent, though they have often been so. ["There probably is no country in the world except India, where it would be necessary to write a chapter 'On the practice of putting property into a false name.'—(*Mayne, Hindu Law*, 373).] In the Indian Penal Code (Act XLV. of 1860), sections 421-423, "on fraudulent deeds and dispositions of Property," appear to be especially directed against the dishonest use of this *benamee* system.

It is alleged by C. P. Brown on the authority of a statement in the *Friend of India* (without specific reference) that the proper term is *bandmī*, adopted from such a phrase as *bandmī chitthī*, 'a transferable note of hand,' such notes commencing, '*ba-nām-i-fuldna*,' 'to the name or address of' (Abraham Newlands). This is conceivable, and probably true, but we have not the evidence, and it is opposed to all the authorities: and in any case the present form and interpretation of the term *be-nāmī* has become established.

1854.—"It is very much the habit in India to make purchases in the name of others, and from whatever causes the practice may have arisen, it has existed for a series of years: and these transactions are known as '**Benamee** transactions'; they are noticed at least as early as the year 1778, in Mr. Justice Hyde's Notes."—*Ld. Justice Knight Bruce*, in Moore's Reports of Cases on Appeal before the P. C., vol. vi. p. 72.

"The presumption of the Hindoo law, in a joint undivided family, is that the whole property of the family is joint estate . . . where a purchase of real estate is made by a Hindoo in the name of one of his sons, the presumption of the Hindoo law is in favour of its being a **benamee** purchase, and the burthen of proof lies on the party in whose name it was purchased, to prove that he was solely entitled."—*Note by the Editor of above Vol.*, p. 53.

1861.—"The decree Sale law is also one chief cause of that nuisance, the **benamee** system. . . . It is a peculiar contrivance for getting the benefits and credit of property, and avoiding its charges and liabilities. It consists in one man holding land, nominally for himself, but really in secret trust for another, and by ringing the changes between the two . . . relieving the land from being

any liability personal to the  
-*W. Money, Jara*, ii. 261.

no ingredients are necessary  
to the offence in this section (§ 423  
1e). First a fraudulent inten-  
tionally a false statement as to  
the fact. The mere fact that an  
individual has been taken in the name  
and is not really interested, will not  
suffice. Such . . . known in Bengal  
transactions . . . have no-  
tarily fraudulent."—*J. D.*  
*on the Penal Code, Madras*

Such . . . known in Bengal  
transactions . . . have no-  
tarily fraudulent."—*J. D.*  
*on the Penal Code, Madras*

**BB**, n.p. The famous and  
the Ganges. *H. Bandras*  
*Vidrasī*. The popular  
etymology is from the names  
of the *Varand* (mod. *Barnd*)  
the former a river of some  
length north and east of the city,  
which is now embraced within  
the walls from the mythical founder,  
Brahma. This origin is very  
ancient. The name, as that of a  
river (according to Dr. F.  
Barth to Sanscrit literature  
20. The Buddhist legends  
push it much further back, the  
Brahmins then very familiar.

and the **Errenysis**  
an Indian tribe, unite with  
[*Armenia, Leclercq*, iv.]

The Kingdom of *Po-lo-ni-sa*  
is 4000 li in compass.  
The capital adjoins the Ganges.  
—*Thévenot, in Pél. Bould.* ii.

If you go from Rāri on the  
Ganges, in an easterly direc-  
tion to Ayodh, at the distance  
of 200, thence to the great Benares  
of 20. —*A. Bérard, in Elliot*,

**anarou** is a large City, and  
the most part of the  
is built of Brick or Stone . . .  
convenience is that the Streets  
are . . . —*Ferrari, E. T.* ii. 52;  
118. He also uses the forms  
**Banarous**. *Ibid.* ii. 182, 225].

**OLEN**, n.p. A settlement  
on the coast of Sumatra, which  
was sold to England, viz. from  
1641 when it was given over  
in exchange for Malacca,  
by the East India Company.  
The name is of Malay *Bangkulu*, and  
of *Manangkoulou* or *Wenkoulou*  
—Chinese geographical  
names of which the date is not  
known (*Pel.*, p. 566, note). The

English factory at Bencoolen was from  
1714 called Fort Marlborough.

1501.—“**Bencolu**” is mentioned among  
the ports of the East Indies by Amerigo  
Vespucci in his letter quoted under **BAC-  
ANORE**.

1690.—“We . . . were forced to bear  
away to **Bencouli**, another English Factory  
on the same Coast. . . . It was two days  
before I went ashore, and then I was im-  
portuned by the Governour to stay there,  
to be Gunner of the Fort.”—*Dampier*, i.  
512.

1727.—“**Bencolon** is an English colony,  
but the European inhabitants not very  
numerous.”—*A. Hamilton*, ii. 114.

1788.—“It is nearly an equal absurdity,  
though upon a smaller scale, to have an  
establishment that costs nearly 40,000/. at  
**Bencoolen**, to facilitate the purchase of one  
cargo of pepper.”—*Cornwallis*, i. 390.

**BENDAMEER**, n.p. Pers. *Banda-  
mīr*. A popular name, at least among  
foreigners, of the River Kur (*Araxes*)  
near Shiraz. Properly speaking, the  
word is the name of a dam constructed  
across the river by the Amīr Fanā  
Khusruh, otherwise called Aded-ud-  
daulah, a prince of the Buweih family  
(A.D. 965), which was thence known  
in later days as the *Band-i-Amīr*, “The  
Prince’s Dam.” The work is mentioned  
in the Geog. Dict. of Yākūt (c. 1220)  
under the name of *Sikru Fannā-Khus-  
rah Khurrah* and *Kirdu Fannā Khus-  
rah* (see *Barb. Meynard, Dict. de la  
Perse*, 313, 480). Fryer repeats a  
rignarole that he heard about the  
miraculous formation of the dam or  
bridge by **Band Haimero** (?) a prophet,  
“wherefore both the Bridge and the  
Plain, as well as the River, by Boterus  
is corruptly called **Bindamire**” (*Fryer*,  
258).

c. 1475.—“And from thence, a daies  
journey, ye come to a great bridge vpon the  
**Byndamyr**, which is a notable great ryver.  
This bridge they said Salomon caused to be  
made.”—*Barbaro* (Old E. T.), Hak. Soc.  
80.

1621.—“ . . . having to pass the Kur by  
a longer way across another bridge called  
**Bend’ Emir**, which is as much as to say the  
Tie (*ligatura*), or in other words the Bridge,  
of the Emir, which is two leagues distant  
from Chehil minar . . . and which is so  
called after a certain Emir Hamza the  
Dilemite who built it. . . . Fra Filippo  
Ferrari, in his Geographical Epitome, attri-  
butes the name of *Bend-mir* to the river, but  
he is wrong, for *Bend-mir* is the name of the  
bridge and not of the river.”—*P. della  
Valle*, ii. 264.



1686.—“Il est bon d'observer, vue le commun Peuple appelle le **Bend-Emir** en cet endroit *ab pulneu*, c'est à dire le Fleuve du Pont Neuf; qu'on ne l'appelle par son nom de **Bend-Emir** que proche de la *Digue*, qui lui a fait donner ce nom.”—*Chardin* (ed. 1711), ix. 45.

1809.—“We proceeded three miles further, and crossing the River **Bend-emir**, entered the real plain of Merdasht.”—*Morier* (First Journey), 124. See also (1811) 2nd Journey, pp. 73-74, where there is a view of the *Band-Amir*.

1813.—“The river **Bund Emeer**, by some ancient Geographers called the *Cyrus*,\* takes its present name from a dyke (in Persian a *bund*) erected by the celebrated Ameer Azad-a-Doulah Delemi.”—*Macdonald Kinnaird, Geog. Mem. of the Persian Empire*, 59.

1817.—

“There's a bower of roses by **Bendameer's** stream,  
And the nightingale sings round it all the day long.”—*Lalla Rookh*.

1850.—“The water (of Lake Neyriz) . . . is almost entirely derived from the Kur (known to us as the **Bund Amir** River) . . .” —*Abbott, in J.R.G.S.*, xxv. 73.

1878.—We do not know whether the **Band-i-Amir** is identical with the quasi-synonymous *Pul-i-Khān* by which Col. Macgregor crossed the Kur on his way from Shiraz to Yezd. See his *Khorassan*, i. 45.

**BENDÁRA**, s. A term used in the Malay countries as a title of one of the higher ministers of state—Malay *bandahāra*, Jav. *bendārā*, ‘Lord.’ The word enters into the numerous series of purely honorary Javanese titles, and the etiquette in regard to it is very complicated. (See *Tijdschr. v. Nederl. Indie*, year viii. No. 12, 253 sqq.). It would seem that the title is properly *bāndārā*, ‘a treasurer,’ and taken from the Skt. *bhāṇḍārīn*, ‘a steward or treasurer.’ Haex in his Malay-Latin Diet. gives *Bandārī*, ‘Oeconomus, quaestor, expēditor.’ [Mr. Skeat writes that Clifford derives it from *Benda-hara-an*, ‘a treasury,’ which he again derives from Malay *benda*, ‘a thing,’ without explaining *hara*, while Wilkinson with more probability classes it as Skt.]

1509.—“Whilst Sequeira was consulting with his people over this matter, the King sent his **Bendhara** or Treasure-Master on board.”—*Valentijn*, v. 322.

1539.—“There the **Bandara** (*Bendara*) of *Maluca*, (who is as it were Chief Justicer among the Mahometans), (*o supremo no mando, na honra e no justicia dos mouros*)

\* “The Greeks call it the *Araxes*, Khondamir the Kur.”

was present in person by the express commandment of *Pedro de Faria* for to entertain him.”—*Pinto* (orig. cap. xiv.), in *Cogaa*, p. 17.

1552.—“And as the **Bendara** was by nature a traitor and a tyrant, the counsel they gave him seemed good to him.”—*Castanheda*, ii. 359, also iii. 433.

1561.—“Então manson . . . que dizer que matára o sen **bandara** polo mau conselho que lhe deve.”—*Correa, Lendas*, ii. 225.

[1610.—An official at the Maldives is called *Rana-bandery Tacourou*, which Mr. Gray interprets—Singh. *ran*, ‘gold,’ *bandhura*, ‘treasury,’ *ṭhakkura*, Skt., ‘an idol.’—*Pyrard de Laul, Hak. Soc.* i. 58.]

1613.—“This administration (of Malacca) is provided for a three years’ space with a governor . . . and with royal officers of revenue and justice, and with the native **Bendara** in charge of the government of the lower class of subjects and foreigners.”—*Godinho de Eredia*, 6c.

1631.—“There were in Malacca five principal officers of dignity . . . the second is **Bendará**, he is the superintendent of the executive (*seador da fazenda*) and governs the Kingdom: sometimes the **Bendará** holds both offices, that of Puduca raja and of **Bendará**.”—*D’Albuquerque, Commentaries* (orig.), 358-359.

1634.—

“O principal sogeito no governo  
De Mahomet, e privanca, era o **Bendára**,  
Magistrado supremo.”

*Maluca Conquistada*, iii. 6.

1726.—“**Bandares** or *Adussing* are those who are at the Court as Dukes, Counts, or even Princes of the Royal House.”—*Valentijn* (Ceylon), *Names of Officers*, &c., 8.

1810.—“After the Raja had amused himself with their speaking, and was tired of it . . . the **bintara** with the green eyes (for it is the custom that the eldest **bintara** should have green shades before his eyes, that he may not be dazzled by the greatness of the Raja, and forget his duty) brought the books and packets, and delivered them to the **bintara** with the black *baia*, from whose hands the Raja received them, one by one, in order to present them to the youths.”—A *Malay's* account of a visit to Govt. House, Calcutta, transl. by Dr. Leyden in *Maria Graham*, p. 202.

1883.—“In most of the States the reigning prince has regular officers under him, chief among whom . . . the **Bandahara** or treasurer, who is the first minister. . .” —*Miss Bird, The Golden Chersonese*, 26.

**BENDY, BINDY**, s. : also **BANDICOY** (q. v.), the form in S. India; H. *bhindī*, [*bhendī*], Dakh. *bhendī*, Mahr. *bhendā*; also in H. *rdmturāi*; the fruit of the plant *Abelmoschus esculentus*, also *Hibiscus* *esc.* It is called in Arab *bāmiyah* (*Lane, Mod. Egypt*, ed. 1837, i. 199: [5th ed. i. 184: *Burton, Ar.*

Nights, xi. 57]), whence the modern Greek *μαρούς*. In Italy the vegetable is called *corni de' Greci*. The Latin name *Abelmoschus* is from the Ar. *habb-ul-mushk*, 'grain of musk' (Dasy).

1810.—"The bendy, called in the West Indies *olive*, is a pretty plant resembling a bullyhook; the fruit is about the length and thickness of one's finger . . . when boiled it is soft and mucilaginous."—*Maras Graham*, 24.

1813.—"The banda (*Hibiscus coriatus*) is a nutritious oriental vegetable."—*Forbes*, *Gr. Mem.* i. 32; [2nd ed. i. 22].

1820.—"I recollect the West Indian *Oolroo* . . . being some years ago recommended for introduction in India. The seed was largely advertised, and sold at about 8s. the ounce to eager horticulturists, who . . . found that it came up nothing other than the familiar bendy, the seed of which sells at Bombay for 1d. the ounce. Yet . . . *oolroo* seed continued to be advertised and sold at 8s. the ounce. . . ."—*Note by Sir G. Birdwood*.

**BENDY-TREE**, s. This, according to Sir G. Birdwood, is the *Thepesia populnea*, Lam. [*Watt, Econ. Dict.* vi. 34. iv. 45 *seqq.*], and gives a name to the 'Bendy Bazar' in Bombay. (See **PORTIA**.)

**BENGAL**, n.p. The region of the Ganges Delta and the districts immediately above it; but often in English use with a wide application to the whole territory garrisoned by the Bengal army. This name does not appear, so far as we have been able to learn, in any Mahomedan or Western writing before the latter part of the 13th century. In the earlier part of that century the Mahomedan writers generally call the province *Lakhnauti*, after the chief city, but we have also the old form *Beng*, from the indigenous *Vanga*. Already, however, in the 11th century we have it as *Vangdham* on the Inscription of the great Tanjore Pagoda. This is the oldest occurrence that we can cite.

The alleged City of Bengala of the Portuguese which has greatly perplexed geographers, probably originated with the Arab custom of giving an important foreign city or seaport the name of the country in which it lay (compare the city of Solomondala, under **OOBO-HANDEL**). It long kept a place in maps. The last occurrence that we know of is in a chart of 1743, in

Dalrymple's Collection, which identifies it with Chittagong, and it may be considered certain that Chittagong was the place intended by the older writers (see *Varthema* and *Ovington*). The former, as regards his visiting *Banghella*, deals in fiction—a thing clear from internal evidence, and expressly alleged, by the judicious Garcia de Orta: "As to what you say of Ludovico Vartomano, I have spoken, both here and in Portugal, with men who knew him here in India, and they told me that he went about here in the garb of a Moor, and then reverted to us, doing penance for his sins; and that the man never went further than Calcut and Cochin."—*Colloquios*, f. 30.

c. 1250.—"Muhammad Bakhtiyār . . . returned to Behār. Great fear of him prevailed in the minds of the infidels of the territories of Lakhnauti, Behar, Bang, and Kāmrūp."—*Tabakāt-i-Nāsiri*, in *Elliot*, i. 307.

1298.—"Bangala is a Province towards the south, which up to the year 1290 . . . had not yet been conquered. . . ." (Ac.).—*Marco Polo*, Bk. ii. ch. 55.

c. 1300.—". . . then to Bijalār (but better reading *Bangālā*), which from of old is subject to Delhi . . ."—*Rashiduddīn*, in *Elliot*, i. 72.

c. 1345. ". . . we were at sea 43 days and then arrived in the country of *Banjāla*, which is a vast region abounding in rice. I have seen no country in the world where provisions are cheaper than in this; but it is muggy, and those who come from *Shorāsān* call it 'a hell full of good things.'"—*Ibn Batuta*, iv. 211. (But the Emperor Timurzebe is alleged to have "emphatically styled it the *Paradise of Nations*."—*Vote in Stronius*, i. 291.)

c. 1350.—  
"Nāstir shikun shakund hama (āfīan-i-Hind  
Zin khand-i-Pārsi kīk bu *Bangālā* mi  
ravand." *Hāfiz*.

i.e.,  
"Sugar nibbling are all the parrots of Ind  
From this Persian candy that travels to  
*Bengal*" (viz. his own poems).

1498.—"Bengala: in this Kingdom are many Moors, and few Christians, and the King is a Moor . . . in this land are many cotton cloths, and silk cloths, and much silver; it is 40 days with a fair wind from Calcut."—*Roturo de V. da Gama*, 2nd ed. p. 110.

1506.—"A Banzalo, el suo Re è Moro, e i se fa el forzo de' janni de gotton. . ."—*Leonardo da l'u' Maser*, 28.

1510.—"We took the route towards the city of *Banghella* . . . one of the best that I had hitherto seen."—*Varthema*, 210.

1516.—“ . . . the Kingdom of Bengala, in which there are many towns. . . . Those of the interior are inhabited by Gentiles subject to the King of Bengala, who is a Moor; and the seaports are inhabited by Moors and Gentiles, amongst whom there is much trade and much shipping to many parts, because this sea is a gulf . . . and at its inner extremity there is a very great city inhabited by Moors, which is called Bengala, with a very good harbour.” —Barbosa, 178-9.

c. 1590.—“Bungalah originally was called Bung; it derived the additional *al* from that being the name given to the mounds of earth which the ancient Rajahs caused to be raised in the low lands, at the foot of the hills.” —*Ayeen Akbery*, tr. Gladwin, ii. 4 (ed. 1800); [tr. Jarrett, ii. 120].

1690.—“Arracan . . . is bounded on the North-West by the Kingdom of Bengala, some Authors making Chatigam to be its first Frontier City; but Teixeira, and generally the Portuguese Writers, reckon that as a City of Bengala; and not only so, but place the City of Bengala it self . . . more South than Chatigam. Tho' I confess a late French Geographer has put Bengala into his Catalogue of imaginary Cities. . . .” —Orington, 554.

**BENGAL**, *s.* This was also the designation of a kind of piece-goods exported from that country to England, in the 17th century. But long before, among the Moors of Spain, a fine muslin seems to have been known as *al-bangala*, surviving in Spanish *albengala*. (See *Dozy and Eng. s. v.*) [What were called “Bengal Stripes” were striped ginghams brought first from Bengal and first made in Great Britain at Paisley. (*Draper's Dict. s. v.*) So a particular kind of silk was known as “Bengal wound,” because it was “rolled in the rude and artless manner immemorially practised by the natives of that country.” (*Milburn, in Watt, Econ. Dict. vi. pt. 3, 185.*) See *N.E.D.* for examples of the use of the word as late as Lord Macaulay.]

1696.—“Tis granted that Bengals and stain'd Callicoes, and other East India Goods, do hinder the Consumption of Norwich stuffs . . . .” —*Davenant, An Essay on the East India Trade*, 31.

**BENGALA**, *s.* This is or was also applied in Portuguese to a sort of cane carried in the army by sergeants, &c. (*Bluteau*).

**BENGALÉE**, *n.p.* A native of Bengal [*Baboo*]. In the following

early occurrence in Portuguese, *Bengala* is used:

1552.—“In the defence of the bridge died three of the King's captains and Team Bandam, to whose charge it was committed, a *Bengali* (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (*cavalheiro*).” —*Barros*, II., vi. iii.

[1610.—“*Bangasalya*.” See quotation from Teixeira under **BANKSHALL**.]

A note to the *Scir Metaphera* quotes a Hindustani proverb: *Bangali jagat, Kashtwari bepiri*, i.e. ‘The Bengalee is ever an entangler, the Cashmeree without religion.’

[In modern Anglo-Indian parlance the title is often applied in provinces other than Bengal to officers from N. India. The following from Madras is a curious early instance of the same use of the word:—

[1699.—“Two *Bengalles* here of Council.” —*Hedges, Diary*, Hak. Soc. ii. cclxvii.]

**BENIGHTED**, *THE*, *adj.* An epithet applied by the denizens of the other Presidencies, in facetious disparagement to Madras. At Madras itself “all Carnatic fashion” is an habitual expression among older English-speaking natives, which appears to convey a similar idea. (See **MADRAS**, **MULL**.)

1860.—“ . . . to ye Londe of St Thomé. It ys ano darke Londe, & ther dwellen ye Cimmerians whereof speketh Homerus Poeta in hys *Odysseia* & to thys Daye thei clopen *Tenebrosi*, or *Be Benighted folke*.” —*Fragments of Sir J. Maundeville, from a MS. lately discovered*.

**BENJAMIN, BENZOIN**, &c., *s.* A kind of incense, derived from the resin of the *Styrax benzoin*, Dryander, in Sumatra, and from an undetermined species in Siam. It got from the Arab traders the name *lubdn-Jawi*, i.e. ‘Java Frankincense,’ corrupted in the Middle Ages into such forms as we give. The first syllable of the Arabic term was doubtless taken as an article—*lo bengioi*, whence *bengioi*, *benzoin*, and so forth. This etymology is given correctly by De Orta, and by Valentijn, and suggested by Barbosa in the quotation below. Spanish forms are *benjui*, *menjui*; Modern Port. *benjoim*, *benjuns*; Ital. *belzuino*, &c. The terms *Jawi*, *Jawi* were applied by the Arabs to the Malay countries generally (especially



***BENUA.***

**87**

***BERIBERI.***

it is necessary to remark that the use of the term *Barbiers* is by no means confined to French writers, as a glance at the quotations under that word will show). The disease prevails endemically in Ceylon, and in Peninsular India in the coast-tracts, and up to 40 or 60 m. inland; also in Burma and the Malay region, including all the islands, at least so far as New Guinea, and also Japan, where it is known as *kakif*: [see *Chamberlain, Things Japanese*, 3rd ed. p. 238 seqq.]. It is very prevalent in certain Madras Jails. The name has become somewhat old-fashioned, but it has recurred of late years, especially in hospital reports from Madras and Burma. It is frequently epidemic, and some of the Dutch physicians regard it as infectious. See a pamphlet, *Beri-Beri door J. A. Lodewijks, on-officier van Gezondheit bij het Ned. Indische Leger*, Harderwijk, 1882. In this pamphlet it is stated that in 1879 the total number of beri-beri patients in the military hospitals of Netherlands-India, amounted to 9873, and the deaths among these to 1682. In the great military hospitals at Achin there died of beri-beri between 1st November 1879, and 1st April 1880, 574 persons, of whom the great majority were *dwangarbeiders*, i.e. 'forced labourers.' These statistics show the extraordinary prevalence and fatality of the disease in the Archipelago. Dutch literature on the subject is considerable.

Sir George Birdwood tells us that during the Persian Expedition of 1857 he witnessed beri-beri of extraordinary virulence, especially among the East African stokers on board the steamers. The sufferers became dropsically distended to a vast extent, and died in a few hours.

In the second quotation scurvy is evidently meant. This seems much allied by causes to beri-beri though different in character.

[1568.—"Our people sickened of a disease called *barbara*, the belly and legs swell, and in a few days they die, as there died many, ten or twelve a day."—*Comte*, viii. ch. 25.]

c. 1610.—"Ce ne fut pas tout, car j'eus encor cette facheuse maladie de *limende* que les Portugais appelloient autrement *barbar* et les Hollandais *werhut*."—*Muoynt*, 221.

1613.—"And under the orders of the said General André Purtado de Mendonça, the discoverer departed to the court of Goa,

being ill with the malady of the *barbara*, in order to get himself treated."—*Getiade de Eratia*, f. 58.

1631.—". . . Constat frequenti illorum usu, praesertim liquoris sagvier dicti, non solum diarrhoea . . . sed et paralyse Beriberi dictam hinc natam esse."—*Jos. Bontis*, Dial. iv. See also Lib. ii. cap. iii, and Lib. iii. p. 40.

1659. "There is also another sickness which prevails in Banda and Ceylon, and is called *Barberi*; it does not vex the natives so much as foreigners."—*Serv*, 27.

1682.—"The Indian and Portuguese women draw from the green flowers and cloven, by means of firing with a still, a water or spirit of marvellous sweet smell . . . especially is it good against a certain kind of paralysis called *Berebery*."—*Nichol*, *See in Lant-Reim*, ii. 33.

1685.—"The Portuguese in the Island suffer from another sickness which the natives call *beri-beri*."—*Ribeiro*, f. 55.

1720.—"*Berebere* (termo da India). Huma *Paralyza* bastarda, ou entorseamento, com que fica o corpo como toloide."—*Bluteau*, *Dict. s. v.*

1809.—"A complaint, as far as I have learnt, peculiar to the island (Ceylon), the *barri-berri*; it is in fact a dropsy that frequently destroys in a few days."—*Ld. Valentia*, i. 318.

1835.—(On the Maldives) ". . . the crew of the vessels during the survey . . . suffered mostly from two diseases; the *Beri-beri* which attacked the Indians only, and generally proved fatal."—*Town* and *Christopher*, in *Tr. Ro. (Surg. Soc.)*, vol. i.

1837.—"Emphyreumatic oil called *oleum nigrum*, from the seeds of *Celastrus amarus* (*Mallungu*) described in Mr. Malcolm's able prize Essay on the Hist. and Treatment of *Beriberi* . . . the most efficacious remedy in that intractable complaint."—*Royle on Hindu Medicines*, 46.

1880.—"A malady much dreaded by the Japanese, called *Kakif*. . . It excites a most singular dread. It is considered to be the same disease as that which, under the name of *Beriberi*, makes such havoc at times on crowded jails and barracks."—*Miss Bird's Japan*, i. 258.

1882.—"*Berba*, a disease which consists in great swelling of the abdomen."—*Steinmetz*, *Vocabular*, s. v.

1885.—"Dr. Wallace Taylor, of Osaka, Japan, reports important discoveries respecting the origin of the disease known as beri-beri. He has traced it to a microscopic spore largely developed in rice. He has finally detected the same organism in the earth of certain alluvial and damp localities."—*St. James's Gazette*, Aug. 9th.

Also see Report on Prison Admin. in Br. Burma, for 1878, p. 26.

**BERYL**, s. This word is perhaps a very ancient importation from India to



waited on me to the Sea-side (at Calicut) with 5 sequeens for a feast of bottle to him and his companions."—*A. Hamilton*, i. 306.

**BETTEELA, BEATELLE**, &c., s. The name of a kind of muslin constantly mentioned in old trading-lists and narratives. This seems to be a Sp. and Port. word *beatilla* or *beatilha*, for 'a veil,' derived, according to Cobarruvias, from "certain *beatas*, who invented or used the like." *Beata* is a *religieuse*. ["The *Betilla* is a certain kind of white E. I. chintz made at Masulipatam, and known under the name of *Organdi*."]—*Mad. Admin. Man. Gloss.* p. 233.]

[1566.—A score *Byatilhas*, which were worth 200 *pardaos*.—*Correu*, iii. 479.]

1572.—

"Vestida huma camisa preciosa  
Tranda de delgada *beatilha*,  
Que o corpo crystallino deixa ver-se;  
Que tanto bem não he para esconder-se."  
*Cantos*, vi. 21.

1598.—"... this linnen is of diverse sorts, and is called *Serampuras*, *Cassas*, *Comras*, *Beattillias*, *Satopassas*, and a thousand such names."—*Linschoten*, 28; [*Hak. Soc.* i. 95; and cf. i. 56].

1685.—"To servants, 3 pieces *beteelae*."—In *Wheeler*, i. 149.

1727.—"Before *Aurangzeb* conquered *Vissapore*, this country (Sundah) produced the finest *Betteelas* or *Muslins* in India."—*A. Hamilton*, i. 264.

[1788. "There are various kinds of muslins brought from the East Indies, chiefly from Bengal: *Betelles*, &c."—*Chambers' Cycl.*, quoted in 3 ser. *Notes & Q.* iv. 88.]

**BEWAURIS**, adj. P.—H. *be-wadris*, 'without heir.' Unclaimed, without heir or owner.

**BEYPOOR**, n.p. Properly *Veppūr*, or *Bēppūr*, [derived from Malayāl. *veppu*, 'deposit,' ur, 'village,' a place formed by the receding of the sea, which has been turned into the Skt. form *Vadyapura*, 'the town of the Wind-god']. The terminal town of the Madras Railway on the Malabar coast. It stands north of the river whilst the railway station is on the S. of the river—(see **CHALLA**). Tippoosahib tried to make a great port of Beypoor, and to call it Sultanpatnam [It is one of the many places which have been suggested as the site of Ophir (*Logan, Malabar*, i. 246), and is probably the *Belliporto* of Tavernier, "where

here was a fort which the Dutch had made with palms" (ed. *Ball*, i. 235).]

1572.—

"Chamará o Samorim mais gente nova;  
Virão Reis de Bipur, e de Tanor. . ."

*Cantos*, x. 14.

1727.—"About two Leagues to the Southward of *Calicut*, is a fine River called *Bay-pore*, capable to receive ships of 3 or 400 Tons."—*A. Hamilton*, i. 322.

**BEZOAR**, s. This word belongs, not to the A.-Indian colloquial, but to the language of old oriental trade and *materia medica*. The word is a corruption of the P. name of the thing, *pādzahr*, 'pellens venenum,' or *pāzahr*. The first form is given by Meninski as the etymology of the word, and this is accepted by Littré [and the *N.E.D.*]. The quotations of Littré from Ambrose Paré show that the word was used generically for 'an antidote,' and in this sense it is used habitually by Avicenna. No doubt the term came to us, with so many others, from Arab medical writers, so much studied in the Middle Ages, and this accounts for the *h*, as Arabic has no *p*, and writes *bāzahr*. But its usual application was, and is, limited to certain hard concretions found in the bodies of animals, to which antidotal virtues were ascribed, and especially to one obtained from the stomach of a wild goat in the Persian province of Lar. Of this animal and the *bezoar* an account is given in Kaempfer's *Amoenitates Exoticae*, pp. 398 seqq. The *Bezoar* was sometimes called **Snake-Stone**, and erroneously supposed to be found in the head of a snake. It may have been called so really because, as Ibn Baithar states, such a stone was laid upon the bite of a venomous creature (and was believed) to extract the poison. Moodeen Sherif, in his Suppt. to the Indian Pharmacopœia, says there are various *bezars* in use (in native *mat. med.*), distinguished according to the animal producing them, as a goat-, camel-, fish-, and snake-*bezoar*; the last quite distinct from **Snake-Stone** (q.v.).

[A false Bezoar stone gave occasion for the establishment of one of the great distinctions in our Common Law, viz. between actions founded upon contract, and those founded upon wrong: *Chandelor v. Lopus* was decided in 1604 (reported in 2. *Crook*, and in *Smith's Leading Cases*). The head-note runs—



nt sold to the plaintiff a  
e affirmed to be a Bezoar  
ich proved not to be so.  
s against him, unless he  
hat it was not a Bezoar  
anted it to be a Bezoar  
ed by Gray, *Pyramid de*  
loc. ii. 484.)]

an writes pajar.

ur this city (Lara) in a small  
bred some animals of the  
is whose stomach grows a  
i basar."—*Truxena*, ch. iii.

sheda (I. ch. 46) calls the  
bezoar comes *bagoldaf*, which  
Indian word.]

. . adeo ut ex solis Bezoar  
mista viderim, maxime apud  
sis sibi cavere student."—  
s, Pl. i. p. 56.

y o' me, a shrewd mischance,  
e no unicorn's horn, nor  
about you, ha!"—*B. Jonson*,  
of his *Humour*, Act v. sc. 4.  
r give basar"; see quotation

ling of Bantam sends K.  
bezoar stones."—*Sainsbury*,

Persian calls it, *par excellence*,  
is as much as to say 'anti-  
strictly 'remedy of poison or  
Zakar, which is the general  
son, and *pa*, 'remedy'; and  
acks the letter *p*, they re-  
e *f*, and so they say, instead  
Zakar, and we with a little  
option *Bezar*."—*P. Truxena*,  
p. 157.

. alka, and great snakes,  
ar stone, and every kind of  
*salubris de Krodus*, 10r.

late at night I drunke a  
me, which gave me much  
te of night, as though 100  
ya knowing at my hart,  
e case afterward."—*Locke's*  
n. i. 154 he speaks of "beza

e claims the etymology just  
eizira, erroneously, as has  
47.

Persians then call this stone  
a compound of *P'a* and *Za*,  
which is *against*, and the  
—*P. Truxena*, 238.

key Bezoars which are long,  
"—*Ibid.*, 212.

this animal (Hog-dear of  
tily a sort of chevrotaun or  
ed the bitter Bezoar, called  
*Nimra*, valued at ten times  
dd."—*Lockyer*, 49.

is spikedard! what is  
a *pajmar*? compared even

to a twinkle of a royal eye-lash!"—*Haji*  
*Baba*, ed. 1835, p. 148.

**BHAT**, s. H. &c. *bhāt* (Skt. *bhāṭa*,  
a title of respect, probably connected  
with *bhāṭri*, 'a supporter or master'),  
a man of a tribe of mixed descent,  
whose members are professed genealo-  
gists and poets; a bard. These men  
in Rājputāna and Guzerat had also  
extraordinary privileges as the guar-  
antors of travellers, whom they accom-  
panied, against attack and robbery. See  
an account of them in *Forbes's Rās*  
*Mālā*, I. ix. &c., reprint 558 seqq.; [for  
Bengal, *Risley, Tribes & Castes*, i. 101  
seqq.; for the N.W.P., *Crooke, Tribes &*  
*Castes*, ii. 20 seqq.]

[1554.—"Bata," see quotation under  
**RAJPUT**.]

c. 1555.—"Among the infidel Bāyāns in  
this country (Guzerat) there is a class of  
*literati* known as Bāṭa. These undertake  
to be guides to traders and other travellers  
. . . when the caravans are waylaid on  
the road by Rāshbūts, i.e. Indian horsemen,  
coming to pillage them, the Bāṭ takes out  
his dagger, points it at his own breast, and  
says: 'I have become surety! If aught  
befals the caravan I must kill myself!' On  
these words the Rāshbūts let the caravan  
pass unharmed."—*Sidi 'Alī*, 95.

[1623.—"Those who perform the office of  
Priests, whom they call Bōṭi."—*P. della*  
*Valle*, Hak. Soc. i. 80.]

1775.—"The Hindoo rajahs and Mahratta  
chieftains have generally a Bhaṭt in the  
family, who attends them on public occa-  
sions . . . sounds their praise, and pro-  
claims their titles in hyperbolic and figu-  
rative language . . . many of them have  
another mode of living; they offer them-  
selves as security to the different govern-  
ments for payment of their revenue, and  
the good behaviour of the Zemindars,  
patels, and public farmers; they also be-  
come guarantees for treaties between native  
princes, and the performance of bonds by  
individuals."—*Forbes, Or Mems.* ii. 89; [2nd  
ed. i. 377; also see n. 258]. See **TRAGA**.

1810.—"India, like the nations of Europe,  
had its minstrels and poets, concerning whom  
there is the following tradition: At the mar-  
riage of Niva and Parvatty, the immortals  
having exhausted all the amusements then  
known, wished for something new, when  
Niva, wiping the drops of sweat from his  
brow, shook them to earth, upon which the  
Bawta, or Bards, immediately sprang up."  
—*Maria Graham*, 169.

1828.—"A 'Bhat' or Bard came to ask a  
gratuity."—*Holer*, ed. 1844, ii. 53.

**BHEEL**, n.p. Skt. *Bhilla*; H. *Bhil*.  
The name of a race inhabiting the hills  
and forests of the Vindhya, Malwa, and

of the N.-Western Deccan, and believed to have been the aborigines of Rājputāna ; some have supposed them to be the Φυλλῖται of Ptolemy. They are closely allied to the **Coolies** (q. v.) of Guzerat, and are believed to belong to the *Kolarian* division of Indian aborigines. But no distinct Bhīl language survives.

1785.—“A most infernal yell suddenly issued from the deep ravines. Our guides informed us that this was the noise always made by the **Bheels** previous to an attack.”—*Forbes, Or. Mem.* iii. 480.

1825.—“All the **Bheels** whom we saw to-day were small, slender men, less broad-shouldered . . . and with faces less Celtic than the Puharees of the Rajmahal. . . . Two of them had rude swords and shields, the remainder had all bows and arrows.”—*Heber*, ed. 1844, ii. 75.

**BHEEL**, s. A word used in Bengal—*bhīl*: a marsh or lagoon ; same as **Jeel** (q. v.)

[1860.—“The natives distinguish a lake so formed by a change in a river's course from one of usual origin or shape by calling the former a *bonor*—whilst the latter is termed a **Bheel**.”—*Grant, Rural Life in Bengal*, 35.]

1879.—“Below Shouy-doung there used to be a big **bheel**, wherein I have shot a few duck, teal, and snipe.”—*Pollok, Sport in B. Burma*, i. 26.

**BHEESTY**, s. The universal word in the Anglo-Indian households of N. India for the domestic (corresponding to the *sakkā* of Egypt) who supplies the family with water, carrying it in a **mussuck**, (q. v.), or goatskin, slung on his back. The word is P. *bihishtī*, a person of *bihisht* or paradise, though the application appears to be peculiar to Hindustan. We have not been able to trace the history of this term, which does not apparently occur in the *Āin*, even in the curious account of the way in which water was cooled and supplied in the Court of Akbar (*Blochmann*, tr. i. 55 *seqq.*), or in the old travellers, and is not given in Meninski's lexicon. Vullers gives it only as from Shakespeare's Hindustani Dict. [The trade must be of ancient origin in India, as the leather bag is mentioned in the Veda and Manu (*Wilson, Rig Veda*, ii. 28 ; *Institutes*, ii. 79.) Hence Col. Temple (*Ind. Ant.*, xi. 117) suggests that the word is Indian, and connects it with the Skt. *rish*, ‘to sprinkle.’] It is one of the fine titles which Indian servants

rejoice to bestow on one another, like *Mehtar, Khalīfa, &c.* The title in this case has some justification. No class of men (as all Anglo-Indians will agree) is so diligent, so faithful, so unobtrusive, and uncomplaining as that of the *bihishtīs*. And often in battle they have shown their courage and fidelity in supplying water to the wounded in face of much personal danger.

[c. 1660.—“Even the menials and carriers of water belonging to that nation (the Pathāns) are high-spirited and war-like.”—*Bernier*, ed. *Constable*, 207.]

1773.—“**Bheestee**, Waterman” (etc.)—*Fergusson, Dict. of the Hindostan Language, &c.*

1781.—“I have the happiness to inform you of the fall of Bijah Gurh on the 9th inst. with the loss of only 1 sepoy, 1 **beasty**, and a cossey (? **Cossid**) killed . . .”—Letter in *India Gazette* of Nov. 24th.

1782.—(Table of Wages in Calcutta),

Consummah	. . . . .	10 Rs.
Kistmutdar	. . . . .	6 „
<b>Beasty</b>	. . . . .	5 „

*India Gazette*, Oct. 12.

Five Rupees continued to be the standard wage of a *bihishtī* for full 80 years after the date given.

1810.—“. . . If he carries the water himself in the skin of a goat, prepared for that purpose, he then receives the designation of **Bheesty**.”—*Williamson, V.M. i. 229*.

1829.—“Dressing in a hurry, find the drunken **bheesty** . . . has mistaken your boot for the goglet in which you carry your water on the line of march.”—*Camp Miseries*, in *John Shipp*, ii. 149. N.B.—We never knew a drunken *bheesty*.

1878.—“Here comes a seal carrying a porpoise on its back. No! it is only our friend the **bheesty**.”—*In my Indian Garden*, 79.

[1898

“Of all them black-faced crew,  
The finest man I knew  
Was our regimental **bhisti**, Ganga Din.”  
*R. Kipling, Barrack-room Ballads*,  
p. 23.]

**BHIKTY**, s. The usual Calcutta name for the fish *Lates calcarifer*. See **COCKUP**.

[**BHOOSA**, s. H. Mahr. *bhus, bhus*; the husks and straw of various kinds of corn, beaten up into chaff by the feet of the oxen on the threshing-floor ; used as the common food of cattle all over India.

[1829.—“Every commune is surrounded with a circumvallation of thorns . . . and the stacks of **bhoosa**, or ‘chaff,’ which are

ntervals, give it the appearance of a stable fortification. These *bhoos* erected to provide provender for in scanty rainy seasons."—*Tod*, *Scutia* reprint, i. 737.]

**BH.** H. &c., *bhāt*, *bhāta*, Skt. 'armed, existent,' the common the multitudinous ghosts and of various kinds by whom the peasant is so constantly

"All confessing that it was *Buto*, Devil."—*P. della Valle*, Hak. Soc.

"The sepoys started up, and cried *b.h.h.h.*, *arry arry*.' This cry of 'ached the ears of the officer, who in fire into the tree, and that would down, if there.'—*Pandurang Hari*, i. 107.]

**BHSLA**, n.p. Properly *Bhonslah*, the surname of Sivaji, ruler of the Mahratta empire. also the surname of Parsoji ghujī, the founders of the dynasty of Berar, though he same family as Sivaji.

"Sera Gi, derived from an Ance of Rajahs, of the East of the sea, a Warlike and Active Officer."—*Fraser*, 171.

— "At this time two *parganas*, *Una* and *Sūja*, became the *jagir* of *slah*. Sivaji became the manager. was distinguished in his tribe for and intelligence; and for craft and he was reckoned a sharp son of the *Kāsi Kāsi*, in *Elliot*, vii. 257.

"It was at first a particular tribe by the family of *Bhosselah*, since lost the sovereignty."—*Elliot*, iii. 214.

... le *Bonsolo*, les Marates, ... —*Somerset*, i. 60.

**ACHARRA**, s. H. *bhāyichātrā*. a term applied to settlements with the village as a community, claims and liabilities being fixed by established customs, or traditional rights. Wilson calls it a "fraternal establishment." [This hardly explains the at least as found in the N.W.P., would be difficult to do so much detail. In its perhaps common form each man's holding measure of his interest in the irrespective of the share to he may be entitled by ancestral

**BICHANA**, s. Bedding of any kind. H. *bichhānd*.

1689.—"The Heat of the Day is spent in Rest and Sleeping . . . sometimes upon Cotta, and sometimes upon *Bechanahs*, which are thick Quilts."—*Orington*, 313.

**BIDREE, BIDRY**, s. H. *Bidri*; the name applied to a kind of ornamental metal-work, made in the Deccan, and deriving its name from the city of Bidar (or Bedar), which was the chief place of manufacture. The work was, amongst natives, chiefly applied to hooka-bells, rose-water bottles and the like. The term has acquired vogue in England of late amongst amateurs of "art manufacture." The ground of the work is pewter alloyed with one-fourth copper: this is inlaid (or damascened) with patterns in silver; and then the pewter ground is blackened. A short description of the manufacture is given by Dr. G. Smith in the *Madras Lit. Soc. Journ.*, N.S. i. 81-84; [by Sir G. Birdwood, *Indust. Arts*, 163 *seqq.*; *Journ. Ind. Art*, i. 41 *seqq.*] The ware was first described by B. Heyne in 1813.

**BILABUNDY**, s. H. *bilabandī*. An account of the revenue settlement of a district, specifying the name of each *mahal* (estate), the farmer of it, and the amount of the rent (*Wilson*). In the N.W.P. it usually means an arrangement for securing the payment of revenue (*Elliot*). C. P. Brown says, quoting Raikes (p. 109), that the word is *bila-bandī*, 'hole-stopping,' viz. stopping those vents through which the coin of the proprietor might ooze out. This, however, looks very like a 'striving after meaning,' and Wilson's suggestion that it is a corruption of *behri-bandī*, from *behri*, 'a share,' 'a quota,' is probably right.

[1858.—"This transfer of responsibility, from the landholder to his tenants, is called '*Jumay Laghu*,' or transfer of *jumma*. The assembly of the tenants, for the purpose of such adjustment, is called *zunjer bundee*, or linking together. The adjustment thus made is called the *bilabundee*."—*Sherman*, *Journey through Oudh*, i. 208.]

**BILAYUT, BILLAIT**, &c. n.p. Europe. The word is properly Ar. *Wilayut*, 'a kingdom, a province,' variously used with specific denotation, as the Afghans term their own country

often by this name; and in India again it has come to be employed for distant Europe. In Sicily *Il Regno* is used for the interior of the island, as we use *Mofussil* in India. *Wildyat* is the usual form in Bombay.

**BILAYUTEE PAWNEE, BILÁ-TEE PANEE.** The adjct. *bildyati* or *wildyati* is applied specifically to a variety of exotic articles, e.g. *bildyati baingan* (see **BRINJAUL**), to the tomato, and most especially *bildyati pdni*, 'European water,' the usual name for soda-water in Anglo-India.

1885.—“‘But look at us English,’ I urged, ‘we are ordered thousands of miles away from home, and we go without a murmur.’ ‘It is true, *Khuda-wund*,’ said Gunga Pursad, ‘but you *sahels* drink **English-water** (soda-water), and the strength of it enables you to bear up under all fatigues and sorrows.’ His idea (adds Mr. Knighton) was that the effervescing force of the soda-water, and the strength of it which drove out the cork so violently, gave strength to the drinker of it.”—*Times of India Mail*, Aug. 11, 1885.

**BILDĀR**, s. H. from P. *beldār*, ‘a spade-wielder,’ an excavator or digging labourer. Term usual in the Public Works Department of Upper India for men employed in that way.

1847.—

“Ye Lyme is alle oute! Ye Masouns lounge aboute!  
Ye **Beldars** have alle strucke, and are smoaking atte their Eese!  
Ye Bricks are alle done! Ye Kyno are Skynne and Bone,  
And ye Threasourer has bolted with xii thousand Rupees!”

*Ye Dream of an Executive Engineer.*

**BILOOCH, BELOOCH**, n.p. The name (*Balūch* or *Bilūch*) applied to the race inhabiting the regions west of the Lower Indus, and S.E. of Persia, called from them *Bilūchistān*; they were dominant in Sind till the English conquest in 1843. [Prof. Max Müller (*Lectures*, i. 97, note) identified the name with Skt. *mlechcha*, used in the sense of the Greek *πάππapos* for a despised foreigner.]

A.D. 643.—“In the year 32 H. ‘Abdulla bin ‘A‘mar bin Rabi’ invaded Kirmān and took the capital Kuwāshir, so that the aid of ‘the men of Kūj and **Balūj**’ was solicited in vain by the Kirmānis.”—In *Elliot*, i. 417.

c. 1200.—“He gave with him from Kanda-hār and Lār, mighty **Balochis**, servants. . . with nobles of many castes, horses, elephants, men, carriages, charioteers, and chariots.”—

*The Poem of Chand Burdāi*, in *Ind. Ant.* i. 272.

c. 1211.—“In the desert of Khabis there was a body . . . of **Buluchis** who robbed on the highway. . . . These people came out and carried off all the presents and rarities in his possession.”—*‘Uthi*, in *Elliot*, ii. 193.

1556.—“We proceeded to Gwādir, a trading town. The people here are called **Baltj**; their prince was Malik Jalaluddin, son of Malik Dinār.”—*Sidi ‘Alī*, p. 73.

[c. 1590.—“This tract is inhabited by an important **Baloch** tribe called Kalmani.”—*Alin*, trans. *Jarret*, ii. 337.]

1613.—The **Boloches** are of Mahomet’s Religion. They deale much in Camels, most of them robbers. . . .”—*N. Whittington*, in *Purchas*, i. 485.

1648.—“Among the Machumatists next to the Pattans are the **Blotias** of great strength” [! *Wildyati*].—*Van Twist*, 58.

1727.—“They were lodged in a *Caramaseray*, when the **Ballowches** came with about 300 to attack them; but they had a brave warm Reception, and left four Score of their Number dead on the Spot, without the loss of one *Dutch Man*.”—*A. Hamilton*, i. 107.

1813.—*Milburn* calls them **Bloaches** (*Or. Com.* i. 145).

1844.—“Officers must not shoot Peacocks: if they do the **Belooches** will shoot officers—at least so they have threatened, and M.-G. Napier has not the slightest doubt but that they will keep their word. There are no wild peacocks in Scinde,—they are all private property and sacred birds, and no man has any right whatever to shoot them.”—*Gen. Orders by Sir C. Napier*.

**BINKY-NABOB**, s. This title occurs in documents regarding Hyder and Tippoo, e.g. in Gen. Stewart’s despatch of 8th March 1799: “Mohammed Rezza, the Binky Nabob.” [Also see *Wilks*, *Mysoor*, Madras reprint, ii. 346.] It is properly *benkī-nawāb*, from Canarese *benkī*, ‘fire,’ and means the Commandant of the Artillery.

**BIRD OF PARADISE.** The name given to various beautiful birds of the family *Paradisæidae*, of which many species are now known, inhabiting N. Guinea and the smaller islands adjoining it. The largest species was called by Linnaeus *Paradisæa apoda*, in allusion to the fable that these birds had no feet (the dried skins brought for sale to the Moluccas having usually none attached to them). The name *Manucodæ* which Buffon adopted for these birds occurs in the form *Manucodiuta* in some of the following quotations. It is a corruption of the Javanese

**manuk-devata**, 'the Bird of the  
which our popular term renders  
sufficient accuracy. [The Siamese  
'bird,' according to Mr. Skeat,  
perhaps from *manok*.]

—“In majori Java avis præcipua sine pedibus, instar palumbi, pluma la oblonga, semper in arboribus: caro non editur, pellis et cauda pretiosiores, quibus pro ornamento untur.”—*N. Conti, in Poggius de Fortunæ, lib. iv.*

"The Kings of the said (Moluccas) a few years ago to believe in the  
ty of souls, taught by no other argu-  
a this, that they had seen a most  
little bird, which never alighted  
ound or on any other terrestrial  
t which they had sometimes seen  
ven the sky, that is to say, when  
d and fell to the ground. And the  
an traders who traffic in those  
ured them that this little bird was  
of Paradise, and that *Paradis* was  
where the souls of the dead are ;  
his account the princes attached  
s to the sect of the Machometans,  
promised them many marvellous  
garding this place of souls. This  
they called by the name of *Manu-*  
."—Letter of *Marimilian* of  
na, Sec. to the Emp. Charles V.,  
o, i. f. 351r; see also f. 352.

—“He also (the K. of Bachian) for the King of Spain two most dead birds. These birds are as thrushes; they have small heads, legs slender like a writing pen, in length; they have no wings, and of them long feathers of different like plumes; their tail is like that of b. All the feathers, except those legs (!), are of a dark colour; they except when the wind blows. They say these birds come from the *terres-  
edise*, and they call them ‘*baton  
burang-deouti*, same as Javanese  
*man, supri*] that is, divine birds.”  
as, Hak. Soc. 143.

“ . . . in these Ilands (Moluccas) and the bird, which the Portingales *serua de Sol*, that is Foule of the the Italians call it *Muscardinus*, and the *Paradiensis*, by us called *Parakee*, for ye beauty of their feathers are al other birds: these birds are no alive, but being dead they are on the Iland; they flie, as it is said, to the Sunne, and keepe themselves by in the ayre . . . for they haue feet nor wings, but onely head and and the most part tayle. . . .”—  
—, 35; [Hak. Soc. i. 118].

**6 pelos mares do Oriente  
e pelas ilhas espalhadas**

**As azebras azuis, que não decem  
à terra, e só mortas aparecem."**

Camden, x. 132.

**Eng. shed by Burton :**

Here see o'er oriental seas bespread  
infinite island-groups and alwhere  
                  strewn           \*       \*       \*       \*  
here dwell the golden fowls, whose home  
is air,  
and never earthward save in death may  
fare."

1645.—“ . . . the male and female *Manu-  
diatue*, the male having a hollow in the  
back, in which 'tis reported the female both  
lays and hatches her eggs.”—*Evelyn's Diary*,  
16 Feb.

**1874.—**

The strangest long-wing'd hawk that flies,  
That like a **Bird of Paradise**,  
Or herald's martlet, has no legs . . . ."

*Hudibras*, Pt. ii. cant. 3.

1591.—“As for the story of the *Manuco-  
ata* or **Bird of Paradise**, which in the  
former Age was generally received and ac-  
cepted for true, even by the Learned, it is  
now discovered to be a fable, and rejected  
and exploded by all men” (*i.e.* that it has  
no feet).—*Ray, Wisdom of God Manifested in  
the Works of the Creation*, ed. 1692, Pt. ii.  
7.

1705.—“The **Birds of Paradise** are about the bigness of a Pidgeon. They are of varying Colours, and are never found or seen alive; neither is it known from whence they come . . . .”—*Funnel, in Dampier's Voyages*, . 266-7.

1868.—“When seen in this attitude, the bird of **Paradise** really deserves its name, and must be ranked as one of the most beautiful and wonderful of living things.”—*Allace, Malay Archip.*, 7th ed., 464.

**BIRDS' NESTS.** The famous edible nests, formed with mucus, by certain swiftlets, *Collocalia nidifica*, and *C. linchi*. Both have long been known on the eastern coasts of the B. of Bengal, in the Malay Islands [and, according to Mr. Skeat in the islands of the Indian Sea (*Tale Sap*) at Singora]. The former is also now known to visit Darjeeling, the Assam Hills, the Western Ghats, &c., and to breed on the islets off Malabar and the Concan.

**BISCOBRA**, s. H. *biskhopra* or *iskhapra*. The name popularly applied to a large lizard alleged, and commonly believed, to be mortally venomous. It is very doubtful whether there is any real lizard to which this name applies, and it may be taken as certain that there is none in India with the qualities attributed. It is probable that the name does carry to many the terrific character which the ingenious author of *Tribes on My Frontier* alleges. But the name has nothing to do with either

bis in the sense of 'twice,' or cobra in that of 'snake.' The first element is no doubt bish, (q.v.) 'poison,' and the second is probably *khopra*, 'a shell or skull.' [See J. L. Kipling, *Beast and Man in India* (p. 317), who gives the scientific name as *varanus dracaena*, and says that the name *biscobra* is sometimes applied to the lizard generally known as the *ghorpad*, for which see GUANA.]

1883.—"But of all the things on earth that bite or sting, the palm belongs to the *biscobra*, a creature whose very name seems to indicate that it is twice as bad as the cobra. Though known by the terror of its name to natives and Europeans alike, it has never been described in the Proceedings of any learned Society, nor has it yet received a scientific name. . . . The awful deadliness of its bite admits of no question, being supported by countless authentic instances. . . . The points on which evidence is required are—first, whether there is any such animal; second, whether, if it does exist, it is a snake with legs, or a lizard without them."—*Tribes on my Frontier*, p. 206.

**BISH, BIKH**, &c., n. H. from Skt. *viśa*, 'poison.' The word has several specific applications, as (a) to the poison of various species of aconite, particularly *Aconitum ferox*, otherwise more specifically called in Skt. *vatsanābha*, 'calf's navel,' corrupted into *bachnābh* or *bachnāg*, &c. But it is also applied (b) in the Himalaya to the effect of the rarefied atmosphere at great heights on the body, an effect which there and over Central Asia is attributed to poisonous emanations from the soil, or from plants; a doctrine somewhat naively accepted by Hue in his famous narrative. The Central Asiatic (Turki) expression for this is *Esh*, 'smell.'

a.—

1554.—"Entre les singularités que le consul de Florentina me monstra, me feist goûter une racine que les Arabes nomment *Bach* laquelle me causa si grande chaleur en la bouche, qui me dura deux jours, qu'il me sembloit y avoir du feu. . . . Elle est bien petite comme un petit navet: les autres (autres?) l'ont nommée *Napellus*. . . ."—*Pierre Belon, Observations*, &c., i. 97.

b.—

1624.—Antonio Andradá in his journey across the Himalaya, speaking of the sufferings of travellers from the poisonous emanations.—See *Ritter, Asien*, iii. 444.

1661-2.—"Est autem longius mens omnium altissimus, ita ut in summitate ejus viatores vix respirare ob aëris subtilitatem queant: neque is ob virulentas annularum herbarum exhalationes siccive tempore, sine manifesto vitæ periculo transire possit."—*P.P. Dorrville and Gruber, in Kircher, China Illustrata*, 65. It is curious to see these intelligent Jesuits recognise the true cause, but accept the fancy of their guides as an additional one!

(1) "La partie supérieure de cette montagne est remplie d'exhalaisons pestilentielles."—*Chinese Itinerary to Hlamsa, in Klaproth, Magazin Asiatique*, ii. 112.

1812.—"Here begins the *Esh*—this is a Turkish word signifying Small . . . it implies something the odour of which induces indisposition; far from hence the breathing of horses and man, and especially of the former, becomes affected."—*Mir Ismet Ullah, in J. R. As. Soc.* i. 253.

1816.—"Many of the coolies, and several of the Mewattee and Ghoorkha peopls and chuprasees now lagged, and every one complained of the *bis* or poisoned wind. I now suspected that the supposed poison was nothing more than the effect of the rarefaction of the atmosphere from our great elevation."—*Fraser, Journal of a Tour*, &c., 1820, p. 442.

1819.—"The difficulty of breathing which at an earlier date Andradá, and more recently Moucrot had experienced in this region, was confirmed by Webb; the *Batians* themselves felt it, and call it *bis ki hawa*, i.e. poisonous air; even horses and yaks . . . suffer from it."—*Webb's Narrative*, quoted in *Ritter, Asien*, ii. 532, 649.

1845.—"Nous arrivâmes à neuf heures au pied du Bourhan-Bota. Le caravane s'arrêta un instant . . . on se montrait avec anxiété un gas subtil et léger, qu'on nommait *vapeur pestilentielle*, et tout le monde paraissait abattu et découragé . . . Bientôt les chevaux se refusent à porter leurs cavaliers, et chacun avance à pied et à petits pas . . . tous les viagers blémissent, on sent le cœur s'affaiblir, et les jambes ne peuvent plus fonctionner . . . Une partie de la troupe, par mesure de prudence s'arrêta . . . le reste par prudence aussi épuisa tous les efforts pour arriver jusqu'au bout, et ne pas mourir asphyxié au milieu de cet air chargé d'acide carbonique," &c., *Hue et Gabet*, ii. 211: [*E. T.*, ii. 114].

[**BISMILLAH**, intj., lit. "In the name of God"; a pious ejaculation used by Mahomedans at the commencement of any undertaking. The ordinary form runs—*Bi-smi 'llahi 'r-r-rahmāni 'r-r-rahīm*, i.e. "In the name of God, the Compassionate, the Merciful," is of Jewish origin, and is used at the commencement of meals, putting on new clothes, beginning any new work, &c. In the second form, *and*



at the time of going into battle or slaughtering animals, the allusion to the attribute of mercy is omitted.

[1535.—“As they were killed after the Portuguese manner without the *bysmela*, which they did not say over them.”—*Correu*, iii. 746.]

**BISNAGAR, BISNAGA, BEEJANUGGER**, n.p. These and other forms stand for the name of the ancient city which was the capital of the most important Hindu kingdom that existed in the peninsula of India, during the later Middle Ages, ruled by the *Rāya* dynasty. The place is now known as *Humpy* (*Hampi*), and is entirely in ruins. [The modern name is corrupted from *Pampa*, that of the river near which it stood. (*Rice, Mysore*, ii. 487.)] It stands on the S. of the Tungabhadra R., 36 m. to the N.W. of Bellary. The name is a corruption of *Vijayanagara* (City of Victory), or *Vidyānagara* (City of learning), [the latter and earlier name being changed into the former (*Rice, Ibid.* i. 342, note).] Others believe that the latter name was applied only since the place, in the 13th century, became the seat of a great revival of Hinduism, under the famous Sayana Mādhava, who wrote commentaries on the Vedas, and much besides. Both the city and the kingdom were commonly called by the early Portuguese **Narsinga** (n.v.), from *Narasimha* (c. 1490-1508), who was king at the time of their first arrival. [Rice gives his dates as 1492-1509.]

c. 1620.—“*Profectus hinc est procul a mari miliaribus trecentis, ad civitatem agrestem, nomine Bisenegalliam, ambitu miliarum sexaginta, circa præruptos montes sitam. Cont.*, in *Poggins de Var. Fortes*, 17.

1442.—“... the chances of a maritime voyage had led Al-dur-razzak, the author of this work, to the city of **Bidjanagar**. He saw a place extremely large and thickly peopled, and a King possessing greatness and sovereignty to the highest degree, whose dominion extends from the frontier of Kātergab to the extremity of the county of Kātergab—from the frontiers of Bengal to the environs of Malakur.”—*Al-durrazzak*, in *India in XV. Cent.*, 22.

c. 1470.—“The Hindu sultan Kiam is a very powerful prince. He possesses a numerous army, and resides on a mountain at **Bishanagher**.”—*Athan. Nikitin*, in *India in XV. Cent.*, 29.

1516.—“45 leagues from these mountains

inland, there is a very great city, which is called **Bijanagher**. . . .”—*Barboza*, 85.

1611.—“Le Roy de **Bisanagar**, qu'on appelle aussi quelquefois le Roy de Narzinga, est puissant.”—*Wytfliet, H. des Indes*, ii. 64.

**BISON**, s. The popular name, among Southern Anglo-Indian sportsmen, of the great wild-ox called in Bengal *gaur* and *gaviāl* (*Gavaeus gaurus*, Jerdon); [*Bos gaurus*, Blanford]. It inhabits sparsely all the large forests of India, from near Cape Comorin to the foot of the Himālayas (at least in their Eastern portion), and from Malabar to Tenasserim.

1881.—“Once an unfortunate native superintendent or *mistari* [**Maistry**] was pounded to death by a savage and solitary **bison**.”—*Naty. Review*, Sept. 10, p. 335.

**BLACAN-MATEE**, n.p. This is the name of an island adjoining Singapore, which forms the beautiful ‘New Harbour’ of that port; Malay *belakang*, or *blakang-māti*, lit. ‘Dead-Back island,’ [of which, writes Mr. Skeat, no satisfactory explanation has been given. According to Dennys (*Discr. Dict.*, 51), “one explanation is that the Southern, or as regards Singapore, hinder, face was so unhealthy that the Malays gave it a designation signifying by *onomatopoea* that death was to be found behind its ridge”]. The island (*Blacan-mati*) appears in one of the charts of Godinho de Eredia (1613) published in his *Malaca*, &c. (Brussels, 1882), and though, from the excessive looseness of such old charts, the island seems too far from Singapore, we are satisfied after careful comparison with the modern charts that the island now so-called is intended.

**BLACK**, s. Adj. and substantive denoting natives of India. Old-fashioned, and heard, if still heard, only from the lower class of Europeans; even in the last generation its habitual use was chiefly confined to these, and to old officers of the Queen’s Army.

[1614.—“The 5th ditto came in a ship from Mollacco with 28 Portugals and 36 **Blacks**.”—*Foster, Letters*, ii. 31.]

1676.—“We do not approve of your sending any persons to St. Helena against their wills. One of them you sent there makes a great complaint, and we have



ordered his liberty to return again if he desires it; for we know not what effect it may have if complaints should be made to the King that we send away the natives; besides that it is against our inclination to buy any **blacks**, and to transport them from their wives and children without their own consent."—*Court's Letter to Ft. St. Geo.*, in *Notes and Exts.* No. i. p. 12.

1747.—"Vencatachlam, the Commanding Officer of the **Black** Military, having behaved very commendably on several occasions against the French; In consideration thereof *Agreed* that a Present be made him of Six hundred Rupees to buy a Horse, that it may encourage him to act in like manner."—*Ft. St. David Cons.*, Feb. 6. (MS. Record, in India Office).

1750.—"Having received information that some **Blacks** residing in this town were dealing with the French for goods proper for the Europe market, we told them if we found any proof against any residing under your Honors' protection, that such should suffer our utmost displeasure."—*Ft. Wm. Cons.*, Feb. 4, in *Long*, 24.

1753.—"John Wood, a free merchant, applies for a pass which, if refused him, he says 'it will reduce a free merchant to the condition of a foreigner, or indeed of the meanest **black** fellow.'"—*Ft. Wm. Cons.*, in *Long*, p. 41.

1761.—"You will also receive several private letters from Hastings and Sykes, which must convince me as Circumstances did me at the time, that the Dutch forces were not sent with a View only of defending their own Settlements, but absolutely with a Design of disputing our Influence and Possessions; certain Ruin must have been the Consequence to the East India Company. They were raising **black** Forces at Patna, Cossimbazar, Chinsura, &c., and were working Night and day to compleat a Field Artillery . . . all these preparations previous to the commencement of Hostilities plainly prove the Dutch meant to act offensively not defensively."—*Holograph Letter from Clive* (unpublished) in the India Office Records. Dated Berkeley Square, and indorsed "27th Decr. 1761."

1762.—"The **Black** inhabitants send in a petition setting forth the great hardship they labour under in being required to sit as arbitrators in the Court of Cutcherry."—*Ft. Wm. Cons.*, in *Long*, 277.

1782.—See quotation under **Sepoy**, from *Price*.

" . . . the 35th Regiment, commanded by Major Popham, which had lately behaved in a mutinous manner . . . was broke with infamy. . . . The **black** officers with halters about their necks, and the sepoys stript of their coats and turbands were drummed out of the Cantonments."—*India Gazette*, March 30.

1787.—"As to yesterday's particular charge, the thing that has made me most inveterate and unrelenting in it is only that it related to cruelty or oppression inflicted

on two **black** ladies. . . ."—*Lord Minto*, in *Life*, &c., i. 128.

1789.—"I have just learned from a Friend at the India House, y<sup>t</sup> the object of Treves' ambition at present is to be appointed to the *Adalet* of Benares, w<sup>h</sup> is now held by a **Black** named Alii Caun. Understanding that most of the *Adalets* are now held by Europeans, and as I am informed y<sup>t</sup> it is the intention y<sup>t</sup> the Europeans are to be so placed in future, I s<sup>h</sup>d be vastly happy if without committing any injustice you c<sup>d</sup> place young Treves in y<sup>t</sup> situation."—*George P. of Wales*, to Lord Cornwallis, in *C.'s Corresp.* ii. 29.

1832-3.—"And be it further enacted that . . . in all captures which shall be made by H. M.'s Army, Royal Artillery, provincial, **black**, or other troops. . . ."—*Act 2 & 3 Will. IV.*, ch. 53, sec. 2.

The phrase is in use among natives, we know not whether originating with them, or adopted from the usage of the foreigner. But *Kālā ādmī* '**black man**,' is often used by them in speaking to Europeans of other natives. A case in point is perhaps worth recording. A statue of Lord William Bentinck, on foot, and in bronze, stands in front of the Calcutta Town Hall. Many years ago a native officer, returning from duty at Calcutta to Barrackpore, where his regiment was, reported himself to his adjutant (from whom we had the story in later days). 'Anything new, Sūbadār, Sāhib?' said the Adjutant. 'Yes,' said the Sūbadār, 'there is a figure of the former Lord Sahib arrived.' 'And what do you think of it?' 'Sāhib,' said the Sūbadār, '*abhi hai kālā ādmī kā ad, jab potā ho jaegā jab achchhū hogā!*' ('It is now just like a native—a **black man**'); when the whitewash is applied it will be excellent.'

In some few phrases the term has become crystallised and semi-official. Thus the native dressers in a hospital were, and possibly still are, called **Black Doctors**.

1787.—"The Surgeon's assistant and **Black Doctor** take their station 100 paces in the rear, or in any place of security to which the Doolies may readily carry the wounded."—*Regulations for the H. C.'s Troops on the Coast of Coromandel*.

In the following the meaning is special:

1788.—"For Sale. That small upper-roomed Garden House, with about 5 bigahs (see **BEEGAH**) of ground, on the road leading from Cheringhee to the Burying Ground, which formerly belonged to the

it is very private, from the trees on the ground, and having sived considerable additions and well adapted for a **Black Family**. to Mr. Camac."—*In Seton*.

**BLACK ACT.** This was the name given by the non-officials in India to Act XI., 1836, Indian Legislature, which laid it down that no person should by reason of birth or of his descent be disqualified from civil proceeding, excepted from the jurisdiction of the Courts of the Sudder Dewanny Adawlut, and City Judge's Courts, Principal Amceens, Sudder Amceens, Munsiff's Court, or, in other places, placed European subjects on a par with natives as to their subject-matter in civil causes to all the Company's Courts, including those under Native Courts. This Act was drafted by T. B. B. then Legislative Member of the Governor-General's Council, and it brought great abuse on his head, and was the cause of the "Ilbert Bill" proposed to make Europeans subject to the same magistrates in regard to civil and criminal charges, as natives. Advocates of the latter proposition are all fools with the exception of 1836. But there is much to be said for the two cases.

The motive of the scurrility with which the Bill was assailed by a handful of big game hunters was his advocacy of the Bill known as the **Black Act**, which gave British subjects in the provinces their so-called "right of appeal" before the Courts of the "Black Act." *Traveller's*, 1836, 2nd ed., i. 328.

**BLACK BEER.** s. A beverage of the early travellers in Japan. It is not a malt liquor. Dr. H. says that it was *kuro-ki*, a word used in the service of the gods.

"The **black beer**."—*Foster*, 1837.

**BLACK-BUCK.** s. The ordinary name of the antelope (*Antelope*), which is called *Antelope* by the Indians [A. *cervicapra*, Blanford]. The dark hue of its back, and its horns, however literally black.

The Indians remark, "the Sepoys are the **black** ones."—*Drington*, 1839.

**BLACK COTTON SOIL.** — (See **REGUR**.)

[**BLACK JEWS**, a term applied to the Jews of S. India; see 2 ser. *N. & Q.*, iv. 4. 429; viii. 232, 418, 521; *Logan*, *Malabar*, i. 246 *seqq.*]

**BLACK LANGUAGE.** An old-fashioned expression, for Hindustani and other vernaculars, which used to be common among officers and men of the Royal Army, but was almost confined to them.

**BLACK PARTRIDGE.** s. The popular Indian name of the common francolin of S.E. Europe and Western Asia (*Francolinus vulgaris*, Stephens), notable for its harsh quasi-articulate call, interpreted in various parts of the world into very different syllables. The rhythm of the call is fairly represented by two of the imitations which come nearest one another, viz. that given by Sultan Baber (Persian): '*Shir dāram, shakrak*' ('I've got milk and sugar!') and (Hind.) one given by Jerdon: '*Lahsan piyār, adrak*' ('Garlic, onion, and ginger!') A more pious one is: '*Khudā teri kudrat*, 'God is thy strength!' Another mentioned by Capt. Baldwin is very like the truth: '*Be quick, pay your debts!*' But perhaps the Greek interpretation recorded by Athenæus (ix. 39) is best of all: τρίς τοῖς κακοῖργοις κακὰ 'Three-fold ills to the ill-doers!' see *Marco Polo*, Bk. i. ch. xviii. and note 1; [*Barton*, *Ar. Nights*, iii. 234, iv. 17].

**BLACK TOWN.** n.p. Still the popular name of the native city of Madras, as distinguished from the Fort and southern suburbs occupied by the English residents, and the bazars which supply their wants. The term is also used at Bombay.

1673.—Fryer calls the native town of Madras "the Heathen Town," and "the Indian Town."

1727. — "The **Black Town** (of Madras) is inhabited by *Gentiles*, *Mahometans*, and *Indian Christians*. . . . It was walled in towards the Land, when Governor Pitt ruled it."—*A. Hamilton*, i. 367.

1780. — "Adjoining the glacis of Fort St. George, to the northward, is a large town commonly called the **Black Town**, and which is fortified sufficiently to prevent any surprise by a body of horse."—*Hodges*, p. 6.

1780.—“ . . . Cadets upon their arrival in the country, many of whom . . . are obliged to take up their residence in dirty punch-houses in the **Black Town** . . .”—*Munro's Narrative*, 22.

1782.—“When Mr. Hastings came to the government he added some new regulations . . . divided the **black** and **white town** (Calcutta) into 35 wards, and purchased the consent of the natives to go a little further off.”—*Price, Some Observations, &c.*, p. 60. In *Tracts*, vol. i.

[1813.—“The large bazar, or the street in the **Black Town**, (Bombay) . . . contained many good Asiatic houses.”—*Forbes, Or. Mem.*, 2nd ed., i. 96. Also see quotation (1809) under **BOMBAY**.]

1827.—“Hartley hastened from the **Black Town**, more satisfied than before that some deceit was about to be practised towards Menie Gray.”—*Walter Scott, The Surgeon's Daughter*, ch. xi.

**BLACK WOOD.** The popular name for what is in England termed ‘rose-wood’; produced chiefly by several species of *Dalbergia*, and from which the celebrated carved furniture of Bombay is made. [The same name is applied to the Chinese ebony used in carving (*Ball, Things Chinese*, 3rd ed., 107).] (See **SISSOO**.)

[1615.—“Her lading is **Black Wood**, I think ebony.”—*Cocks's Diary*, Hak. Soc. i. 35.

[1813.—“**Black wood** furniture becomes like heated metal.”—*Forbes, Or. Mem.*, 2nd ed., i. 106.]

1879.—(In Babylonia). “In a mound to the south of the mass of city ruins called Jum-juma, Mr. Rassam discovered the remains of a rich hall or palace . . . the cornices were of painted brick, and the roof of rich Indian **blackwood**.”—*Athenaeum*, July 5, 22.

**BLANKS**, s. The word is used for ‘whites’ or ‘Europeans’ (Port. *branco*) in the following, but we know not if anywhere else in English:

1718.—“The Heathens . . . too shy to venture into the Churches of the **Blanks** (so they call the Christians), since these were generally adorned with fine cloaths and all manner of proud apparel.”—(*Ziegenhals and Plutsch*), *Propagation of the Gospel, &c.* Pt. I., 3rd ed., p. 70.

[**BLATTY**, adj. A corr. of *wilāyatī*, ‘foreign’ (see **BILAYUT**). A name applied to two plants in S. India, the *Sonneratia acida*, and *Hydrolea ceylanica* (see *Mad. Admin. Man. Gloss.* s. v.). In the old records it is applied to a kind of cloth. Owen (*Narrative*, i. 349) uses **Blat** as a name for the land-wind in Arabia, of which the origin is perhaps the same.

[1610.—“**Blatty**, the corgé Rs. 000.”—*Dancers, Letters*, i. 72.]

**BLIMBEE**, s. Malayāl. *vilimbi*; H. *belumbū* [or *bilambū*;] Malay. *bilimling* or *belimbing*. The fruit of *Averrhoa bilimbi*, L. The genus was so called by Linnaeus in honour of Averrhoes, the Arab commentator on Aristotle and Avicenna. It embraces two species cultivated in India for their fruits; neither known in a wild state. See for the other **CARAMBOLA**.

**BLOOD-SUCKER**, s. A harmless lizard (*Lacerta cristata*) is so called, because when excited it changes in colour (especially about the neck) from a dirty yellow or grey, to a dark red.

1810.—“On the morn, however, I discovered it to be a large lizard, termed a **blood-sucker**.”—*Morton's Life of Leyden*, 110.

[1813.—“The large seroor, or lacerta, commonly called the **bloodsucker**.”—*Forbes, Or. Mem.* i. 110 (2nd ed.).]

**BOBACHEE**, s. A cook (male). This is an Anglo-Indian vulgarisation of *bāwarchī*, a term originally brought, according to Hammer, by the hordes of Chingiz Khan into Western Asia. At the Mongol Court the *Bāwarchī* was a high dignitary, ‘Lord Sewer’ or the like (see *Hammer's Golden Horde*, 235, 461). The late Prof. A. Schiefner, however, stated to us that he could not trace a Mongol origin for the word, which appears to be Or. Turki. [Platts derives it from P. *bāwar*, ‘confidence.’]

c. 1333.—“Chaque émir a un *bāwardjy*, et lorsque la table a été dressée, cet officier s'assied devant son maître . . . le *bāwardjy* coupe la viande en petits morceaux. Ces gens-là possèdent une grande habileté pour dépecer la viande.”—*Ibn Batuta*, ii. 407.

c. 1590.—*Bāwarchī* is the word used for cook in the original of the *Ain* (*Blockmann's Eng. Tr.* i. 58).

1810.—“ . . . the dripping . . . is returned to the meat by a bunch of feathers . . . tied to the end of a short stick. This little nest, *cleanly*, and cheap dripping-ladle, answers admirably; it being in the power of the *babachy* to baste any part with great precision.”—*Williamson, V. M.* i. 238.

1866.—

“And every night and morning  
The **bobachee** shall kill  
The sempiternal *moorghee*,  
And we'll all have a grill.”

*The Dawk Bungalows*, 22.

**BACHEE CONNAH**, s. H. *khana*, 'Cook-house,' i.e. generally in a cottage denoting the residence of a Euro-sehold.

"In defiance of all **Bawurchee**-les and regulations."—*Or. Sport* 8.]

**ERY**, s. For the origin see **7-BOB**. A noise, a disturbance,

"And beat with their hand on the making a certain noise, which we call **babare**. **Babare** is a word of *baba*, 'a child' and *are*, an ad-ving 'to call.'"—*Oriente Conquis-*ta, i. div. i. sec. 8.]

"When the band struck up (my much frightened, made **bobbery**, not in a hole and nearly pitched of *Col. Mountain*, 2nd ed., 106.

But what is the meaning of all **ery**?"—*The Dark Bungalow*,

is used in 'pigeon English,' where a Chinese origin is found. *pa-pi*, (Cantonese, 'a noise,' and that there is a similar word (see 7 ser. *N. & Q.*, v. 338, 415, 513) is rejected by 7.]

**ERY-BOB!** interj. The Indian colloquial representation of the common exclamation of Hindus of surprise or grief—'**Bāp-rē!** or **bāp!** 'O Father!' (we have a friend from north of Tweed who says the primary interjection was 'My mother!'). Blumenroth's *Vocabulary* gives *Nach!* = *na*, as a vulgar exclamation of surprise.

Captain Cowe being again examined he had any opportunity to make statements concerning the execution. He said, he had; that he saw the immediate act of execution. There were 8 or 10,000 people who at the moment the Rajah fell, dispersed suddenly, crying **ree!** leaving nobody about the the Sheriff and his attendants.

European spectators. He ex-terned **Ah-baup-aree**, to be an exclamation of the black people, upon the sight of anything very alarming, and are in great pain."—*Price's 2nd Barb.*, p. 5. In *Tracts*, vol. ii.

A Hindoo was to see a house on fire and give a smart slap on the face, a **bain**, cut his finger, see two boxing, or a sparrow shot, he

would call out **Ah-baup-aree!**"—From *Report of Select Committee of H. of C.*, *Ibid.* pp. 9-10.

1834.—"They both hastened to the spot, where the man lay senseless, and the syce by his side muttering **Bāpre bāpre**."—*The Baboo*, i. 48.

1863-64.—"My men soon became aware of the unwelcome visitor, and raised the cry, 'A bear, a bear!'

"**Ahi! bap-re-bap!** Oh, my father! go and drive him away,' said a timorous voice from under a blanket close by."—*Lt.-Col. Lewin, A Fly on the Wheel*, 142.

**BOBBERY-PACK**, s. A pack of hounds of different breeds, or (oftener) of no breed at all, wherewith young officers hunt jackals or the like; presumably so called from the noise and disturbance that such a pack are apt to raise. And hence a 'scratch pack' of any kind, as a 'scratch match' at cricket, &c. (See a quotation under **BUNOW**.)

1878.—"... on the mornings when the '**bobbera**' pack went out, of which Macpherson was 'master,' and I 'whip,' we used to be up by 4 A.M."—*Life in the Mofussil*, i. 142.

The following occurs in a letter received from an old Indian by one of the authors, some years ago:

"What a Cabinet——has put together!—a regular **bobbery-pack**."

**BOCCA TIGRIS**, n.p. The name applied to the estuary of the Canton River. It appears to be an inaccurate reproduction of the Portuguese *Boca do Tigre*, and that to be a rendering of the Chinese name *Hu-mên*, "Tiger Gate." Hence in the second quotation *Tigris* is supposed to be the name of the river.

1747.—"At 8 o'clock we passed the **Bog of Tygers**, and at noon the Lyon's Tower."—*A Voy. to the E. Indies in 1747 and 1748*.

1770.—"The City of Canton is situated on the banks of the **Tigris**, a large river. . . ."—*Raynal* (tr. 1771), ii. 258.

1782.—"... à sept lieues de la **bouche du Tigre**, on aperçoit la Tour du Lion."—*Sonnerat, Voyage*, ii. 234.

[1900.—"The launch was taken up the Canton River and abandoned near the **Bocca Tigris** (the Bogue)."—*The Times*, 29 Oct.]

**BOCHA**, s. H. *bocht*. A kind of chair-palankin formerly in use in Bengal, but now quite forgotten.

1810.—"Ladies are usually conveyed about Calcutta . . . in a kind of palanquin called

a **bochah** . . . being a compound of our sedan chair with the body of a chariot. . . . I should have observed that most of the gentlemen residing at Calcutta ride in **bochaha**."—*Williamson*, *V. M.* i. 322.

**BOGUE**, n.p. This name is applied by seamen to the narrows at the mouth of the Canton River, and is a corruption of *Boca*. (See **BOCCA TIGRIS**.)

**BOLIAH, BAULEAH**, s. Beng. *būlīa*. A kind of light accommodation boat with a cabin, in use on the Bengal rivers. We do not find the word in any of the dictionaries. Ives, in the middle of the 18th century, describes it as a boat very long, but so narrow that only one man could sit in the breadth, though it carried a multitude of rowers. This is not the character of the boat so called now. [Buchanan Hamilton, writing about 1820, says: "The **bhauilya** is intended for the same purpose, [conveyance of passengers], and is about the same size as the *Pansi* (see **PAUNCHWAY**). It is sharp at both ends, rises at the ends less than the *Pansi*, and its tilt is placed in the middle, the rowers standing both before and behind the place of accommodation of passengers. On the Kosi, the *Bhauilya* is a large fishing-boat, carrying six or seven men." (*Eastern India*, iii. 345.) Grant (*Rural Life*, p. 5) gives a drawing and description of the modern boat.]

1757.—"To get two **bolias**, a Goordore, and 87 dandies from the Nazir."—*Ives*, 157.

1810.—"On one side the picturesque boats of the natives, with their floating huts; on the other the **bolios** and pleasure-boats of the English."—*Maria Graham*, 142.

1811.—"The extreme lightness of its construction gave it incredible . . . speed. An example is cited of a Governor General who in his **Bawaleea** performed in 8 days the voyage from Lucknow to Calcutta, a distance of 400 marine leagues."—*Solyma*, iii. The drawing represents a very light skiff, with only a small kiosk at the stern.

1824.—"We found two **Bholiahs**, or large row-boats, with convenient cabins. . . ."—*Heber*, i. 26.

1834.—"Rivers's attention had been attracted by seeing a large **beauliah** in the act of swinging to the tide."—*The Baboo*, i. 14.

**BOLTA**, s. A turn of a rope; sea H. from Port. *volta* (*Rocbuck*).

**BOMBASA**, n.p. The Island of Mombasa, off the E. African Coast, is

so called in some old works. *Bombasi* is used in Persia for a negro slave; see quotation.

1516.—". . . another island, in which there is a city of the Moors called **Bombasa**, very large and beautiful."—*Barbosa*, 11. See also *Colonial Papers* under 1609, i. 188.

1883.—". . . the **Bombassi**, or coal-black negro of the interior, being of much less price, and usually only used as a cook."—*Wills*, *Modern Persia*, 326.

**BOMBAY**, n.p. It has been alleged, often and positively (as in the quotations below from Fryer and Grose), that this name is an English corruption from the Portuguese *Bombahia*, 'good bay.' The grammar of the alleged etymon is bad, and the history is no better; for the name can be traced long before the Portuguese occupation, long before the arrival of the Portuguese in India. C. 1430, we find the islands of Mahim and *Mumba-Devi*, which united form the existing island of Bombay, held, along with Salsette, by a Hindu Rājā, who was tributary to the Mohammedan King of Guzerat. (See *Rās Mala*, ii. 350); [ed. 1878, p. 270]. The same form reappears (1516) in *Barbosa's Tana-Mayambu* (p. 68), in the *Estado da India* under 1525, and (1563) in *Garcia de Orta*, who writes both *Mombaim* and *Bombaim*. The latter author, mentioning the excellence of the *areca* produced there, speaks of himself having had a grant of the island from the King of Portugal (see below). It is customarily called *Bombaim* on the earliest English Rupee coinage. (See under **RUPEE**.) The shrine of the goddess *Mumba-Devi* from whom the name is supposed to have been taken, stood on the Esplanade till the middle of the 17th century, when it was removed to its present site in the middle of what is now the most frequented part of the native town.

1507.—"Sultan Mahommed Bigarrah of Guzerat having carried an army against Chaiwal, in the year of the Hijra 913, in order to destroy the Europeans, he effected his designs against the towns of **Bassai** (see **BASSEIN**) and **Manbai**, and returned to his own capital. . . ."—*Mirat-i-Ahmedi* (Bird's transl.), 214-15.

1508.—"The Viceroy quitted Dabel, passing by Chaul, where he did not care to go in, to avoid delay, and anchored at **Bombaim**, whence the people fled when they saw the fleet, and our men carried off



many cows, and caught some blacks whom they found hiding in the woods, and of these they took away those that were good, and killed the rest."—*Correa*, i. 926.

1516.—" . . . a fortress of the before-mentioned King (of Guzerat), called Tanamayambha, and near it is a Moorish town, very pleasant, with many gardens . . . a town of very great Moorish mosques, and temples of worship of the Gentiles . . . it is likewise a sea port, but of little trade."—*Barboza*, 69. The name here appears to combine, in a common oriental fashion, the name of the adjoining town of Thana (see TANA) and Bombay.

1525.—"E a ilha de Bombaim, que no foyall velho estaua em catorze mil e quatro cento fudeas . . . j xii ij. iii. fudeas.

"E em anos outros estaua arrendada por mil trezentos setenta e cinque pardaus . . . j mil. lxxv. pardaus.

"Foy aforada a mestre Diogo pelo dito governador, por mil quatro centos trinta e seis pardaus mto . . . j iij. xxxij. pardaus mto. —*Tombo do Estado da India*, 160-161.

1531.—"The Governor at the island of Bombaim awaited the junction of the whole expedition, of which he made a muster, taking a roll from each captain, of the Portuguese soldiers and sailors and of the captive slaves who could fight and help, and of the number of musketeers, and of other people, such as servants. And all taken together he found in the whole fleet some 3500 soldiers (*homens d'armas*), counting captains and gentlemen; and some 1450 Portuguese seamen, with the pilots and masters; and some 2000 soldiers who were Malabars and (his) Canarines, and 8000 slaves fit to fight, and among these he found more than 3000 musketeers (*espingardados*), and 4000 country seamen who could row (*marinhos de terra remeiros*), besides the mariners of the junks who were more than 500, and with married and single women, and people taking goods and provisions to sell, and menial servants, the whole together was more than 30,000 souls. . . —*Correa*, iii. 392.

1536.—"The Isle of Bombay has on the south the waters of the bay which is called after it, and the island of Chaul; on the N. the island of Salsete, on the east Salsete also, and on the west the Indian Ocean. The land of this island is very low, and covered with great and beautiful groves of trees. There is much game, and abundance of meat and rice, and there is no memory of any scarcity. Nowadays it is called the island of San-Vida, a name given to it by Henrique da Silveira, because when his fleet was cruising on this coast his soldiers had great refreshment and enjoyment there."—*J. de Castro, Primeiro Livro*, p. 81.

1552.—" . . . a small stream called *Bah* which runs into the Bay of Bombaim, and which is regarded as the demarcation between the Kingdom of Guzerat and the Kingdom of Deccan."—*Barrus*, l. ix. 1.

1552.—"The Governor advanced against Bombaim on the 6th February, which was moreover the very day on which Ash Wednesday fell."—*Costa*, IV., v. 5.

1564.—"Item of Mazaguan 8500 *fudeas*.

"Item of Bombaim, 17,000 *fudeas*.

"Rents of the land surrendered by the King of Canbaya in 1543, from 1536 to 1548."—*S. Botelho, Tombo*, 139.

1563.—" . . . and better still is (that the area) of Bombaim, an estate and island which the King our Lord has graciously granted me on perpetual lease."—*Garcia De Orta*, f. 91r.

"SERVANT. Sir, here is Simon Toscano, your tenant at Bombaim, who has brought this basket of mangoes for you to make a present to the Governor; and he says that when he has moored his vessel he will come here to put up."—*Ibid.* f. 134r.

1644.—"Description of the Port of Bombaim. . . . The Viceroy Conde de Linhares sent the 8 councillors to fortify this Bay, so that no European enemy should be able to enter. These Ministers visited the place, and were of opinion that the width (of the entrance) being so great, becoming even wider and more unobstructed further in, there was no place that you could fortify so as to defend the entrance. . . . —*Bocarro*, MS. f. 227.

1666.—"Cos Tchérone . . . demeurent pour la plupart à Barocha, à Bombaye et à Amedabad."—*Thérnot*, v. 40.

"De Bacaim à Bombaim il y a six lieues."—*Ibid.* 248.

1673.—"December the Eighth we paid our Homage to the Union-flag flying on the Fort of Bombaim."—*Fryer*, 59.

"Bombaim . . . ventures furthest out into the Sea, making the Mouth of a spacious Bay, whence it has its Etymology; Bombaim, quasi Boon bay."—*Ibid.* 62.

1676.—"Since the present King of England married the Princess of Portugal, who had in Portion the famous Port of Bomboys . . . they coin both Silver, Copper, and Finn."—*Tavernier*, E. T., ii. 6.

1677.—"Quod dicta Insula de Bombaim, una cum dependentiis suis, nobis ab origine sua fide ex pacto (sicut oportuit) tradita non fuerit."—*King Charles II. to the Viceroy L. de Mendoça Pareda*, in *Itens*, &c. of the Port and Island of Bombay, 1724, p. 77.

1690.—"This Island has its Denomination from the Harbour, which . . . was originally called Boon Bay, i.e. in the Portuguese Language, a Good Bay or Harbour."—*Strickland*, 129.

"Terra e ilha de que El-Rei nomeo senhor me fez mercê, aforada em fidejua." *Fidejua* is a corruption apparently of *emphyteuta*, i.e. property the person to whom land was granted on a lease such as the Civil law called *emphyteusis*. "The *emphyteuta* was a perpetual lessee who paid a perpetual rent to the owner."—*English Cyrl. &c. Emphyteusis*.

1711.—Lockyer declares it to be impossible, with all the Company's Strength and Art, to make **Bombay** "a Mart of great Business."—P. 83.

c. 1760.—". . . one of the most commodious bays perhaps in the world, from which distinction it received the denomination of **Bombay**, by corruption from the Portuguese *Buona-Bahia*, though now usually written by them **Bombaim**."—Grose, i. 29.

1770.—"No man chose to settle in a country so unhealthy as to give rise to the proverb *That at Bombay a man's life did not exceed two monsoons*."—Raynal (E. T., 1777), i. 389.

1809.—"The largest pagoda in **Bombay** is in the Black Town. . . . It is dedicated to *Momba Devce* . . . who by her images and attributes seems to be Parvati, the wife of Siva."—Maria Graham, 14.

**BOMBAY BOX-WORK.** This well-known manufacture, consisting in the decoration of boxes, desks, &c., with veneers of geometrical mosaic, somewhat after the fashion of Tunbridge ware, is said to have been introduced from Shiraz to Surat more than a century ago, and some 30 years later from Surat to Bombay. The veneers are formed by cementing together fine triangular prisms of ebony, ivory, green-stained ivory, stag's horn, and tin, so that the sections when sawn across form the required pattern, and such thin sections are then attached to the panels of the box with strong glue.

**BOMBAY DUCK.**—See **BUMMELO**.

**BOMBAY MARINE.** This was the title borne for many years by the meritorious but somewhat depressed service which in 1830 acquired the style of the "Indian Navy," and on 30th April, 1863, ceased to exist. The detachments of this force which took part in the China War (1841-42) were known to their brethren of the Royal Navy, under the temptation of alliteration, as the "Bombay Buccaneers." In their earliest employment against the pirates of Western India and the Persian Gulf, they had been known as "the **Grab Service**." But, no matter for these names, the history of this Navy is full of brilliant actions and services. We will quote two noble examples of public virtue:

(1) In July 1811, a squadron under Commodore John Hayes took two

large junks issuing from Batavia, then under blockade. These were lawful prize, laden with Dutch property, valued at £600,000. But Hayes knew that such a capture would create great difficulties and embarrassments in the English trade at Canton, and he directed the release of this splendid prize.

(2) 30th June 1815, Lieut. Boyce in the brig 'Nautilus' (180 tons, carrying ten 18-pr. carronades, and four 9-pr.) encountered the U. S. sloop-of-war 'Peacock' (539 tons, carrying twenty 32-pr. carronades, and two long 18-pr.). After he had informed the American of the ratification of peace, Boyce was peremptorily ordered to haul down his colours, which he answered by a flat refusal. The 'Peacock' opened fire, and a short but brisk action followed, in which Boyce and his first lieutenant were shot down. The gallant Boyce had a special pension from the Company (£435 in all) and lived to his 93rd year to enjoy it.

We take the facts from the History of this Navy by one of its officers, Lieut. C. R. Low (i. 294), but he erroneously states the pension to have been granted by the U. S. Govt.

1780.—"The Hon. Company's schooner, *Carinjar*, with Lieut. Murry Commander, of the **Bombay Marines**, is going to *Archin* (*sic*, see **ACHEEN**) to meet the *Ceres* and the other Europe ships from Madras, to put on board of them the *St. Helena stores*."—*Hicky's Bengal Gazette*, April 8th.

**BONITO**, s. A fish (*Thynnus pelamys*, Day) of the same family (*Scombridae*) as mackerel and tunny, very common in the Indian seas. The name is Port., and apparently is the adj. **bonito**, 'fine.'

c. 1610.—"On y pesche vne quantité admirable de gros poissons, de sept ou huit sortes, qui sont néanmoins quasi de mesme race et espece . . . comme **bonites**, **albacores**, **daurades**, et autres."—*P'yard*, i. 137.

1615.—"**Bonitoes** and **albicores** are in colour, shape, and taste much like to Mackerils, but grow to be very large."—*Terry*, in *Purchas*, ii. 1464.

c. 1620.—  
"How many sail of well-mann'd ships  
As the **Bonito** does the Flying-fish  
Have we pursued. . . ."  
*Beaum. & Fllet., The Double Marriage*, ii. 1.

c. 1760.—"The fish undoubtedly takes its name from relishing so well to the taste of the Portuguese . . . that they call it



*Bonito*, which answers in our tongue to delicious."—*Crozer*, i. 5.

1764. —

"While on the yard-arm the harpooner sits,  
Strikes the *boneta*, or the shark on-  
maras."—*Crozier*, B. ii.

1773. — "The Captain informed us he had named his ship the *Bonnetta*, out of grati-  
tude to Providence; for once . . . the  
ship in which he then sailed was becalmed  
for five weeks, and during all that time,  
numbers of the fish *Bonnetta* swam close to  
her, and were caught for food; he resolved  
therefore that the ship he should next get  
should be called the *Bonnetta*."—*Boncell*,  
*Journal of a Tour*, &c., under Oct. 16, 1773.

**BONZE**, s. A term long applied  
by Europeans in China to the Buddhist  
clergy, but originating with early  
visitors to Japan. Its origin is how-  
ever not quite clear. The Chinese  
*Fan-sing*, 'a religious person' is in  
Japanese *bonzi* or *bonzō*; but Koppen  
prefers *fū-ze*, 'Teacher of the Law,'  
pron. in Japanese *ho-zi* (*Die Rel. des*  
*Buddh.*, i. 321, and also Schott's *Zur*  
*Lat. des Chin. Buddhismus*, 1873, p. 46).  
It will be seen that some of the old  
translations favour one, and some the  
other, of these sources. On the other  
hand, *Randya* (for Skt. *randya*, 'to  
whom worship or reverence is due,  
very reverend') seems to be applied in  
Nepal to the Buddhist clergy, and  
Hedgeson considers the Japanese *bonze*  
(*bonzō*) traceable to this. (*Essays*,  
1874, p. 63.) The same word, as  
*bandha* or *bande*, is in Tibetan similarly  
applied. (See *Jauchke's Dict.*, p. 365.)  
The word first occurs in Jorge Alvarez's  
account of Japan, and next, a little  
later, in the letters of St. Francis  
Xavier. Cocks in his Diary uses  
it thus approaching *bonz*.

1542. — "I find the common secular people  
less in awe and more obedient to  
their priests, whom they call  
*bonze*." Letter of St. F. Xavier, in *Col-*  
*lection of Letters*, ii. 28.

1552. — "Exultant enim, et incredibi-  
liter confunduntur *Bonzi*, ubi male co-  
turbantur, et pugnant inter sese ea, quae  
veritas patet ostenditur." *St. Fr. Xavier*,  
*Epist.* V. xvii., ed. 1667.

1572. — . . . sacerdotum . . . qui ipso-  
rum *Bonzi* appellatur."—*R. Acosta*, 58.

1580. — "They have amongst them (in  
Japan) many priests of their idols whom  
we call *Bonzen*, of the which there be  
great convents."—*Parilla's Tr. of Mendoza*,  
1580, ii. 300.

1590. — "This doctrine doe all they em-  
brace, which are in China called *Cen*, but  
with us at Iapon are named *Bonzi*."—*As*

*Rect. Treatise of the Kingd. of China*, &c.,  
*Hakt*, ii. 580.

c. 1606. — "Capt. Saris has *Bonzees*."—  
*Purchas*, i. 374.

1618. — "And their is 300 *boze* (or pagan  
priests) have allowance and mentaynance for  
eaver to pray for his sole, in the same sorte  
as munkes and fryres use to doe amongst  
the Roman papistes."—*Cocks's Diary*, ii. 75;  
[in i. 117, *boze*]; *bonzees* (i. 143).

[1676. — "It is estimated that there are in  
this country (Siam) more than 200,000 priests  
called *Bonzees*."—*Taormier*, ed. *Ball*, ii. 293.]

1727. — ". . . or perhaps make him fadge  
in a China *bonzee* in his Calendar, under the  
name of a Christian Saint."—*A. Hamilton*,  
i. 253.

1794-7.

"Alike to me encas'd in Grecian bronze  
Koran or Vulgate, Veda, Priest, or *Bonze*."  
*Parnassus of Literature*, 6th ed., p. 335.

c. 1814. —

"While Fum deals in Mandarin, *Bonzees*,  
*Boheas* —  
Poems, Bishops, and Punch, Hum—are  
sacred to thee."

*T. Moore, Hum and Fum*.

[(1) **BORA**, **BOORA**, s. Beng.  
*bhuda*, a kind of cargo-boat used in  
the rivers of Bengal.

[1675. — "About noone overtook the eight  
*boracs*."—*Hedges, Diary*, Hak. Soc. ii.  
ccxxxvii.

[1680. — "The *boora* . . . being a very  
fleet light boat, rowing with 20 to 30  
Oars, these carry Salt Peeter and other  
goods from Hugly downwards, and some  
trade to Dacca with salt; they also serve  
for tow boats for ye ships bound up or  
downe ye river."—*Ibid.* ii. 15.]

(2) **BORA**, s. H. and Guz. *bohri*  
and *bohord*, which H. H. Wilson re-  
fers to the Skt. *vyavaharī*, 'a trader,  
or man of affairs,' from which are  
formed the ordinary H. words *byohard*,  
*byohariyd* (and a Guzerati form which  
comes very near *bohord*). This is con-  
firmed by the quotation from Nurullah  
below, but it is not quite certain. Dr.  
John Wilson (see below) gives an  
Arabic derivation which we have been  
unable to verify. [There can be no  
reasonable doubt that this is incorrect.]

There are two classes of *Bohris* be-  
longing to different Mohammedan  
sects, and different in habit of life.

1. The Shi'a *Bohris*, who are es-  
sentially townspeople, and especially  
congregate in Surat, Burhanpur, Ujjain,  
&c. They are those best known far  
and wide by the name, and are usually  
devoted to trading and money-lending.

*BORA.*

108

*BORA.*

foreign immigrants, afterwards formerly the north-east coast of Africa, a consid-

is carried on, chiefly by **Borah** of Guzerat and Cutch."—*Badger, Parthena, Hak. Soc. xlix.*

**EO**, n.p. This name, as to the great Island in its entaken from that of the capital the chief Malay State existing when it became known to us, *Bruneé, Burné, Brunai*, or still existing and known as

'In this island much camphor for gathered, and the Indians value it . . . This island is called **Borney**.'—*203-4.*

'The two ships departed thence, among many islands came on contained much cinnamon of the l. And then again running among nds they came to the Island of where in the harbour they found is belonging to merchants from all about Malacca, who make a great at **Borneo**.'—*Correa, ii. 631.*

'Campbora from **Brimeo** (mis-robably for **Bruneo**) neare to *Barret*, in *Hekl. ii. 412.*

'**Bornelaya** are with white and ra, like checkers, such as Poling-.'—*Immers, Letters, i. 72.]*

h called **Bornelaya** perhaps took ven this island.

'There is brimstone, pepper, camphor.'—*Immers, Letters, i.*

n *Spindberg, i. 313* [and in *Foster, 94*], it is written **Burnea**.

'The great island of **Borneo** or the largest except *California* in the d.'—*A. Hamilton, ii. 44.*

**BODOR**, or **BUDUR**, n.p. e of a great Buddhistic monundian character in the district in Java; one of the most re- in the world. It is a quasi-d structure occupying the of a hill, which apparently e core of the building. It is ular in plan, the sides, however, y successive projections; each e lavement, 406 feet. Includ- a-ment, it rises in six succes- ces, four of them forming

the sides of which are with bas-reliefs, which Mr. calculated would, if extended le line, cover three miles of

These represent scenes in the skya Muni, scenes from the or pre-existences of Sakya, series of Buddhistic groups. e corridors the structure be-

comes circular, rising in three shallower stages, bordered with small dagobas (72 in number), and a large dagoba crowns the whole. The 72 dagobas are hollow, built in a kind of stone lattice, and each contains, or has contained, within, a stone Buddha in the usual attitude. In niches of the corridors also are numerous Buddhas larger than life, and about 400 in number. Mr. Fergusson concludes from various data that this wonderful structure must date from A.D. 650 to 800.

This monument is not mentioned in Valentijn's great History of the Dutch Indies (1726), nor does its name ever seem to have reached Europe till Sir Stamford Raffles, the British Lieut.-Governor of Java, visited the district in January 1814. The structure was then covered with soil and vegetation, even with trees of considerable size. Raffles caused it to be cleared, and drawings and measurements to be made. His *History of Java*, and Crawford's *Hist. of the Indian Archipelago*, made it known to the world. The Dutch Government, in 1874, published a great collection of illustrative plates, with a descriptive text.

The meaning of the name by which this monument is known in the neighbourhood has been much debated. Raffles writes it *Bóro Bódo* [*Hist. of Java, 2nd ed., ii. 30 seqq.*]. [Crawford, *Descr. Dict. (s.v.)*, says: "*Boro* is, in Javanese, the name of a kind of fish-trap, and *budor* may possibly be a corruption of the Sanscrit *buda*, 'old.'"] The most probable interpretation, and accepted by Friedrich and other scholars of weight, is that of '*Myriad Buddhas*.' This would be in some analogy to another famous Buddhist monument in a neighbouring district, at Brambanan, which is called *Chandi Sewu*, or the "Thousand Temples," though the number has been really 238.

**BOSH**, s. and interj. This is alleged to be taken from the Turkish *bosh*, signifying "empty, vain, useless, void of sense, meaning or utility" (*Red-house's Dict.*). But we have not been able to trace its history or first appearance in English. [According to the *N.E.D.* the word seems to have come into use about 1834 under the influence of Morier's novels, *Ayesha*, *Hajji Baba*,

&c. For various speculations on its origin see 5 ser. *N. & Q.* iii. 114, 173, 257.

[1843.—“The people flatter the Envoy into the belief that the tumult is **Bash** (nothing).”—*Lady Sale, Journal*, 47.]

**BOSMÁN, BOCHMÁN**, s. Boat-swain. Lascar's H. (*Roebuck*).

**BOTICKEER**, s. Port. *botiqueiro*. A shop or stall-keeper. (See **BOUTIQUE**.)

1567.—“Item, pareceo que . . . os **botiqueiros** não tenham as **buticas** apertas nos dias de festa, senão depois la messa da terça.”—Decree 31 of Council of Goa, in *Archiv. Port. Orient.*, fasc. 4.

1727.—“ . . . he past all over, and was forced to relieve the poor **Botickeers** or Shopkeepers, who before could pay him Taxes.”—*A. Hamilton*, i. 268.

**BO TREE**, s. The name given in Ceylon to the Pipal tree (see **PEEPUL**) as revered by the Buddhists; Singh. *bo-gās*. See in *Emerson Tennent* (*Ceylon*, ii. 632 *seqq.*), a chronological series of notices of the Bo-tree from B.C. 288 to A.D. 1739.

1675.—“Of their (the Veddas') worship there is little to tell, except that like the (Singaleze, they set round the high trees **Bogas**, which our people call *Pagud-trees*, with a stone base and put lamps upon it.”—*Ryklof Van Goens*, in *Valentijn* (Ceylon), 209.

1681.—“I shall mention but one Tree more as famous and highly set by as any of the rest, if not more so, tho' it bear no fruit, the benefit consisting chiefly in the Holiness of it. This tree they call **Bogahah**; we the *God-tree*.”—*Knar*, 18.

**BOTTLE-TREE**, s. Qu. *Adansonia digitata*, or ‘baobab’? Its aspect is somewhat suggestive of the name, but we have not been able to ascertain. [It has also been suggested that it refers to the **Babool**, on which the **Baya**, often builds its nest. “These are formed in a very ingenious manner, by long grass woven together in the shape of a **bottle**.” (*Forbes, Or. Mem.*, 2nd ed., i. 33.)

1880.—“Look at this prisoner slumbering peacefully under the suggestive **bottle-tree**.”—*Ali Baba*, 153.

[**BOUND-HEDGE**, s. A corruption of *boundary-hedge*, and applied in old military writers to the thick plantation of bamboo or prickly-pear which used to surround native forts.

1792.—“A **Bound Hedge**, formed of a wide belt of thorny plants (at *Seringapatam*).”—*Wilks, Historical Sketches*, iii. 217.]

**BOUTIQUE**, s. A common word in Ceylon and the Madras Presidency (to which it is now peculiar) for a small native shop or booth: Port. *butica* or *boteca*. From Bluteau (*Suppt.*) it would seem that the use of *butica* was peculiar to Portuguese India.

[1548.—**Buticas**. See quotation under **SIND**.]

1554.—“ . . . nas quaes **buticas** ninguem pode vender senão os que se concertam com o Rendoiro.”—*Botelho, Tombo do Estado da India*, 50.

c. 1561.—“The Malabars who sold in the **botecas**.”—*Correa*, i. 2, 267.

1739.—“That there are many **bottes** built close under the Town-wall.”—*Remarks on Fortns. of Fort St. George*, in *Wheler*, iii. 188.

1742.—In a grant of this date the word appears as **Butteca**.—*Selections from Records of S. Arcot District*, ii. 114.

1767.—“Mr. Russell, as Collector-General, begs leave to represent to the Board that of late years the Street by the river side . . . has been greatly encroached upon by a number of **golaha**, little straw huts, and **boutiques**. . .”—In *Long*, 501.

1772.—“ . . . a **Boutique** merchant having died the 12th inst., his widow was desirous of being burnt with his body.”—*Papers relating to E. I. Affairs*, 1821, p. 268.

1780.—“You must know that Mrs. Henpeck . . . is a great buyer of Bargains, so that she will often go out to the Europe Shops and the **Boutiques**, and lay out 5 or 600 Rupees in articles that we have not the least occasion for.”—*India Gazette*, Dec. 9.

1782.—“For Sale at No. 18 of the range **Botiques** to the northward of Lyon's Buildings, where **musters** (q.v.) may be seen. . .” *India Gazette*, Oct. 12.

1834.—“The **boutiques** are ranged along both sides of the street.”—*Chitty, Ceylon Gazetteer*, 172.

**BOWLA**, s. A portmanteau. H. *bāold*, from Port. *baul*, and *bahu*, ‘a trunk.’

**BOWLY, BOWRY**, s. H. *bāoli*, and *bāori*, Mahr. *bāvadi*. C. P. Brown (*Zillah Dict.* s.v.) says it is the Telegu *bāvidi*; *bāvi* and *bāvidi*, = ‘well.’ This is doubtless the same word, but in all its forms it is probably connected with Skt. *vāra*, ‘a hole, a well,’ or with *vāpi*, ‘an oblong reservoir, a pool or lake.’ There is also in Singhalese *vāva*, ‘a lake or pond,’ and in inscriptions *vaviya*. There is again Maldivian

well,' which comes near the forms mentioned below. A deep rectangular well (or dug down to the springs), furnished with a descent to the waters by long flights of steps, and by landings and *loggie* travellers may rest in the

This kind of structure, almost common to Western and Central India, is occasionally met with in Southern India also, is a favourite of private native munificence, though chiefly beneath the level of the ground, is often made the object of most effective architecture.

Some of the finest specimens are in the Deccan, where other forms of the well appear to be *well* and *well*. One of the most splendid of these structures is at Asūrwa in the suburbs of Ahmadnagar, known as the Well of the Nurse (Harīr, built in the reign of a lady of the household of Mohammed Bigara (that famous ruler of Cambay' celebrated by the name under **CAMBAY**), at a cost of 3 lakhs of rupees. There is an elaborate model of a great *well* in the Indian Museum at Kensington.

I have seen in the suburbs of Ahmednagar a regular *well*, excavated in the hard rock that covers the

It was said to have been made at the expense of an ancestor of the present proprietor (Count Ranchibile) to supply the people in a time of scarcity.

3. — "There was also a *well*, a name which the Indians designate a very good kind of well, revetted with stone, and with steps for descent to the water. Some of these wells have in the middle and on each side pavilions of white marble and benches. The Kings and nobles of the country rival each other in the construction of such reservoirs, which are not supplied with water." *Asiatic Researches*, iv. 13.

"There was an empty space within the walls of Agra between Ibrahim's palace and the ramparts. I directed a large *well* to be constructed on it, ten feet by ten. In the language of Hindostan they denominate a well having a staircase down it *well*." *Asiatic Researches*, 342.

"Near a village called Sevasee I left the line of march to sketch a remarkable building . . . on a near approach I found it to be a well of very superior construction, of that kind which the natives call *well* or *Bhoulia*." — *Forbes, Or.* ii. 102; [2nd ed. i. 387].

— "Who so digs a well deserves the

love of creatures and the grace of God,' but a *well* is said to value 10 *Koos* (or wells) because the water is available to bipeds without the aid of a rope." — *R. Drummond, Illustrations of Guzerattee, &c.*

1825. — "These *booles* are singular contrivances, and some of them extremely handsome and striking. . . ." — *Heber*, ed. 1844, ii. 37.

1856. — "The *well* (Sansk. *well*) is a large edifice of a picturesque and stately as well as peculiar character. Above the level of the ground a row of four or five open pavilions at regular distances from each other . . . is alone visible. . . . The entrance to the *well* is by one of the end pavilions." — *Forbes, Ras Mala*, i. 257; [reprint 1878, p. 197].

1876. — "To persons not familiar with the East such an architectural object as a *well* may seem a strange perversion of ingenuity, but the grateful coolness of all subterranean apartments, especially when accompanied by water, and the quiet gloom of these recesses, fully compensate in the eyes of the Hindu for the more attractive magnificence of the *ghats*. Consequently the descending flights of which we are now speaking, have often been more elaborate and expensive pieces of architecture than any of the buildings above-ground found in their vicinity." — *Fergusson, Indian and Eastern Architecture*, 486.

**BOXWALLAH**, s. Hybrid H. *Bakas* (i.e. box) *wallah*. A native itinerant pedlar, or *puckman*, as he would be called in Scotland by an analogous term. The *Boxwallah* sells cutlery, cheap nick-nacks, and small wares of all kinds, chiefly European. In former days he was a welcome visitor to small stations and solitary bungalows. The *Borā* of Bombay is often a *boxwallah*, and the *boxwallah* in that region is commonly called *Borā*. (See **BORĀ**.)

**BOY**, s.

a. A servant. In Southern India and in China a native personal servant is so termed, and is habitually summoned with the vocative 'Boy!' The same was formerly common in Jamaica and other W. I. Islands. Similar uses are familiar of *puer* (e.g. in the Vulgate *Dirit Giezi puer Viri Dei*. II Kings v. 20), Ar. *walad*, *παῖς*, *garçon*, *knave* (Germ. *Knabe*); and this same word is used for a camp-servant in Shakespeare, where Fluellen says: "Kill the **Poys** and the luggage! 'tis expressly against the laws of arms." — See also *Gros's Mil. Antiquities*, i. 183, and Latin quotation from Xavier under **Conicopoly**. The

word, however, came to be especially used for 'Slave-boy,' and applied to slaves of any age. The Portuguese used *moço* in the same way. In 'Pigeon English' also 'servant' is *Boy*, whilst 'boy' in our ordinary sense is discriminated as '*smallo-boy*!'

b. A Palankin-bearer. From the name of the caste, Telug. and Malayāl. *bōyi*, Tam. *bōvi*, &c. Wilson gives *bhoi* as H. and Mahr. also. The word is in use northward at least to the Nerbudda R. In the Konkan, people of this class are called *Kahār bhūi* (see *Ind. Ant.* ii. 154, iii. 77). P. Paolino is therefore in error, as he often is, when he says that the word *boy* as applied by the English and other Europeans to the coolies or *facchini* who carry the dooly, "has nothing to do with any Indian language." In the first and third quotations (under b), the use is more like a, but any connection with English at the dates seems impossible.

a.—

1609.—"I bought of them a *Portugall Boy* (which the Hollanders had given unto the King) . . . hee cost mee fortie-five Dollers."—*Keeling*, in *Purchas*, i. 196.

„ "My *Boy* Stephen Grovenor."—*Hawkins*, in *Purchas*, 211. See also 267, 296.

1681.—"We had a *black boy* my Father brought from Porto Nova to attend upon him, who seeing his Master to be a Prisoner in the hands of the People of his own Complexion, would not now obey his Command."—*Knorr*, 124.

1696.—"Being informed where the Chief man of the Choultry lived, he (Dr. Brown) took his sword and pistol, and being followed by his *boy* with another pistol, and his horse keeper. . . ."—In *Wheeler*, i. 300.

1784.—"*Eloped*. From his master's House at Moidapore, a few days since, A Malay Slave *Boy*."—In *Seton-Karr*, i. 45; see also pp. 120, 179.

1836.—"The real Indian ladies lie on a sofa, and if they drop their handkerchief, they just lower their voices and say *Boy*! in a very gentle tone."—*Letters from Madras*, 38.

1866.—"Yes, Sahib, I (Christian *Boy*. Plenty poojah do. Sunday time never no work do."—*Trevelyan*, *The Dawk Bungalow*, p. 226.

Also used by the French in the East:

1872.—"Mon *boy* m'accompagnait pour me servir à l'occasion de guide et d'interprète."—*Rev. des Deux Mondes*, xciii. 957.

1875.—"He was a faithful servant, or *boy*,

as they are here called, about forty years of age."—*Thomson's Malacca*, 228.

1876.—"A Portuguese *Boy* . . . from Bombay."—*Blackwood's Mag.*, Nov., p. 578.

b.—

1554.—(At Goa) "also to a *naique*, with 6 *peons* (*pidas*) and a *moradam* with 6 torch-bearers (*lochās*), one umbrella *boy* (*hum bōy do sombreiro*), two washermen (*mainates*), 6 water-carriers (*bōys d'agua*) all serving the governor . . . in all 280 *pardaos* and 4 *tangas* annually, or 84,240 reis."—*S. Botelho, Tombo*, 57.

[1563.—"And there are men who carry this umbrella so dexterously to ward off the sun, that although their master trots on his horse, the sun does not touch any part of his body, and such men are called in India *boi*."—*Barros*, Dec. 3, Bk. x. ch. 9.]

1591.—A proclamation of the viceroy, Matthias d'Albuquerque, orders: "that no person, of what quality or condition soever, shall go in a *palanquin* without my express licence, save they be over 60 years of age, to be first proved before the Auditor-General of Police . . . and those who contravene this shall pay a penalty of 200 cruzados, and persons of mean estate the half, the *palanquys* and their belongings to be forfeited, and the *bois* or *mouços* who carry such *palanquys* shall be condemned to his Majesty's galleys."—*Archiv. Port. Orient.*, fasc. 3, 324.

1608-10.—". . . faisans les grandes et obseruans le *Sosiego* à l'Espagnole, ayans tousiours leur *boay* qui porte leur parasol, sans lequel ils n'osent sortir de logis, ou autrement on les estimeroit *picaros* et miserables."—*Morquet, Voyages*, 305.

1610.—". . . autres Gentils qui sont comme Crocheteurs et Porte-faix, qu'ils appellent *Boye*, c'est à dire *Bœuf* pour porter quelque pesât faix que ce soit."—*Pyrard de Laval*, ii. 27; [*Hak. Soc.* ii. 44. On this Mr. Gray notes: "Pyrard's fanciful interpretation 'ox,' Port. *boi*, may be due either to himself or to some Portuguese friend who would have his joke. It is repeated by Boullaye-de-Gouz (p. 211), who finds a parallel indignity in the use of the term *mulets* by the French gentry towards their chair-men."]

1673.—"We might recite the Coolies . . . and *Palenkeen Boys*; by the very Heathens esteemed a degenerate Offspring of the *Holencores* (see **HALALCORE**)."—*Fryer*, 34.

1720.—"*Bois*. In Portuguese India are those who carry the *Andores* (see **ANDOR**), and in Salsete there is a village of them which pays its dues from the fish which they sell, buying it from the fishermen of the shores."—*Bluteau, Dict. s.v.*

1755-60.—". . . Palankin-boys."—*Jes.*, 50.

1778.—"*Boys de palanquin, Kahār*."—*Gramatica Indostanā* (Port.), Roma, 86.

1782.—". . . un bambou arqué dans le milieu, qui tient au palanquin, and sur



les bouts duquel se mettent 5 ou 6 porteurs qu'on appelle **Boués**."—*Sonnerat, Voyage*, i. 28.

1785.—"The boys with Colonel Lawrence's palankeen having straggled a little out of the line of march, were picked up by the Morattas."—*Carraccioli, Life of Clive*, i. 207.

1804.—"My palanquin boys will be laid on the road on Monday."—*Wellington*, iii. 553.

1809.—"My boys were in high spirits, laughing and singing through the whole night."—*Ld. Valentia*, i. 326.

1810.—"The palankeen-bearers are called **Bhois** and are remarkable for strength and swiftness."—*Maria Graham*, 128.

**BOYA**. s. A buoy. Sea H. (*Roruck*). [Mr. Skeat adds: "The Malay word is also *boya* or *bai-rop*, which latter I cannot trace."]

[**BOYANORE**, **BAONOR**, s. A corr. of the Malayāl. *Vallunavar*, 'Ruler.'

[1887.—"Somewhere about 1694-95 . . . the Kadattunād Raja, known to the early English as the **Boyanore** or **Baonor** of Badagara, was in semi-independent possession of Kaduttanād, that is, of the territory lying between the Mahé and Kōtta rivers."—*Lopes, Map of Malabar*, i. 345.]

**BRAB**. s. The Palmyra Tree (see **PALMYRA**) or *Borassus flabelliformis*. The Portuguese called this *Palmeira brava* ('wild' palm), whence the English corruption. The term is unknown in Bengal, where the tree is called 'fan-palm,' 'palmyra,' or by the H. name *tdl* or *tdr*.

1623.—"The book is made after the fashion of this country, i.e. not of paper which is seldom or never used, but of palm leaves, viz. of the leaves of that which the Portuguese call *palmum brama* (sic), or wild palm."—*P. della Valle*, ii. 681; [Hak. Soc. v. 291.]

c. 1668.—"Tous les Malabares écrivent comme nous de gauche à droit sur les feuilles des *Palmyras Bravas*."—*Thevenot*, v. 26.

1673.—"Another Tree called **Brabb**, looked like the Cocoe, but the leaves grow round like a Peacock's Tail set upright."—*Frost*, 76.

1750.—"**Brabb**, so called at Bombay: *Palmum* on the coast; and *Tall* at Bengal."—*Ives*, 45A.

c. 1760.—"There are also here and there interspersed a few **brab-trees**, or rather wild palm-trees (the word **brab** being derived from **Braba**, which in Portuguese signifies wild) . . . the chief profit from that is the toddy."—*Craw*, i. 48.

[1808.—See quotation under **BANDAREE**.]

1809.—"The *Palmyra* . . . here called the **brab**, furnishes the best leaves for thatching, and the dead ones serve for fuel."—*Maria Graham*, 5.

**BRAHMIN, BRAHMAN, BRA-MIN**, s. In some parts of India called *Bahman*; Skt. *Brāhmaṇa*. This word now means a member of the priestly caste, but the original meaning and use were different. Haug. (*Brahma und die Brahmanen*, pp. 8-11) traces the word to the root *brih*, 'to increase,' and shows how it has come to have its present signification. The older English form is **Brachman**, which comes to us through the Greek and Latin authors.

c. B.C. 330.—". . . τῶν ἐν Ταξίλοις σοφιστῶν ἰδεῖν δύο φησὶ, Βραχμᾶνας ἀμφοτέρους, τὸν μὲν πρεσβύτερον ἐξυρημένον, τὸν δὲ νεώτερον κομήτην, αμφοτέροις δ' ἀκολουθεῖν μαθητὰς . . ."—*Aristobulus*, quoted in *Strabo*, xv. c. 61.

c. B.C. 300.—"Ἀλλήν δὲ διαίρεσιν ποιῆται περὶ τῶν φιλοσόφων δύο γένη φάσκων, ὧν τοὺς μὲν Βραχμᾶνας καλεῖ, τοὺς δὲ Ἰαρμᾶνας [Σαρμᾶνας?]"—From *Megasthenes*, in *Strabo*, xv. c. 59.

c. A.D. 150.—"But the evil stars have not forced the **Brahmins** to do evil and abominable things; nor have the good stars persuaded the rest of the (Indians) to abstain from evil things."—*Bardanes*, in *Curetton's Spicilegium*, 18.

c. A.D. 500.—"Βραχμᾶνες; Ἰνδικὸν ἔθνος σοφώτατον οὐδὲ καὶ βράχμας καλοῦσιν."—*Stephanus Byzantinus*.

1298.—Marco Polo writes (pl.) **Abraiaman** or **Abraiamin**, which seems to represent an incorrect Ar. plural (e.g. *Abrahāmīn*) picked up from Arab sailors; the correct Ar. plural is *Bardhima*.

1444.—Poggio taking down the reminiscences of Nicolo Conti writes **Brammones**.

1555.—"Among these is ther a people called **Brachmanes**, whiche (as Didimus their Kinge wrote unto Alexandre . . .) live a pure and simple life, led with no likerous lustes of other mennes vanities."—*W. Watreman, Fardle of Fuciouns*.

1572.—

"**Brahmenes** são os seus religiosos, Nome antigo, e de grande preeminencia: Observam os preceitos tão famosos D'hum, que primeiro poz nomo á sciencia."—*Cumdes*, vii. 40.

1578.—Acosta has **Bragmen**.

1582.—"Castañeda, tr. by N. L.," has **Bramane**.

1630.—"The **Bramanes** . . . Origen, cap. 13 & 15, affirmeth to bee descended from Abraham by Cheturah, who seated them-



*BRAHMINY BULL.*

112

*BRANDY COORTEE.*

distinguished at a distance; so that the whole made a very formidable appearance."—*H. of Nadir Shah, in Hanway, 367.*]

1788.—"**Barrannee**—a cloak to cover one from the rain."—*Ind. Vocab.* (Stockdale).

[The word **Bārānī** is now commonly used to describe those crops which are dependent on the annual rains, not on artificial irrigation.

[1900.—"The recent rain has improved the **barani** crops."—*Pioneer Mail*, 19th Feb.]

**BRANDYPAWNEE**, s. Brandy and water; a specimen of genuine *Urda*, i.e. Camp jargon, which hardly needs interpretation. *H. pani*, 'water.' Williamson (1810) has *brandy-shraub-pansay* (*V. M.* ii. 123).

[1554.—"I'm sorry to see you gentlemen drinking **brandy-pawnee**," says he; "it plays the deuce with our young men in India."—*Thackeray, Nervousness*, ch. i.]

1868.—"The **brandy pawnee** of the East, and the 'sangaree' of the West Indies, are happily now almost things of the past, or exist in a very modified form."—*Waring, Tropical Resident*, 177.

**BRASS**, s. A brace. Sea dialect. —(*Roebuck*.)

[**BRASS-KNOCKER**, s. A term applied to a *réchauffé* or serving up again of yesterday's dinner or supper. It is said to be found in a novel by Winwood Reade called *Liberty Hall*, as a piece of Anglo-Indian slang; and it is supposed to be a corruption of *bhai khana*, *H.* 'stale food'; see 5 *et N. & Q.*, 34, 77.]

**BRATTY**, s. A word, used only in the South, for cakes of dry cow-dung, used as fuel more or less all over India. It is Tam. *viratti*, [or *viratti*], 'dried dung.' Various terms are current elsewhere, but in Upper India the most common is *uphi*.—(Vide **OOPLA**.)

**BRAVA**, n.p. A sea-port on the east coast of Africa, lat. 1° 7' N., long. 44° 3', properly **Barāwa**.

1514.—"... a town of the Moors, well walled and built of good stone and white-wash, which is called **Brava**. . . . It is a place of trade, which has already been destroyed by the Portuguese, with great slaughter of the inhabitants. . . ."—*Bartus*, 15.

**BRAZIL-WOOD**, s. This name is now applied in trade to the dye-wood

imported from Pernambuco, which is derived from certain species of *Caesalpinia* indigenous there. But it originally applied to a dye-wood of the same genus which was imported from India, and which is now known in trade as **Sappan** (q.v.). [It is the *andam* or *bakkam* of the Arabs (*Burton, Ar. Nights*, iii. 49).] The history of the word is very curious. For when the name was applied to the newly discovered region in S. America, probably, as Barros alleges, because it produced a dye-wood similar in character to the **brazil** of the East, the trade-name gradually became appropriated to the S. American product, and was taken away from that of the E. Indies. See some further remarks in *Marco Polo*, 2nd ed., ii. 368-370 [and *Encycl. Bibl.* i. 120].

This is alluded to also by *Camões* (x. 140):

"But here where Earth spreads wider, ye shall claim  
realms by the *ruddy Dye-wood* made  
renown'd;  
these of the 'Sacred Cross' shall win  
the name:  
by your first Navy shall that world be  
found." *Burton*.

The medieval forms of *brazil* were many; in Italian it is generally *verzi*, *verzino*, or the like.

1330.—"And here they burn the **brasil**-wood (*verzino*) for fuel . . ."—*Fr. Odoric*, in *Cathay, &c.*, p. 77.

1552.—" . . . when it came to the 3d of May, and Pedralvares was about to set sail, in order to give a name to the land thus newly discovered, he ordered a very great Cross to be hoisted at the top of a tree, after mass had been said at the foot of the tree, and it had been set up with the solemn benediction of the priests, and then he gave the country the name of *Santa Cruz*. . . . But as it was through the symbol of the Cross that the Devil lost his dominion over us . . . as soon as the red wood called **Brasil** began to arrive from that country, he wrought that *that* name should abide in the mouth of the people, and that the name of *Holy Cross* should be lost, as if the name of a wood for colouring cloth were of more moment than that wood which imbues all the sacraments with the tincture of salvation, which is the Blood of Jesus Christ."—*Barros*, l. v. 2.

1554.—"The hair (*Bahar*) of **Brasil** contains 20 *faraçolas* (see **FRAZALA**), weighing it in a coir rope, and there is no *picotaa* (see **PICOTA**)"—*A. Nunes*, 18.

1641.—"We went to see the Rasp-house where the lusty knaves are compelled to labour, and the rasping of **Brasill** and Log-wood is very hard labour."—*Kivlyn's Diary*, August [19].

**BREECH-CANDY**, n.p. A locality on the shore of Bombay Island to the north of Malabar Hill. The true name, as Dr. Murray Mitchell tells me, is believed to be *Burj-khādī*, 'the Tower of the Creek.'

**BRIDGEMAN**, s. Anglo-Sepoy H. *brijmān*, denoting a military prisoner, of which word it is a quaint corruption.

**BRINJARRY**, s. Also **BINJAR-REE**, **BUNJARREE**, and so on. But the first form has become classical from its constant occurrence in the Indian Despatches of Sir A. Wellesley. The word is properly H. *banjārā*, and Wilson derives it from Skt. *banij*, 'trade,' *kāra*, 'doer.' It is possible that the form *brinjārā* may have been suggested by a supposed connection with the Pers. *birinj*, 'rice.' (It is alleged in the *Dict. of Words used in the E. Indies*, 2nd ed., 1805, to be derived from *brinj*, 'rice,' and *ara*, 'bring'!) The *Brinjarries* of the Deccan are dealers in grain and salt, who move about, in numerous parties with cattle, carrying their goods to different markets, and who in the days of the Deccan wars were the great resource of the commissariat, as they followed the armies with supplies for sale. They talk a kind of Mahratta or Hindipatois. Most classes of *Banjārās* in the west appear to have a tradition of having first come to the Deccan with Moghul camps as commissariat carriers. In a pamphlet called *Some Account of the Bunjarrah Class*, by N. R. Cumberlege, *District Sup. of Police, Basein, Berar* (Bombay, 1882; [North Indian N. & Q. iv. 163 *seqq.*]), the author attempts to distinguish between *brinjarees* as 'grain-carriers,' and *bunjarrahs*, from *bunjār*, 'waste land' (meaning *banjar* or *bānjar*). But this seems fanciful. In the N.-W. Provinces the name is also in use, and is applied to a numerous tribe spread along the skirt of the Himālaya from Hardwār to Gorakhpur, some of whom are settled, whilst the rest move about with their cattle, sometimes transporting goods for hire, and sometimes carrying grain, salt, lime, forest produce, or other merchandise for sale. [See Crooke, *Tribes and Castes*, i. 149 *seqq.*] **Vanjārās**, as they are called about Bombay, used to come down from Rajputāna and Central India, with

large droves of cattle, laden with grain, &c., taking back with them salt for the most part. These were not mere carriers, but the actual dealers, paying ready money, and they were orderly in conduct.

c. 1505.—"As scarcity was felt in his camp (Sultan Sikandar Lodi's) in consequence of the non-arrival of the **Banjāras**, he despatched 'Azam Humāyun for the purpose of bringing in supplies."—*Nizam-ud-Daulah*, in *Elliot*, v. 100 (written c. 1612).

1516.—"The Moors and Gentiles of the cities and towns throughout the country come to set up their shops and cloths at Cheul . . . they bring these in great caravans of domestic oxen, with packs, like donkeys, and on the top of these long white sacks placed crosswise, in which they bring their goods; and one man drives 30 or 40 beasts before him."—*Barbosa*, 71.

1563.—". . . 'This King of Dely took the Balagat from certain very powerful gentoom, whose tribe are those whom we now call **Venezaras**, and from others dwelling in the country, who are called *Colles*; and all these, *Colles*, and *Venezaras*, and *Reisbutas*, live by theft and robbery to this day."—*Garcia De O.*, f. 34.

c. 1632.—"The very first step which Mohabut Khan [Khān Khānān] took in the Deccan, was to present the **Bunjaras** of Hindostan with elephants, horses, and cloths; and he collected (by these conciliatory measures) so many of them that he had one chief *Bunjara* at Agrah, another in Goojrat, and another above the Ghata, and established the advanced price of 10 *ser* per rupee (in his camp) to enable him to buy it cheaper."—MS. *Life of Mohabut Khan* (Khān Khānān), in *Briggs's* paper quoted below, 183.

1638.—"Il y a dans le Royaume de *Casam* vn certain peuple qu'ils appellent **Venezars**, qui achettent le bled et le ris . . . pour le reuendre dans l'*Industhan* . . . ou ils vont avec des *Cassilas* ou *Caravances* de cinq ou six, et quelque fois de neuf ou dix mille bestes de somme. . . ."—*Mandelslo*, 245.

1793.—"Whilst the army halted on the 23rd, accounts were received from Captain Read . . . that his convoy of **brinjarries** had been attacked by a body of horse."—*Dirom*, 2.

1800.—"The **Binjarries** I look upon in the light of servants of the public, of whose grain I have a right to regulate the sale . . . always taking care that they have a proportionate advantage."—A. Wellesley, in *Life of Sir T. Munro*, i. 264.

"The **Brinjarries** drop in by degrees."—*Wellington*, i. 175.

1810.—"Immediately facing us a troop of **Brinjarees** had taken up their residence for the night. These people travel from one end of India to the other, carrying salt, grain, assafoetida, almost as necessary to an army as salt."—*Maria Graham*, 61.

—"We met there  
rains, or merchants,  
of oxen, laden with va  
be interior country, to  
the sea-coast."—*Fort*  
[2nd ed. i. 118, also see

"As the Decan is do  
ble river, and has no ro  
sal-carriages, the whol  
intercourse is carried  
is, the property of  
known as *Bunjaru*  
*Hist., and Manners*  
by Capt. John Briggs  
a. i. 61.

—"We passed a nun  
s who were carrying  
and all bows . . . arrow  
. . . Even the childre  
m, bows and arrows  
th, and I saw one y  
ed in the same mar

—"They were brinja  
d grain, and were quie  
illage about 24 miles  
unobtrusively in grain  
as *Taylor, Life*, ii. 17.

**BRINJAUL**, *s.* The  
ible called in the W  
last, and more comm  
e English in Bengal  
agua (prop. *baingun*)  
as *Melanzana*, *L.*, ver  
ated on the shores of  
a as well as in Ind  
generally. Though  
rild state under this  
reasonable doubt th  
is a derivative of t  
a *S. insana*, *L.* I  
rem *brinjaul* is from  
, as we shall see. It  
is no word of the kin  
gen such extrordin  
vibrations, whilst r  
meaning, as this  
*dk.* *H. brinjaul*, *baing*  
*dingin*, *bedilgin*, *A*  
*alberengus*, *berengus*  
*bringida*, *bringella*,  
*igalus*, *merangolus*, *Ita*  
*insana*, *melis insana*,  
*Vall.* below), *Fren*  
*alberengus*), *melon*  
and provincially bel  
*alberpine*, *alberpine*.  
(p. 46.) *Latre*, we  
*ins dormitante Homer*  
*pece de morille*, 'givil  
diminutif de auben  
(of a kind of peach)  
real Latin word, but

of *melanzana*, or, as Marcel  
ra, "Latin du botaniste." It  
if the Skt. word were the  
fall. The *H. baingan* again  
ave been modified from the  
*ln*, [or, as Platts asserts, direct  
Skt. *vunga*, *vungana*, 'the plant  
,'] and *baingan* also through  
have been the parent of the  
*ngena*, and so of all the other  
names except the English  
*L.* The Ital. *mela insana* is  
curious of these corruptions,  
the usual effort after mean-  
connecting itself with the  
indigestible reputation of  
able as it is eaten in Italy,  
a fact. When cholera is  
is considered (e.g. in Sicily)  
ct of folly to eat the *melan-*  
*ere* is, however, behind this,  
on (exemplified in the quota-  
*Lane's Mod. Egypt.* below)  
; the *badinjan* with madness.  
[*r. Nights*, iii. 417.] And it  
in that the old Arab medical  
ve it a bad character as an  
diet. Thus Avicenna says  
*dn* generates melancholy and  
ns. To the N. O. *Solanacee*  
ionous plants belong.

rd has been carried, with the  
to the Archipelago, pro-  
the Portuguese, for the  
it *berinjalt*. [On this Mr.  
es: "The Malay form *brinjal*,  
Port., not *berinjalt*, is given  
d and Swettenham, but it  
established as a Malay word,  
ost certainly the Eng. *brinjaul*  
Malay. It finds no place in  
and the native Malay word,  
the only word used in pure  
r Malay, is *terony* or *trong*.  
i *berinjalt*, I believe, must  
e from the Islands if it really

(t Gon). "And the excise from  
off under which are comprised  
s, viz.: Radishes, beetroot, gar-  
green and dry, green tamarinds,  
*combalinguas*, ginger, oranges,  
under, mint, cabbage, salted  
*brinjelas*, lemons, gourds, cit-  
mbers, which articles none may  
all except the Rendeiro of this  
some one who has got permission  
. . ."—*S. Botelho, Tombo*, 49.

—"Trifolium quoque virens como-  
ra, mentham *Judaen* crudam, . . .  
na . . ."—*Prosper Alpanus*, i. 65.  
'We had a market there kept

upon the Strand of diuers sorts of provisions, towit . . . **Pallingenies**, cucumbers . . .”—*N. Downton*, in *Purchas*, i. 298.

1616.—“It seems to me to be one of those fruits which are called in good Tuscan *petronciani*, but which by the Lombards are called **melanzane**, and by the vulgar at Rome *marignani*; and if my memory does not deceive me, by the Neapolitans in their patois *molegnane*.”—*P. della Valle*, i. 197.

1673.—“The Garden . . . planted with Potatoes, Yawms, **Berenjaws**, both hot plants . . .”—*Fryer*, 104.

1738.—“Then follow during the rest of the summer, *calabashas* . . . **bedin-janas**, and *tomatus*.”—*Shaw's Travels*, 2nd ed. 1757, p. 141.

c. 1740.—“This man (Balaji Rao), who had become absolute in Hindostan as well as in Decan, was fond of bread made of Badjrah . . . he lived on raw **Bringelas**, on unripe mangoes, and on raw red pepper.”—*Scir Mutagherin*, iii. 229.

1782.—Sonnerat writes **Béringédes**.—i. 186.

1783.—Forrest spells **brinjalles** (*V. to Merqui*, 40); and (1810) Williamson **biringal** (*V. M.* i. 133). Forbes (1813), **bringal** and **berenjal** (*Or. Mem.* i. 32) [in 2nd ed. i. 22, **bungal**,] ii. 50; [in 2nd ed. i. 348].

1810.—“I saw last night at least two acres covered with **brinjaal**, a species of *Solanum*.”—*Maria Graham*, 24.

1826.—“A plate of parched eggs, fried in sugar and butter; a dish of **badenjans**, slit in the middle and boiled in grease.”—*Hajji Baba*, ed. 1835, p. 150.

1835.—“The neighbours unanimously declared that the husband was mad. . . . One exclaimed: ‘There is no strength nor power but in God! God restore thee!’ Another said: ‘How sad! He was really a worthy man.’ A third remarked: ‘**Badingâns** are very abundant just now.’”—*Lane, Mod. Egyptians*, ed. 1860, 299.

1860.—“Amongst other triumphs of the native cuisine were some singular, but by no means inelegant *chefs d'œuvre*, **brinjals** boiled and stuffed with savoury meats, but exhibiting ripe and undressed fruit growing on the same branch.”—*Tennent's Ceylon*, ii. 161. This dish is mentioned in the Sanskrit *Cookery Book*, which passes as by King Nala. It is managed by wrapping part of the fruit in wet cloths whilst the rest is being cooked.

**BROACH**, n.p. *Bharûch*, an ancient and still surviving city of Guzerat, on the River Nerbudda. The original forms of the name are *Bhrigu-kachchha*, and *Bhârû-Kachchha*, which last form appears in the Sunnar Cave Inscription No. ix., and this was written with fair correctness by the Greeks as *Bapryâça* and *Bapryôçh*. “Illiterate Guzerattees would in attempting to

articulate *Bhreeghoo-Kahetra* (sic), lose the half in coalescence, and call it *Barigache*.”—*Drummond, Illus. of Guzerattee*, &c.

c. B.C. 20.—“And then laughing, and stript naked, anointed and with his loin-cloth on, he leaped upon the pyre. And this inscription was set upon his tomb: *Zarmanochêgas the Indian from Barygâs having rendered himself immortal after the hereditary custom of the Indians lieth here*.”—*Nicolaus Damascenus*, in *Strabo*, xv. 72. [Lamen takes the name *Zarmanochêgas* to represent the Skt. *Śrāmanācharya*, teacher of the *Śrāmanas*, from which it would appear that he was a Buddhist priest.]

c. A.D. 80.—“On the right, at the very mouth of the gulf, there is a long and narrow strip of shoal. . . . And if one succeeds in getting into the gulf, still it is hard to hit the mouth of the river leading to **Barygaza**, owing to the land being so low . . . and when found it is difficult to enter, owing to the shoals of the river near the mouth. On this account there are at the entrances fishermen employed by the King . . . to meet ships as far off as Syraustrene, and by these they are piloted up to **Barygaza**.”—*Periplus*, sect. 43. It is very interesting to compare Horsburgh with this ancient account. “From the sands of Swallow to Broach a continued bank extends along the shore, which at Broach river projects out about 5 miles. . . . The tide flows here . . . velocity 6 knots . . . rising nearly 30 feet. . . . On the north side of the river, a great way up, the town of **Broach** is situated; vessels of considerable burden may proceed to this place, as the channels are deep in many places, but too intricate to be navigated without a pilot.”—*India Directory* (in loco).

c. 718.—**Barûs** is mentioned as one of the places against which Arab attacks were directed.—See *Elliot*, i. 441.

c. 1300.—“. . . a river which lies between the Sarsut and Ganges . . . has a south-westerly course till it falls into the sea near **Bahrûch**.”—*Al-Birûni*, in *Elliot*, i. 49.

A.D. 1321.—“After their blessed martyrdom, which occurred on the Thursday before Palm Sunday, in Thana of India, I baptised about 90 persons in a certain city called **Parocco**, 10 days' journey distant therefrom . . .”—*Friar Jordanus*, in *Cathay*, &c., 226.

1552.—“A great and rich ship said to belong to Moleque Gupij, Lord of **Barocha**.”—*Barros*, II. vi. 2.

1555.—“Sultan Ahmed on his part marched upon **Barûj**.”—*Sidi 'Ali*, 85.

[1615.—“It would be necessary to give credit unto two or three Guzaratts for some cloth to make a voyage to **Burrouse**.”—*Foster, Letters*, iv. 94.]

1617.—“We gave our host . . . a piece of **backar barocha** to his children to make

them 2 cuates."—*Cocks's Diary*, i. 330. [Bachar here seems to represent a port connected with Broach, called in the *Ata* (ii. 243) *Bhaakora* or *Bhakor*; Bayley gives *Bhakorā* as a village on the frontier of Gujarat.]

1623.—"Before the hour of complines . . . we arrived at the city of **Barochi**, or **Bahrag** as they call it in Persian, under the walls of which, on the south side, flows a river called *Nerbodā*."—*P. della Valle*, ii. 529; [*Hak. Soc.* i. 60].

1648.—In *Van Ticist* (p. 11), it is written **Bretchia**.

[1676.—"From Surat to **Baroche**, 22 com."—*Tavernier*, ed *Ball*, i. 66.]

1756.—"Bandar of **Bhrōch**."—(Bird's tr. of) *Mīrat-i-Akshudi*, 115.

1803.—"I have the honour to enclose . . . papers which contain a detailed account of the . . . capture of **Baroach**."—*Wellington*, ii. 289.

**BUCK** v. To prate, to chatter, to talk much and egotistically. *H. baknd*. [A *buck-stick* is a chatterer.]

1880.—"And then . . . he **bucks** with a quiet stubborn determination that would fill an American editor, or an Under Secretary of State with despair. He belongs to the 12-foot-tiger school, so perhaps he can't help it."—*Ali Baba*, 164.

**BUCKAUL** s. *Ar. H. bakkaīl*, 'a shopkeeper'; a *bunya* (q. v. under **BANYAN**). In *Ar.* it means rather a 'second-hand' dealer.

[c. 1560.—"There is one cast of the *Vasīyas* called *Bunk*, more commonly termed *Bunya* (grain-merchant). The Persians name them *bakkāl* . . ."—*Fin*, tr. *Jarrett*, iii. 115.]

1800.—" . . . a **buccal** of this place told me he would let me have 500 bags tomorrow."—*Wellington*, i. 196.

1825.—"Should I find our neighbour the **Baqal** . . . at whose shop I used to spend in overhauling all the copper money that I could procure from my father."—*Hajji Baba*, ed. 1835, 255.

**BUCKSHAW** s. We have not been able to identify the fish so called, or the true form of the name. Perhaps it is only *H. bachhad*, *Mahr. bakhd* (*P. bachi*, *Skt. bāṣa*), 'the young of any creature.' But the *Konkani Dict.* gives '*bouan*—peixe pequeno de qualquer sorte,' 'little fish of any kind.' This is perhaps the real word; but it also may represent *bachhad*. The practice of manuring the coco-palms with putrid fish is still rife, as residents of the Government House at Parell never

forget. The fish in use is refuse **bummelo** (q. v.). [The word is really the *H. bachhad*, a well-known edible fish which abounds in the Ganges and other N. Indian rivers. It is either the *Pseudotropius garua*, or *P. murius* of Day, *Fish. Ind.*, nos. 474 or 471; *Fau. Br. Ind.* i. 141, 137.]

1673.—" . . . Cocoe Nuts, for Oyl, which latter they dunging with (**Bubaho**) Fish, the Land-Breezes brought a poysonous Smell on board Ship."—*Fryer*, 55. [Also see *Wheeler*, *Early Rec.*, 40.]

1727.—"The Air is somewhat unhealthful, which is chiefly imputed to their dunging their Cocoa-nut trees with **Buckshoe**, a sort of small Fishes which their Sea abounds in."—*A. Hamilton*, i. 181.

c. 1760.—" . . . manure for the coco-nut-tree . . . consisting of the small fry of fish, and called by the country name of **Buckshaw**."—*Grove*, i. 31.

[1883.—"*Mahsir*, *rohū* and **batchwa** are found in the river Jumna."—*Gazetteer of Delhi District*, 21.]

**BUCKSHAW** s. This is also used in *Cocks's Diary* (i. 63, 99) for some kind of Indian piece-goods, we know not what. [The word is not found in modern lists of piece-goods. It is perhaps a corruption of *Pers. bukchah*, 'a bundle,' used specially of clothes. *Tavernier* (see below) uses the word in its ordinary sense.

[1614.—"Percalla, **Boxshaes**."—*Foster*, *Letters*, ii. 88.

[1615.—"80 pieces **Boxsha** gingams"; "Per **Puxshawa**, double piece, at 9 mas."—*Ibid.* iii. 156; iv. 50.

[1665.—"I went to lie down, my **bouchha** being all the time in the same place, half under the head of my bed and half outside."—*Tavernier*, ed. *Ball*, ii. 166.]

**BUCKSHEESH, BUXEES** s. *P.* through *P.*—*H. bakshish*. *Buonamano*, *Trinkgeld*, *pourboire*; we don't seem to have in England any exact equivalent for the word, though the thing is so general; 'something for (the driver)' is a poor expression; *tip* is accurate, but is slang; *gratuity* is official or dictionary English.

[1625.—"**Bacsheese** (as they say in the Arabick tongue) that is gratis freely."—*Purchas*, ii. 1340 [N.E.D.].

1759.—"To Presents:—	R.	A.	P.
2 Pieces of flowered Velvet	532	7	0
1 ditto of Broad Cloth . . .	50	0	0
<b>Buxis</b> to the Servants . . .	50	0	0"

*Cost of Entertainment to Jugget Set.* In *Long*, 190.



c. 1760.—“. . . **Buxie** money.”—*Ices*, 51.

1810.—“. . . each mile will cost full one rupee (*i.e.* 2s. 6d.), besides various little disbursements by way of **buxees**, or presents, to every set of bearers.”—*Williamson*, *V. M.* ii. 235.

1823.—“These Christmas-boxes are said to be an ancient custom here, and I could almost fancy that our name of *box* for this particular kind of present . . . is a corruption of **buckshish**, a gift or gratuity, in Turkish, Persian, and Hindoostanee.”—*Heber*, i. 45.

1853.—“The relieved bearers opened the shutters, thrust in their torch, and their black heads, and most unceremoniously demanded **buxees**.”—*W. Arnold*, *Oakfield*, i. 239.

**BUCKYNE**, s. H. *bukāyan*, the tree *Melia sempervirens*, Roxb. (N. O. *Meliaceae*). It has a considerable resemblance to the *nīm* tree (see **NEEM**); and in Bengali is called *mahā-nīm*, which is also the Skt. name, *mahā-nimba*. It is sometimes erroneously called Persian Lilac.

**BUDDHA, BUDDHISM, BUDDHIST.** These words are often written with a quite erroneous assumption of precision *Bhudda*, &c. All that we shall do here is to collect some of the earlier mentions of Buddha and the religion called by his name.

c. 200.—“Εἰσὶ δὲ τῶν Ἰνδῶν οἱ τοῖς Βούττα πειθόμενοι παραγγέλμασιν· ὃν δι' ὑπερβολὴν σεμνότητος εἰς θεὸν τετιμήκασιν.”—*Clement Alexandrinus*, *Strōmatōn*, Liber I. (Oxford ed., 1715, i. 359).

c. 240.—“Wisdom and deeds have always from time to time been brought to mankind by the messengers of God. So in one age they have been brought to mankind by the messenger called **Buddha** to India, in another by Zarādusht to Persia, in another by Jesus to the West. Thereupon this revelation has come down, this prophecy in this last age, through me, Mānī, the messenger of the God of truth to Babylonia.”—The Book of *Mānī*, called *Shāhūkān*, quoted by *Albirānī*, in his *Chronology*, tr. by Sachau, p. 190.

c. 400.—“Apud Gymnosophistas Indiae quasi per manus huius opinionis auctoritas traditur, quod **Buddam** principem dogmatis eorum, e latere suo virgo generaret. Nec hoc mirum de barbaris, quum Minervam quoque de capite Jovis, et Liberum patrem de femore ejus procreatos, docta finxit Græcia.”—*St. Jerome*, *Adv. Jovinianum*, Lib. i. ed. Vallarsii. ii. 309.

c. 440.—“. . . Τηνικαῦτα γὰρ τὸ Ἐμπεδοκλέους τοῦ παρ' Ἑλλήσι φιλοσόφου δόγμα, διὰ τοῦ Μανιχαίου χριστιανισμὸν ὑπεκρίνατο . . . τοῦτου δὲ τοῦ Σκυθιανοῦ μαθητῆς γίνεται Βούδδας, πρότερον Τερέβινθος καλού-

μενος . . . κ. τ. λ.” (see the same matter from *Georgius Cedrenus* below).—*Socratus*, *Hist. Eccles.* Lib. I. cap. 22.

c. 840.—“An certè Bragmanorum sequemur opinionem, ut quemadmodum illi sectae suae auctorem **Bubdam**, per virginis latus narrant exortum, ita nos Christum fuisse praedicemus? Vel magis sic nascitur Dei sapientia de virginis cerebro, quomodo Minerva de Jovis vertice, tamquam Liber Pater de femore? Ut Christicolam de virginis partu non solennis natura, vel auctoritas sacrae lectionis, sed superstitio Gentilis, et commenta perdoceant fabulosa.”—*Ratramni Corbeiensis L. de Nativitate Xti.*, cap. iii. in *L. D'Achery*, *Spicilegium*, tom. i. p. 54, Paris, 1723.

c. 870.—“The Indians give in general the name of **budd** to anything connected with their worship, or which forms the object of their veneration. So, an idol is called *budd*.”—*Bilāduri*, in *Elliot*, i. 123.

c. 904.—“**Budāsaf** was the founder of the Sabaeen Religion . . . he preached to mankind renunciation (of this world) and the intimate contemplation of the superior worlds. . . . There was to be read on the gate of the Naobihar\* at Balkh an inscription in the Persian tongue of which this is the interpretation: ‘The words of **Budāsaf**: In the courts of kings three things are needed, Sense, Patience, Wealth.’ Below had been written in Arabic: ‘**Budāsaf** Nos. If a free man possesses any of the three, he will flee from the courts of Kings.’”—*Mas'ūdī*, iv. 45 and 49.

1000.—“. . . pseudo-prophets came forward, the number and history of whom it would be impossible to detail. . . . The first mentioned is **Būdhāsaf**, who came forward in India.”—*Albirānī*, *Chronology*, by Sachau, p. 186. This name given to Buddha is specially interesting as showing a step nearer the true *Buddhism*, the origin of the name Ἰωδσαφ, under which Buddha became a Saint of the Church, and as elucidating Prof. Max Müller's ingenious suggestion of that origin (see *Chips*, &c., iv. 184; see also *Academy*, Sept. 1, 1883, p. 146).

c. 1030.—“A stone was found there in the temple of the great Buddha on which an inscription . . . purporting that the temple had been founded 50,000 years ago. . . .”—*Al'Ulbi*, in *Elliot*, ii. 39.

c. 1060.—“This madman then, **Manīs** (also called Scythianus) was by race a Brachman, and he had for his teacher **Budas**, formerly called Terebinthus, who having been brought up by Scythianus in the learning of the Greeks became a follower of the sect of Empedocles (who said there were two first principles opposed to one another), and when he entered Persia declared that he had been born of a virgin, and had been brought up among the hills . . . and this **Budas** (alias Terebinthus) did perish, crushed by an unclean spirit.”—*Georg. Cedrenus*, *Hist. Comp.*,

\* Naobihār = Nava-Vihāra ('New Buddhist Monastery') is still the name of a district adjoining Balkh.



Bonn ed., 455 (old ed. i. 259). This wonderful jumble, mainly copied, as we see, from Socrates (*supra*), seems to bring Buddha and Manes together. "Many of the ideas of Manicheism were but fragments of Buddhism."—*E. B. Concell*, in *Smith's Dict. of Christ. Biog.*

c. 1190.—"Very grieved was Sārang Deva. Constantly he performed the worship of the Arihant; the Buddhist religion he adopted; he wore no sword."—*The Poem of Chand Bardai*, paraphr. by Beames, in *Ind. Ant.* i. 271.

1610.—". . . This Prince is called in the histories of him by many names: his proper name was *Dramā Rajo*; but that by which he has been known since they have held him for a saint is the *Budao*, which is as much as to say 'Sage' . . . and to this name the Gentiles throughout all India have dedicated great and superb Pagodas."—*Coste*, Dec. V., liv. vi. cap. 2.

[1615.—"The image of *Dibottes*, with the badge collomo or bras imadg (or rather idoll) in it."—*Cocks's Diary*, i. 200.]

c. 1666.—"There is indeed another, a seventh Sect, which is called *Bauté*, whence do proceed 12 other different sects; but this is not so common as the others, the Votaries of it being hated and despised as a company of irreligious and atheistical people, nor do they live like the rest."—*Bernier*, E. T., ii. 107; [ed. *Constable*, 336].

1685.—"Above all these they have one to whom they pay much veneration, whom they call *Bodhi*; his figure is that of a man."—*Ruhro*, f. 406.

1728.—"Before Gautama Budhum there have been known 28 Budhums—viz. : . . ."  
—*Valerijā*, v. (Ceylon) 369.

1753.—"Edrini nous instruit de cette circonstance, en disant que le *Bahhar* est adorateur de *Bodda*. Les Brahmanes du *Maishar* disent que c'est le nom que *Vishnu* a pris dans une de ses apparitions, et on connaît *Vishnu* pour une des trois principales divinités Indiennes. Suivant St. Jérôme et St. Clément d'Alexandrie, *Budda* ou *Butta* est le législateur des Gymnosophistes de l'Inde. La secte des *Shamans* ou *Samanésens*, qui est demeurée la dominante dans tous les royaumes d'au delà du Gange, a fait de *Budda* en cette qualité son objet d'adoration. C'est la première des divinités étrangères ou de Ceylan, selon Ribeiro. *Sanskrit-Lexikon* (see *GAUTAMA*), la grande idole des Siamois, est par eux appelé *Putti*."—*D. Lacelle*, *Éclaircissements*, 75. What knowledge and apprehension, on a subject then so obscure, is shown by this great Geographer! Compare the pretentious ignorance of the flabby Abbé Raynal in the quotations under 1770.

1770.—"Among the deities of the second order, particular honours are paid to *Buddha*, who descended upon earth to take upon himself the office of mediator between God and mankind."—*Raynal* (tr. 1777), i. 91.

"The *Budzois* are another sect of Japan, of which *Budzo* was the founder. . . . The

spirit of *Budzoism* is dreadful. It breathes nothing but penitence, excessive fear, and cruel severity."—*Ibid.* i. 138. Raynal in the two preceding passages shows that he was not aware that the religions alluded to in Ceylon and in Japan were the same.

1779.—"Il y avoit alors dans ces parties de l'Inde, et principalement à la Côte de Coromandel et à Ceylan, un Culte dont on ignore absolument les Dogmes; le Dieu *Baouth*, dont on ne connoit aujourd'hui, dans l'Inde que le Nom et l'objet de ce Culte; mais il est tout-à-fait aboli, si ce n'est, qu'il se trouve encore quelques familles d'Indiens séparées et méprisées des autres Castes, qui sont restées fidèles à *Baouth*, et qui ne reconnoissent pas la religion des Brames."—*Voyage de M. Gentil*, quoted by *W. Chambers*, in *As. Res.* i. 170.

1801.—"It is generally known that the religion of *Bouddhou* is the religion of the people of Ceylon, but no one is acquainted with its forms and precepts. I shall here relate what I have heard upon the subject."—*M. Joinville*, in *As. Res.* vii. 399.

1806.—". . . The head is covered with the cone that ever adorns the head of the Chinese deity *Fo*, who has been often supposed to be the same as *Boudah*."—*Salt*, *Cares of Salette*, in *Tr. Lit. Soc. Bo.* i. 50.

1810.—"Among the *Bhuddists* there are no distinct castes."—*Maria Graham*, 89.

It is remarkable how many poems on the subject of Buddha have appeared of late years. We have noted:

1. *Buddha, Epische Dichtung in Zwanzig Gesängen*, i.e. an Epic Poem in 20 cantos (in ottava rima). Von Joseph Vittor Widmann, Bern. 1869.

2. *The Story of Gautama Buddha and his Creed*: An Epic by Richard Phillips, Longmans, 1871. This is also printed in octaves, but each octave consists of 4 heroic couplets.

3. *Vasudavatta, a Buddhist Idyll*; by Dean Plumtre. Republished in *Things New and Old*, 1884. The subject is the story of the Courtesan of Mathura ("Vāsavadattā and Upagupta"), which is given in Burnouf's *Introd. à l'Histoire du Bouddhisme Indien*, 146-148; a touching story, even in its original crude form.

It opens:

"Where proud *Mathoura* rears her hundred towers. . . ."

The Skt. Dict. gives indeed as an alternative *Mathūra*, but *Mathūra* is the usual name, whence Anglo-Ind. *Muttra*.

4. The brilliant Poem of Sir Edwin Arnold, called *The Light of Asia, or the Great Renunciation, being the Life and*

*Teaching of Gautama, Prince of India, and Founder of Buddhism, as told in verse by an Indian Buddhist*, 1879.

**BUDGE-BUDGE**, n. p. A village on the Hooghly R., 15 m. below Calcutta, where stood a fort which was captured by Clive when advancing on Calcutta to recapture it, in December, 1756. The *Imperial Gazetteer* gives the true name as *Baj-baj*, [but Hamilton writes *Bhuja-bhuj*].

1756.—“On the 29th December, at six o'clock in the morning, the admiral having landed the Company's troops the evening before at *Mayapour*, under the command of Lieutenant-Colonel Clive, cannonaded **Bou-gee Bougee** Fort, which was strong and built of mud, and had a wet ditch round it.”—*Ives*, 99.

1757.—The Author of *Memoir of the Revolution in Bengal* calls it **Busbudgia**; (1763), Luke Sraffton **Budge Boodjee**.

**BUDGEROW**, s. A lumbering keelless barge, formerly much used by Europeans travelling on the Gangetic rivers. Two-thirds of the length aft was occupied by cabins with Venetian windows. Wilson gives the word as H. and B. *bajrā*; Shakespear gives H. *bajrā* and *bajra*, with an improbable suggestion of derivation from *bajar*, ‘hard or heavy.’ Among Blochmann's extracts from Mahomedan accounts of the conquest of Assam we find, in a detail of Mir Jumla's fleet in his expedition of 1662, mention of 4 *bajras* (*J. As. Soc. Ben.* xli. pt. i. 73). The same extracts contain mention of war-sloops called *bach'haris* (pp. 57, 75, 81), but these last must be different. *Bajra* may possibly have been applied in the sense of ‘thunder-bolt.’ This may seem unsuited to the modern budgerow, but is not more so than the title of ‘lightning-darter’ is to the modern **Burkundauze** (q.v.)! We remember how Joinville says of the approach of the great galley of the Count of Jaffa:—“*Sembloit que foudre cheist des cieuz*.” It is however perhaps more probable that *bajrā* may have been a variation of *baglā*. And this is especially suggested by the existence of the Portuguese form *pajeres*, and of the Ar. form *bagara* (see under **BUGGALOW**). Mr. Edye, Master Shipwright of the Naval Yard in Trincomalee, in a paper on the Native Craft of India and Ceylon, speaks of the

**Baggala** or **Budgerow**, as if he had been accustomed to hear the words used indiscriminately. (See *J. R. A. S.*, vol. i. p. 12). [There is a drawing of a modern Budgerow in *Grant, Rural Life*, p. 5.]

c. 1570.—“Their barks be light and armed with oares, like to Foistes . . . and they call these barks **Bazaras** and **Patuas**” (in Bengal).—*Cæsar Fredericke*, E. T. in *Hakl.* ii. 358.

1662.—(Blochmann's Ext. as above).

1705.—“ . . . des **Bazaras** qui sont de grands bateaux.”—*Luillier*, 52.

1723.—“Le lendemain nous passâmes sur les **Bazaras** de la compagnie de France.”—*Lett. Edif.* xiii. 269.

1727.—“ . . . in the evening to recreate themselves in Chaises or Palankins; . . . or by water in their **Budgeroes**, which is a convenient Boat.”—*A. Hamilton*, ii. 12.

1737.—“Charges, **Budgrows** . . . Rs. 281. 6. 3.”—MS. *Account from Ft. William*, in India Office.

1780.—“A gentleman's **Bugerow** was drove ashore near Chaun-paul Gaut . . .” —*Hicky's Bengal Gazette*, May 13th.

1781.—“The boats used by the natives for travelling, and also by the Europeans are the **budgerows**, which both sail and row.”—*Hodges*, 39.

1783.—“ . . . his boat, which, though in Kashmire (it) was thought magnificent, would not have been disgraced in the station of a Kitchen-tender to a Bengal **budgero**.”—*G. Forster, Journey*, ii. 10.

1784.—“I shall not be at liberty to enter my **budgerow** till the end of July, and must be again at Calcutta on the 22nd of October.”—*Sir W. Jones*, in *Mem.* ii. 38.

1785.—“Mr. Hastings went aboard his **Budgerow**, and proceeded down the river, as soon as the tide served, to embark for Europe on the *Berrington*.”—In *Scot-Kerr*, i. 86.

1794.—“By order of the Governor-General in Council . . . will be sold the Hon'ble Company's **Budgerow**, named the *Sonamookhee*\* . . . the **Budgerow** lays in the nullah opposite to Chitpore.”—*Ibid.* ii. 114.

1830.—

“Upon the bosom of the tide  
Vessels of every fabric ride;  
The fisher's skiff, the light canoc,  
\* \* \* \* \*

The **Bujra** broad, the *Bholia* trim,  
Or *Pinnaces* that gallant swim.  
With favouring breeze—or dull and slow  
Against the heady current go . . . .”

*H. H. Wilson*, in *Bengal Annual*, 29.

\* This (*Sonamukhi*, ‘*Chrysostoma*’) has continued to be the name of the Viceroy's river yacht (probably) to this day. It was so in Lord Canning's time, then represented by a barge adapted to be towed by a steamer.

**DGROOK**, s. Port. *bazarucco*. in of low denomination, and of low value and metal (copper, tin, and tutenague), formerly current in India and elsewhere on the Western Indian seas. It was also adopted by the Portuguese in the earliest coinage at Bombay. In the first Goa coinage, that of Albuquerque (1510), the *leal* or *bazarucco* equal to 2 *reis*, of which *reis* there were 400 to the gold *cruzado* (*Gerson* *ma*). The name appears to have a native one in use in Goa at the time of the conquest, but its etymology is uncertain. In Van der Haeghe's Voyage (1648) the word is said to be from *bāzār*, and said to mean 'ket-money' (perhaps *bāzār-rūka*, the word being used for a copper coin in Canarese). [This view is accepted by Gray in his notes on Pyrard, Hak. Soc. ii. 68], and by Burnell, Hak. Soc. ii. 143). The *Admin. Man. Glasa* (s.v.) gives an form as *bajira-rakka*, 'market-y.' C. P. Brown (MS. notes) says the word = *budaga-rūka*, which as would in Canarese be 'base-y,' and he ingeniously quotes *quara's* "beggary denier," and *re's* "cilem axem." This is said in substance by Mr. E. C. Brown, who points out that *rūka* *bet* is in Mahratti (see *Molesworth*, one-twelfth of an anna. But the word of Khān Khān below suggests the word may be a corruption of *P. buzurg*, 'big,' and according to *ibid.*, *budrūkh* (s.v.) is used in Mahratti as a dialectic corruption of *g.* This derivation may be fully corroborated by the fact that *re's* there is, or was formerly, a (which had become a money unit only, 80 to the dollar) called *re's*, 'big' (see *Orington*, 463, and *ibid.* i. 95). If we could attach value to Pyrard's spelling—*rupes*—this would be in favour of same etymology; as is also the *re's* given by Mandelslo. [For examination of the value of the *re's* based on the most recent prices, see *Whitney*, *Rise of the Power*, p. 68.]

—*Bazarucco* at Maluco (Moluccas) *anga*, at 60 *reis* to the tanga, 5 tangas *re's*. "Os quares bazaruccos se faz

conta de 200 caixas" (i.e. to the tanga).—*A. Nunes*, 41.

[1584.—*Basaruchies*, Barret, in *Hakl.* See **SHROFF**.]

1598.—"They pay two **Basarukes**, which is as much as a Hollander's Doit. . . . It is molten money of badde Tinno."—*Linschoten*, 52, 69; [Hak. Soc. i. 180, 242].

1609.—"Le plus bas argent, sont **Basarucos** . . . et sont fait de mauvais Estain."—*Houtmann*, in *Navigations des Hollandois*, i. 53r.

c. 1610.—"Il y en a de plusieurs sortes. La premiere est appellée **Bousuruques**, dont il en faut 75 pour une Tangué. Il y a d'autre **Bousuruques** vieilles, dont il en faut 105 pour le Tangué. . . . Il y a de cette monnoye qui est de fer; et d'autre de *callin*, metal de Chine" (see **CALAY**).—*Pyrard*, ii. 39; see also 21; [Hak. Soc. ii. 33, 68].

1611.—"Or a Viceroy coins false money; for so I may call it, as the people lose by it. For copper is worth 40 *serafims* (see **XERA-FINE**) the hundred weight, but they coin the **basaruccos** at the rate of 60 and 70. The Moors on the other hand, keeping a keen eye on our affairs, and seeing what a huge profit there is, coin there on the mainland a great quantity of **basarucos**, and gradually smuggle them into Goa, making a pitful of gold."—*Gouto*, *Dialogo do Soldado Pratico*, 138.

1638.—"They have (at Combroon) a certain Copper Coin which they call **Besorg**, whereof 6 make a *Pes*, and 10 *Pes* make a *Chan* (*Shāhī*) which is worth about 5d. English."—*V. and Tr. of J. A. Mandelslo into the E. Indies*, E. T. 1669, p. 8.

1672.—"Their coins (at Tanor in Malabar) . . . of Copper, a **Buserook**, 20 of which make a Fanam."—*Fraser*, 53. [He also spells the word **Basrook**. See quotation under **REAS**.]

1677.—"Rupces, Pices and **Budgrooks**."—*Letters Patent of Charles II. in Charters of the E. I. Co.*, p. 111.

1711.—"The **Budgerooks** (at Muskat) are mixt Mettle, rather like Iron than anything else, have a Cross on one side, and were coined by the Portuguese. Thirty of them make a silver *Mamouda*, of about Eight Pence Value."—*Luckyer*, 211.

c. 1720-30.—"They (the Portuguese) also use bits of copper which they call *buzurg*, and four of these **buzurgs** pass for a *julās*."—*Khāfi Khān*, in *Elliot*, v. 315.

c. 1760.—"At Goa the sceraphim is worth 240 Portugal *reis*, or about 16d. sterling; 2 *reis* make a **basaraco**, 15 **basaracos** a *cintin*, 42 *cintins* a *tanga*, 4 *tangas* a *para*, 24 *paras* a pagoda of gold."—*Grose*, i. 282.

1838.—"Only eight or ten loads (of coffee) were imported this year, including two loads of 'Kopes' (see **COPECK**), the copper currency of Russia, known in this country by the name of **Bughrukcha**. They are converted to the same uses as copper."—*Report from Kabul*, by A. Burnes; in *Punjab Trade Report*, App. p. iii.

This may possibly contain some indication of the true form of this obscure word, but I have derived no light from it myself. The *budgrook* was apparently current at Muscat down to the beginning of last century (see *Milburn*, i. 116).

**BUDLEE**, s. A substitute in public or domestic service. H. *badlī*, 'exchange; a person taken in exchange; a *locum tenens*'; from Ar. *badal*, 'he changed.' (See **MUDDLE**.)

**BUDMASH**, s. One following evil courses; Fr. *mauvais sujet*; It. *malandrino*. Properly *bad-ma'dash*, from P. *bad*, 'evil,' and Ar. *ma'dash*, 'means of livelihood.'

1844.—". . . the reputation which John Lawrence acquired . . . by the masterly manœuvring of a body of police with whom he descended on a nest of gamblers and cut-throats, '**budmashes**' of every description, and took them all prisoners."—*Boscworth Smith's Life of Lt. Lawrence*, i. 178.

1866.—"The truth of the matter is that I was foolish enough to pay these **budmashes** beforehand, and they have thrown me over."—*The Dark Bungalow*, by G. O. Trevelyan, in *Fraser*, p. 385.

**BUDZAT**, s. H. from P. *badzāt*, 'evil race,' a low fellow, 'a bad lot,' a blackguard.

1866.—"*Cholmondeley*. Why the shaitan didn't you come before, you lazy old **budzart**?"—*The Dark Bungalow*, p. 215.

**BUFFALO**, s. This is of course originally from the Latin *bubalus*, which we have in older English forms, *buffle* and *buff* and *bugle*, through the French. The present form probably came from India, as it seems to be the Port. *bufalo*. The proper meaning of *bubalus*, according to Pliny, was not an animal of the ox-kind (*βοόβαλις* was a kind of African antelope); but in Martial, as quoted, it would seem to bear the vulgar sense, rejected by Pliny.

At an early period of our connection with India the name of *buffalo* appears to have been given erroneously to the common Indian ox, whence came the still surviving misnomer of London shops, '*buffalo* humps.' (See also the quotation from *Uvington*.) The *buffalo* has no hump. Buffalo *tongues* are another matter, and an old luxury, as the third quotation shows. The ox having appropriated the name of the buffalo, the true Indian domestic buffalo was differentiated as the '*water*

*buffalo*,' a phrase still maintained by the British soldier in India. This has probably misled Mr. Blochmann, who uses the term '*water buffalo*,' in his excellent English version of the *Āin* (e.g. i. 219). We find the same phrase in *Barkley's Five Years in Bulgaria*, 1876: "Besides their bullocks every well-to-do Turk had a drove of *water-buffaloes*" (32). Also in *Collingwood's Rambles of a Naturalist* (1868), p. 43, and in *Miss Bird's Golden Chersonese* (1883), 60, 274. [The unscientific use of the word as applied to the American Bison is as old as the end of the 18th century (see *N.E.D.*.)]

The domestic buffalo is apparently derived from the wild buffalo (*Bubalus arni*, Jerd.; *Bos bubalus*, Blanford), whose favourite habitat is in the swampy sites of the Sunderbunds and Eastern Bengal, but whose haunts extend north-eastward to the head of the Assam valley, in the Terai west to Oudh, and south nearly to the Godavery; not beyond this in the Peninsula, though the animal is found in the north and north-east of Ceylon.

The domestic buffalo exists not only in India but in Java, Sumatra, and Manilla, in Mazanderan, Mesopotamia, Babylonia, Adherbijan, Egypt, Turkey, and Italy. It does not seem to be known how or when it was introduced into Italy.—(See *Hehn*.) [According to the *Encycl. Britt.* (9th ed. iv. 442), it was introduced into Greece and Italy towards the close of the 6th century.]

c. A.D. 70. — "Howbeit that country bringeth forth certain kinds of goodly great wild beastes: to wit the Bisontes, maimed with a collar, like Lions; and the Vri [Urus], a mightie strong beast, and a swift, which the ignorant people call *Buffles* (*bubales*), whereas indeed the *Buffle* is bred in Africa, and carrieth some resemblance of a calfe rather, or a Stag."—*Pliny*, by Ph. Holland, i. 199-200.

c. A.D. 90.—

"Ille tulit geminos facili cervice juvencos  
Illi cessit atrox **bubalus** atque bison."

*Martial, De Spectaculis*, xxiv.

c. 1580.—"Veneti mercatores linguas *Bubalorum*, tanquam mensis optimas, sale conditas, in magna copia Venetias mittunt."—*Prosperi Alpini, Hist. Nat. Aegypti*, P. I. p. 228.

1585.—"Here be many Tigers, wild *Buff*, and great store of wilde Fowle. . ."—*R. Fitch*, in *Hakl.* ii. 389.

"Here are many wilde *buffles* and *Elephants*."—*Ibid.* 394.

"The King (Akbar) hath . . . as they credibly report, 1000 Elephants, 30,000 horses, 1400 tame deere, 800 concubines; such store of ounces, tigers, **Buffles**, cocks and Haukes, that it is very strange to see."—*Ibid.* 386.

1589.—"They doo plough and till their ground with kine, **bufalos**, and bulles."—*Mendoza's China*, tr. by Parkes, ii. 56.

[c. 1590.—Two methods of snaring the **buffalo** are described in *Āin*, *Blochmann*, tr. i. 53.]

1598.—"There is also an infinite number of wild **buffs** that go wandering about the deserts."—*Pigafetta*, *E. T.* in *Harleian Coll. of Voyages*, ii. 546.

[1623.—"The inhabitants (of Malabar) keep Cows, or **buffalls**."—*P. della Valle*, *Hak. Soc.* ii. 207.]

1630.—"As to Kine and **Buffaloes** . . . they be-moare the floores of their houses with their dung, and thinke the ground sanctified by such pollution."—*Lord*, *Discourses of the Banian Religion*, 60-61.

1644.—"We tooke coach to Livorno, thro' the Great Duke's new Parke, full of huge **oake-trees**: the underwood all myrtills, amongst which were many **buffalos** feeding, a kind of wild ox, short nos'd, horns reversed."— *Evelyn*, Oct. 21.

1656.—" . . . it produces Elephants in great number, oxen and **buffaloes**" (*bufarus*).—*Peria y Souza*, i. 189.

1689.—" . . . both of this kind (of Oxen), and the **Buffaloes**, are remarkable for a big piece of Flesh that rises above Six Inches high between their Shoulders, which is the choicest and delicatest piece of Meat upon them, especially put into a dish of Palau."—*Arnauld*, 254.

1694.—" . . . the **Buffala** milk, and curd, and butter simply churned and clarified, is in common use among these Indians, whilst the dainties of the Cow Dairy is prescribed to valetudinarians, as Hectics, and preferred by vicious (*inc*) appetites, or impotents alone, so that of the caprine and assine is at home."—*Trimmer*, *Illus. of Gincerutter*, &c.

1710.—

The tank which fed his fields was there. . . There from the intolerable heat

The **buffaloes** retreat;

They their nostrils raised to meet the air,  
Amid the belting element they rest."

*Cure of Kikama* ix. 7.

1773.—"I had in my possession a head of a **buffalo** that measures 13 feet 8 inches in circumference, and 6 feet 6 inches between the tips—the largest **buffalo** head in the world."—*Pellat*, *Sport in Br. Burmah*, &c. i. 107.

**BUGGALOW**, *s.* Mahr. *baghd*, *ba-ghat*. A name commonly given on the W coast of India to Arab vessels of the old native form. It is also in common use in the Red Sea (*bakald*) for the larger native vessels, all built

of teak from India. It seems to be a corruption of the Span. and Port. *bajel*, *baxel*, *baixel*, *baxella*, from the Lat. *vascellum* (see *Diez*, *Etym. Wörterb.* i. 439, s. v.). Cobarruvias (1611) gives in his Sp. Dict. "*Baxel*, quasi *vasel*" as a generic name for a vessel of any kind going on the sea, and quotes St. Isidore, who identifies it with *phaselus*, and from whom we transcribe the passage below. It remains doubtful whether this word was introduced into the East by the Portuguese, or had at an earlier date passed into Arabic marine use. The latter is most probable. In *Correa* (c. 1561) this word occurs in the form *pajer*, pl. *pajeres* (*j* and *x* being interchangeable in Sp. and Port. See *Lendas*, i. 2, pp. 592, 619, &c.). In Pinto we have another form. Among the models in the Fisheries Exhibition (1883), there was "A *Zaroogat* or *Bagarah* from Aden." [On the other hand Burton (*Ar. Nights*, i. 119) derives the word from the Ar. *baghlah*, 'a she-mule.' Also see **BUDGEROW**.]

c. 636.—"*Phaselus* est navigium quod nos corrupte **baselum** dicimus. De quo Virgilius: *Pictisque phaselis*."—*Isidorus Hispalensis*, *Originum et Etymol.* lib. xix.

c. 1539.—"Partida a nao pera Goa, Fernão de Morais . . . seguiu sua viagem na volta do porto de Dabul, onde chegou ao outro dia as nove horas, e tomando nelle hū **paguel** de Malavares, carregado de algodão e de pimenta, poz logo a tormento o Capitano e o piloto delle, os quaes confessarão. . . ."—*Pinto*, ch. viii.

1842.—"As store and horse boats for that service, Capt. Oliver, I find, would prefer the large class of native **buggalas**, by which so much of the trade of this coast with Scinde, Cutch . . . is carried on."—*Sir G. Arthur*, in *Ind. Admin. of Lord Ellenborough*, 222.

[1900.—"His tiny **baggala**, which mounted ten tiny guns, is now employed in trade."—*Bent*, *Southern Arabia*, 8.]

**BUGGY**, *s.* In India this is a (two-wheeled) gig with a hood, like the gentleman's cab that was in vogue in London about 1830-40, before broughams came in. Latham puts a (?) after the word, and the earliest examples that he gives are from the second quarter of this century (from *Praed* and I. D'Israeli). Though we trace the word much further back, we have not discovered its birthplace or etymology. The word, though used in England, has never been very common there; it is better known both in



Ireland and in America. Littré gives *boghei* as French also. The American *buggy* is defined by Noah Webster as "a light, one-horse, four-wheel vehicle, usually with one seat, and with or without a calash-top." Cuthbert Bede shows (*N. & Q.* 5 ser. v. p. 445) that the adjective 'buggy' is used in the Eastern Midlands for 'conceited.' This suggests a possible origin. "When the Hunterian spelling-controversy raged in India, a learned Member of Council is said to have stated that he approved the change until ——— began to spell *buggy* as *bagi*. Then he gave it up."—(*M.-G. Keatinge*.) I have recently seen this spelling in print. [The *N.E.D.* leaves the etymology unsettled, merely saying that it has been connected with *bogie* and *bug*. The earliest quotation given is that of 1773 below.]

1773.—"Thursday 3d (June). At the sessions at Hicks's Hall two boys were indicted for driving a post-coach and four against a single horse-chaise, throwing out the driver of it, and breaking the chaise to pieces. Justice Welch, the Chairman, took notice of the frequency of the brutish custom among the post drivers, and their insensibility in making it a matter of sport, ludicrously denominating mischief of this kind 'Running down the Buggies.'—The prisoners were sentenced to be confined in Newgate for 12 months."—*Gentleman's Magazine*, xliii. 297.

1780.—

"Shall D(onal)d come with Butts and tons  
And knock down Epegrams and Puns?  
With Chairs, old Cots, and Buggies trick  
ye!

Forbid it, Phœbus, and forbid it, Hicky!"

In *Hicky's Bengal Gazette*, May 13th.

"... go twice round the Race-Course as hard as we can set legs to ground, but we are beat hollow by Bob Crochet's Horses driven by Miss Fanny Hardheart, who in her career oversets Tim Capias the Attorney in his Buggy. . . ."—In *India Gazette*, Dec. 23rd.

1782.—"Wanted, an excellent Buggy Horse about 15 Hands high, that will trot 15 miles an hour."—*India Gazette*, Sept. 14.

1784.—"For sale at Mr. Mann's, Rada Bazar. A Phaeton, a four-spring'd Buggy, and a two-spring'd ditto. . . ."—*Calcutta Gazette*, in *Seton-Karr*, i. 41.

1793.—"For sale. A good Buggy and Horse. . . ."—*Bombay Courier*, Jan. 20th.

1824.—". . . the Archdeacon's buggy and horse had every appearance of issuing from the back-gate of a college in Cambridge on Sunday morning."—*Heber*, i. 192 (ed. 1844).

[1837. . . "The vehicles of the place (Mong-

hir), amounting to four Buggies (that is a foolish term for a cabriolet, but as it is the only vehicle in use in India, and as *buggy* is the only name for said vehicle, I give it up). . . . were assembled for our use."—*Miss Eden, Up the Country*, i. 14.]

c. 1838.—"But substitute for him an average ordinary, uninteresting Minister: obese, dumpy . . . with a second-rate wife—dusty, deliquescent— . . . or let him be seen in one of those Shem-Ham-and-Japhet buggies, made on Mount Ararat soon after the subsidence of the waters. . . ."—*Sydney Smith*, 3rd Letter to Archdeacon Singleton.

1848.—" 'Joseph wants me to see if his—his buggy is at the door.'

" 'What is a buggy, papa?'

" 'It is a one-horse palanquin,' said the old gentleman, who was a wag in his way."—*Vanity Fair*, ch. iii.

1872.—"He drove his charger in his old buggy."—*A True Reformer*, ch. i.

1878.—"I don't like your new Bombay buggy. With much practice I have learned to get into it, I am hanged if I can ever get out."—*Overland Times of India*, 4th Feb.

1879.—"Driven by that hunger for news which impels special correspondents, he had actually ventured to drive in a 'spider,' apparently a kind of buggy, from the Tugela to Ginglihovo."—*Spectator*, May 24th.

**BUGIS**, n.p. Name given by the Malays to the dominant race of the island of Célebes, originating in the S.-Western limb of the island; the people calling themselves *Wugi*. But the name used to be applied in the Archipelago to native soldiers in European service, raised in any of the islands. Compare the analogous use of **Telinga** (q.v.) formerly in India.

[1615.—"All these in the kingdom of Macassar . . . besides Bugies, Mander and Tollova."—*Foster, Letters*, iii. 152.]

1656.—"Thereupon the *Hollanders* resolv'd to unite their forces with the *Ba-quises*, that were in rebellion against their Sovereign."—*Tavernier*, E. T. ii. 192.

1688.—"These Buggasses are a sort of warlike trading Malayans and mercenary soldiers of India. I know not well whence they come, unless from Macassar in the Isle of Célebes."—*Dampier*, ii. 108.

[1697.—" . . . with the help of Buggesses. . . ."—*Hedges, Diary*, Hak. Soc. ii. cxvii.]

1758.—"The Dutch were commanded by Colonel Roussely, a French soldier of fortune. They consisted of nearly 700 Europeans, and as many buggoses, besides country troops."—*Narr. of Dutch attempt in Hoogly*, in *Malcolm's Clive*, ii. 87.

1783.—"Buggesses, inhabitants of Célebes."—*Forrest, Voyage to Mergui*, p. 59.

1783.—“The word **Buggess** has become among Europeans consonant to soldier, in the east of India, as Sepoy is in the West.”—*Ibid.* 78.

1811.—“We had fallen in with a fleet of nine **Buggess** prows, when we went out towards Pulo Mancap.”—*Lord Minto in India*, 279.

1878.—“The **Bugis** are evidently a distinct race from the Malays, and come originally from the southern part of the Island of Celebes.”—*McNair, Perak*, 130.

**BULBUL**, s. The word *bulbul* is originally Persian (no doubt intended to imitate the bird's note), and applied to a bird which does duty with Persian poets for the nightingale. Whatever the Persian *bulbul* may be correctly, the application of the name to certain species in India “has led to many misconceptions about their powers of voice and song,” says Jerdon. These species belong to the family *Brachipodidae*, or short-legged thrushes, and the true *bulbuls* to the sub-family *Pernonotinae*, e.g. genera *Hypsipetes*, *Hemizoa*, *Alcurus*, *Criniger*, *Ixos*, *Kela-artia*, *Rubigula*, *Brachipodius*, *Otocompsa*, *Pernonotus* (*P. pygæus*, common Bengal Bulbul; *P. hæmorrhous*, common Madras Bulbul). Another sub-family, *Phyllornithinae*, contains various species which Jerdon calls *green Bulbuls*.

A lady having asked the late Lord Robertson, a Judge of the Court of Session,

“What sort of animal is the *bull-bull*?” he replied, “I suppose, Ma'am, it must be the mate of the *cow-cow*.”—3rd ser., *N. & Q.* [1.]

1764.—“We are literally lulled to sleep by Persian nightingales, and cease to wonder that the **Bulbul**, with a thousand tales, takes such a figure in Persian poetry.”—*Sir W. Jones, in Memoirs, &c.*, ii. 37.

1813.—“The *bulbul* or Persian nightingale . . . I never heard one that possessed the charming variety of the English nightingale . . . whether the Indian *bulbul* and that of Iran entirely correspond I have some doubts.”—*Purton, Oriental Memoirs*, i. 50; 2nd ed. i. 34.

1844.—“It is one's nature to sing and the other's to hear,” he said, laughing, “and with such a sweet voice as you have yourself, you must belong to the **Bulbul** faction.”—*Grady Fair*, ii. ch. xxvii.

**BULGAR, BOLGAR**, s. *P. bulghār*. The general Asiatic name for what we call ‘Russia leather,’ from the fact that the region of manufacture and export was originally **Bolghār** on the Volga, a kingdom which stood for

many centuries, and gave place to Kazan in the beginning of the 15th century. The word was usual also among Anglo-Indians till the beginning of last century, and is still in native Hindustani use. A native (mythical) account of the manufacture is given in *Baden-Powell's Punjab Handbook*, 1872, and this fanciful etymology: “as the scent is derived from soaking in the pits (*ghār*), the leather is called *Balghār*” (p. 124).

1298.—“He bestows on each of those 12,000 Barons . . . likewise a pair of boots of **Borgal**, curiously wrought with silver thread.”—*Marco Polo*, 2nd ed. i. 381. See also the note on this passage.

c. 1333.—“I wore on my feet boots (or stockings) of wool; over these a pair of linen lined, and over all a thin pair of **Borghall**, i.e. of horse-leather lined with wolf skin.”—*Ibn Batuta*, ii. 445.

[1614.—“Of your **Bullgaryan** hides there are brought hither some 150.”—*Foster, Letters*, iii. 67.]

1623.—Offer of Sheriff Freeman and Mr. Coxe to furnish the Company with “**Bulgary** red hides.”—*Court Minutes*, in *Sainsbury*, iii. 184.

1624.—“Purefy and Hayward, Factors at Ispahan to the E. I. Co., have bartered horse-teeth and ‘**bulgars**’ for carpets.”—*Ibid.* p. 268.

1673.—“They carry also **Bulgar-Hides**, which they form into Tanks to bathe themselves.”—*Fryer*, 398.

c. 1680.—“Putting on a certain dress made of **Bulgar-leather**, stuffed with cotton.”—*Sir Mutaqherin*, iii. 387.

1759.—Among expenses on account of the Nabob of Bengal's visit to Calcutta we find:

“To 50 pair of **Bulger Hides** at 13 per pair, Rs. 702 : 0 : 0.”—*Long*, 193.

1786.—Among “a very capital and choice assortment of Europe goods” we find “**Bulgar Hides**.”—*Cal. Gazette*, June 8, in *Seton-Karr*, i. 177.

1811.—“Most of us furnished at least one of our servants with a kind of bottle, holding nearly three quarts, made of **bulghār** . . . or Russia-leather.”—*W. Ouseley's Travels*, i. 247.

In Tibetan the word is *bulhari*.

**BULKUT**, s. A large decked ferry-boat; from Telug. *balla*, a board. (C. P. Brown).

**BULLUMTEER**, s. Anglo-Sepoy dialect for ‘*Volunteer*.’ This distinctive title was applied to certain regiments of the old Bengal Army, whose terms of enlistment embraced service



beyon  
army  
curre

**BU**  
*bomba*  
" *Bom*  
aqua  
This  
to the  
shows  
Easter  
plied  
tower  
is the  
in N.

1572  
" Alij  
Alij  
Vác  
A' I

By F  
' ' Hes  
' Her  
Oth  
The

**BU**  
aboun  
and  
*nehere*  
specifi  
Benga  
a gre  
and f  
the fa  
**BOMB**  
Engla  
The  
Moles  
with  
(p. 59  
Supp.  
the I  
"the  
in Inc  
is als  
*pregas*  
in the  
not if  
the tw  
an ana  
sold in  
of dr  
and t  
in im

**ID**, s. Any artificial embankment, dam, dyke, or causeway. H. The root is both Skt. (*bandh*), but the common word, used as without aspirate, seems to have come from the latter. The word is common in Persia (e.g. see **BENDAMEER**), also naturalised in the Anglo-Indian ports. It is there applied chiefly to the embanked quay along shore of the settlements. In Hong Kong alone this is called (not *bund*, but *bandia* (Port. 'shore' [see **PRAYA**]), only adopted from Macao.

—"The great **bund** or dyke."—*Macaulay*, *V. M.* ii. 279.

—"The natives have a tradition that the construction of the **bund** was effected by an enemy."—*Tennant's Ceylon*, ii. 504.

—"... it is pleasant to see the ... being propelled along the **bund** or hand carts."—*Thomson's Malacca*, 3.

—"... so I took a stroll on Tien-mand."—*Gill, River of Golden Sand*,

**IDER**, s. P. *bandar*, a landing-quay; a seaport; a harbour; sometimes also a custom-house). Ital. *scala*, mod. *scalo*, is the equivalent in most of the cases that occurs to us. We have (see 55) the *Mir-bandar*, or Port, in Sind (*Elliot*, i. 277) [cf. **bander**]. The Portuguese often use the word **bandel**. **Bunder** is in India the popular native name for *Calicut*, or *Machli-bandar*.

14.—"The profit of the treasury, they call **bandar**, consists in the buying a certain portion of all sorts at a fixed price, whether the goods are worth that or more; and this is the *Law of the Bandar*."—*Ibn Batuta*,

6.—"So we landed at the **bandar**, a large collection of houses on the coast."—*Ibid.* 228.

"Caga-atar sent word to Affonso Albuquerque that on the coast of the ... opposite, at a port which is called Angon ... were arrived two ambassadors of the King of Shiraz."—*Barrow*,

—"Besides the danger in intercepting ... to and from the shore, &c., ... from the **Banda** would be with security."—*Foster, Letters*, iv. 328.]

—"We fortify our Houses, have our Docks for our Vessels, to which we send for Seamen, Soldiers, and ..."  
—*Pryor*, 115.

1809.—"On the new **bunder** or pier."—*Maria Graham*, 11.

[1847, 1860. — See quotations under **APOLLO BUNDER**.]

**BUNDER-BOAT**, s. A boat in use on the Bombay and Madras coast for communicating with ships at anchor, and also much employed by officers of the civil departments (Salt, &c.) in going up and down the coast. It is rigged as Bp. Heber describes, with a cabin amidships.

1825.—"We crossed over ... in a stout boat called here a **bundur boat**. I suppose from '*bundur*' a harbour, with two masts, and two lateen sails. ..."—*Heber*, ii. 121, ed. 1844.

**BUNDOBUST**, s. P.-H.—*band-o-bast*, lit. 'tying and binding.' Any system or mode of regulation; discipline; a revenue settlement.

[1768.—"Mr. Rumbold advises us ... he proposes making a tour through that province ... and to settle the **Bandobust** for the ensuing year."—*Letter to the Court of Directors*, in *Verelst, View of Bengal*, App. 77.]

c. 1843.—"There must be *bahut achch'hā bandobust* (i.e. very good order or discipline) in your country," said an aged Khānsamā (in Hindustani) to one of the present writers. "When I have gone to the Sandheads to meet a young gentleman from *Bilāyat*, if I gave him a cup of tea, '*tānki tānki*,' said he. Three months afterwards this was all changed; bad language, violence, no more *tānki*."

1880.—"There is not a more fearful wild-fowl than your travelling M.P. This unhappy creature, whose mind is a perfect blank regarding *Faujdarī* and **Bandobast**. ..."—*Ali Baba*, 181.

**BUNDOOK**, s. H. *bandūk*, from Ar. *bunduk*. The common H. term for a musket or matchlock. The history of the word is very curious. *Bunduk*, pl. *banddik*, was a name applied by the Arabs to fillberts (as some allege) because they came from Venice (*Banadik*, comp. German *Venedig*). The name was transferred to the nut-like pellets shot from cross-bows, and thence the cross-bows or arblasts were called *bunduk*, elliptically for *kans al-b.*, 'pellet-bow.' From cross-bows the name was transferred again to fire-arms, as in the parallel case of *arquebus*. [Al-Bandukāni, 'the man of the pellet-bow,' was one of the names by which the Caliph Hārūn-al-Rashīd was known, and Al Zahir Baybars

al-Bandukdāri, the fourth Baharite Soldan (A.D. 1260-77) was so entitled because he had been slave to a Bandukdār, or Master of Artillery (*Burton, Ar. Nights*, xii. 38).]

[1875.—“**Bandūqia**, or orderlies of the Maharaja, carrying long guns in a loose red cloth cover.”—*Drew, Jummoo and Kashmir*, 74.]

**BUNGALOW**, s. H. and Mahr. *banglā*. The most usual class of house occupied by Europeans in the interior of India; being on one story, and covered by a pyramidal roof, which in the normal bungalow is of thatch, but may be of tiles without impairing its title to be called a *bungalow*. Most of the houses of officers in Indian cantonments are of this character. In reference to the style of the house, *bungalow* is sometimes employed in contradistinction to the (usually more pretentious) *pukka house*; by which latter term is implied a masonry house with a terraced roof. A *bungalow* may also be a small building of the type which we have described, but of temporary material, in a garden, on a terraced roof for sleeping in, &c., &c. The word has also been adopted by the French in the East, and by Europeans generally in Ceylon, China, Japan, and the coast of Africa.

Wilson writes the word *bānglā*, giving it as a Bengālī word, and as probably derived from *Banga*, Bengal. This is fundamentally the etymology mentioned by Bp. Heber in his *Journal* (see below), and that etymology is corroborated by our first quotation, from a native historian, as well as by that from F. Buchanan. It is to be remembered that in Hindustan proper the adjective ‘of or belonging to Bengal’ is constantly pronounced as *bangālā* or *banglā*. Thus one of the eras used in E. India is distinguished as the *Banglā* era. The probability is that, when Europeans began to build houses of this character in Behar and Upper India, these were called *Banglā* or ‘Bengal-fashion’ houses; that the name was adopted by the Europeans themselves and their followers, and so was brought back to Bengal itself, as well as carried to other parts of India. [“In Bengal, and notably in the districts near Calcutta, native houses to this day are divided into *ath-chala*, *chau-chala*, and *Bangala*, or eight-

roofed, four-roofed, and Bengali, or common huts. The first term does not imply that the house has eight coverings, but that the roof has four distinct sides with four more projections, so as to cover a verandah all round the house, which is square. The *Bangala*, or Bengali house, or *bungalow* has a sloping roof on two sides and two gable ends. Doubtless the term was taken up by the first settlers in Bengal from the native style of edifice, was materially improved, and was thence carried to other parts of India. It is not necessary to assume that the first bungalows were erected in Behar.” (*Saturday Rev.*, 17th April 1886, in a review of the first ed. of this book).]

A.H. 1041 = A.D. 1633.—“Under the rule of the Bengalis (*darahd-i-Bangālīyān*) a party of Frank merchants, who are inhabitants of Sundip, came trading to Sātganw. One kos above that place they occupied some ground on the banks of the estuary. Under the pretence that a building was necessary for their transactions in buying and selling, they erected several houses in the **Bengālī style**.”—*Bādshāhnāma*, in *Elliot*, vii. 31.

c. 1680.—In the tracing of an old Dutch chart in the India Office, which may be assigned to about this date, as it has no indication of Calcutta, we find at Hoogly: “*Ougli . . . Hollantze Logie . . . Bangalaer of Speelhuys*,” i.e. “Hoogly . . . Dutch Factory . . . **Bungalow**, or **Pleasure-house**.”

1711.—“*Mr. Herring, the Pilot's, Directions for bringing of Ships down the River of Hughley*.”

“From *Gull Gat* all along the *Hughley Shore* until below the *Nero Chanry* almost as far as the *Dutch Bungelow* lies a Sand. . . .”—*Thornton, The English Pilot*, Pt. III. p. 54.

1711.—“*Natty Bungelo* or *Nedds Bangalla* River lies in this Reach (Tanna) on the Larboard side. . . .”—*Ibid.* 56. The place in the chart is *Nedds Bengalla*, and seems to have been near the present Akra on the Hoogly.

1747.—“Nabob's Camp near the Hedge of the Bounds, building a **Bangallas**, raising Mudd Walls round the Camp, making Gun Carriages, &c. . . . (Pagodas) 55 : 10 : 73.”—*Act. of Extraordinary Charges* . . . January, at Fort St. David, M.S. Records in India Office.

1758.—“I was talking with my friends in Dr. Fullerton's **bangla** when news came of Ram Narain's being defeated.”—*Sir Matherin*, ii. 103.

1780.—“To be Sold or Let, A Commodious **Bungalo** and out Houses . . . situated on the Road leading from the Hospital to the Burying Ground, and directly opposite to the Avenue in front of Sir Elijah Impey's House. . . .”—*The India Gazette*, Dec. 21.

1781-83.—“Bungalows are buildings in India, generally raised on a base of brick, one, two, or three feet from the ground, and consist of only one story: the plan of them usually is a large room in the center for an eating and sitting room, and rooms at each corner for sleeping: the whole is covered with one general thatch, which comes low to each side; the spaces between the angle rooms are *verandahs* or open porticoes . . . sometimes the center *verandahs* at each end are converted into rooms.”—*Hodges, Travels*, 146.

1784.—“To be let at Chinsurah . . . That large and commodious House. . . The out-buildings are—a warehouse and two large *little-connahts*, 6 store-rooms, a cook-room, and a garden, with a bungalow near the house.”—*Cal. Gazette*, in *Seton-Karr*, i. 40.

1787.—“At Barrackpore many of the Bungalows much damaged, though none entirely destroyed.”—*Ibid.* p. 213.

1793.—“ . . . the bungalo, or Summer-house. . . .”—*Ibid.*, 211.

“For Sale, a Bungalo situated between the two Tombstones, in the Island of Coalaba.”—*Bombay Courier*, Jan. 12.

1794.—“The candid critic will not however expect the parched plains of India, or bungaloes in the land-winds, will hardly tempt the Aonian maids wont to disport on the banks of Tiber and Thames. . . .”—*Hugh Boyd*, 170.

1800.—“We came to a small bungalo or garden-house, at the point of the hill, from which there is, I think, the finest view I ever saw.”—*Maria Graham*, 10.

c. 1810.—“The style of private edifices that is proper and peculiar to Bengal consists of a hut with a pent roof constructed of two sloping sides which meet in a ridge forming the segment of a circle. . . . This kind of hut, it is said, from being peculiar to Bengal, is called by the natives *Banggolo*, a name which has been somewhat altered by Europeans, and applied by them to all their buildings in the cottage style, although none of them have the proper shape, and many of them are excellent brick houses.”—*Burhanan's Dinagore* (in *Eastern India*, ii. 922).

1817.—“The *Fard-langala* is made like two thatched houses or bangalas, placed side by side. . . . These temples are dedicated to different gods, but are not now frequently seen in Bengal.”—*Ward's Hindoo*, Bk. II. ch. i.

c. 1818.—“As soon as the sun is down we will go over to the Captain's bungalow.”—*Mrs. Harcourt, Stories, &c.*, ed. 1873, p. 1. The original editions of this book contain an engraving of “The Captain's Bungalow at Calcutta” (c. 1811-12), which shows that no material change has occurred in the character of such dwellings down to the present time.

1824.—“The house itself of Barrackpore . . . barely accommodates Lord Amherst's own family; and his aides-de-camp and visitors sleep in bungalows built at some

little distance from it in the Park. Bungalow, a corruption of Bengalee, is the general name in this country for any structure in the cottage style, and only of one floor. Some of these are spacious and comfortable dwellings. . . .”—*Heber*, ed. 1844, i. 33.

1872.—“L'emplacement du bungalow avait été choisi avec un soin tout particulier.”—*Rev. des Deux Mondes*, tom., xcvi. 930.

1875.—“The little groups of officers dispersed to their respective bungalows to dress and breakfast.”—*The Dilemma*, ch. i.

[In Oudh the name was specially applied to Fyzabad.

[1858.—“Fyzabad . . . was founded by the first rulers of the reigning family, and called for some time Bungalow, from a bungalow which they built on the verge of the stream.”—*Sleeman, Journey through the Kingdom of Oudh*, i. 137.]

**BUNGALOW, DAWK**-, s. A rest-house for the accommodation of travellers, formerly maintained (and still to a reduced extent) by the paternal care of the Government of India. The *matériel* of the accommodation was humble enough, but comprised the things essential for the weary traveller—shelter, a bed and table, a bath-room, and a servant furnishing food at a very moderate cost. On principal lines of thoroughfare these bungalows were at a distance of 10 to 15 miles apart, so that it was possible for a traveller to make his journey by marches without carrying a tent. On some less frequented roads they were 40 or 50 miles apart, adapted to a night's run in a palankin.

1853.—“*Dak-bungalows* have been described by some Oriental travellers as the ‘Inns of India.’ Playful satirists!”—*Oakfield*, ii. 17.

1866.—“The *Dawk Bungalow*; or, in his Appointment Pucka!”—By G. O. Trevelyan, in *Fraser's Magazine*, vol. 73, p. 215.

1878.—“I am inclined to think the value of life to a *dak bungalow* fowl must be very trifling.”—*In my Indian Garden*, 11.

**BUNGY**, s. H. *bhangī*. The name of a low caste, habitually employed as sweepers, and in the lowest menial offices, the man being a house sweeper and dog-boy, [his wife an *Ayah*]. Its members are found throughout Northern and Western India, and every European household has a servant of this class. The colloquial application of the term *bungy* to such

servants is however peculiar to Bombay, [but the word is commonly used in the N.W.P. but always with a contemptuous significance]. In the Bengal Pry. he is generally called **Mehtar** (q.v.), and by politer natives **Halālkhor** (see **HALALCORE**), &c. In Madras *toti* (see **TOTY**) is the usual word; [in W. India *Dher* or *Dhed*]. Wilson suggests that the caste name may be derived from *bhang* (see **BANG**), and this is possible enough, as the class is generally given to strong drink and intoxicating drugs.

1826.—“The *Kalpa* or Skinner, and the *Bunghee*, or Sweeper, are yet one step below the *Dher*.”—*Tr. Lit. Soc. Bombay*, iii. 362.

**BUNOW**, s. and v. H. *banūo*, used in the sense of ‘preparation, fabrication,’ &c., but properly the imperative of *banānū*, ‘to make, prepare, fabricate.’ The Anglo-Indian word is applied to anything fictitious or factitious, ‘a cram, a shave, a sham’; or, as a verb, to the manufacture of the like. The following lines have been found among old papers belonging to an officer who was at the Court of the Nawāb Sa’adat ‘Ali at Lucknow, at the beginning of the last century :—

“Young Grant and Ford the other day  
Would fain have had some Sport,  
But Hound nor Beagle none had they,  
Nor aught of Canine sort.  
A luckless *Parry* \* came most pat  
When Ford—‘we’ve Dogs enow !  
Here *Maitre*—*Kurn aur Doom ko Kant*  
*Juld ! Terrier bunnow !*†

“So Saadut with the like design  
(I mean, to form a Pack)  
To \* \* \* \* t gave a Feather fine  
And Red Coat to his Back ;  
A Persian Sword to clog his side,  
And Boots Hussar *sub-nyah*,‡  
Then eyed his Handiwork with Pride,  
Crying *Meerjir myn bunnayah ! ! !*§

“Appointed to be said or sung in all  
Mosques, Mutts, Tuckeahs, or Eedgahs  
within the Reserved Dominions.”||

1853.—“You will see within a week if

\* *I.e.* Pariah dog.

† “Mehtar ! cut his ears and tail, quick ; fabricate a Terrier !”

‡ All new.

§ “See, I have fabricated a Major !”

|| The writer of these lines is believed to have been Captain Robert Skirving, of Croys, Galloway, a brother of Archibald Skirving, a Scotch artist of repute, and the son of Archibald Skirving, of East Lothian, the author of a once famous ballad on the battle of Prestonpans. Captain Skirving served in the Bengal army from about 1780 to 1806, and died about 1840.

this is anything more than a *banau*.”—*Oakfield*, ii. 58.

[1870.—“We shall be satisfied with choosing for illustration, out of many, one kind of *benowed* or prepared evidence.”—*Chevers, Med. Jurisprud.*, 86.]

**BURDWAN**, n.p. A town 67 m. N.W. of Calcutta — *Bardwān*, but in its original Skt. form *Vardhamāna*, ‘thriving, prosperous,’ a name which we find in Ptolemy (*Bardamana*), though in another part of India. Some closer approximation to the ancient form must have been current till the middle of 18th century, for Holwell, writing in 1765, speaks of “*Burdwan*, the principal town of *Burdomaan*” (*Hist. Events, &c.*, 1. 112; see also 122, 125).

**BURGHER**. This word has three distinct applications.

a. s. This is only used in Ceylon. It is the Dutch word *burger*, ‘citizen.’ The Dutch admitted people of mixt descent to a kind of citizenship, and these people were distinguished by this name from pure natives. The word now indicates any persons who claim to be of partly European descent, and is used in the same sense as ‘*half-caste*’ and ‘*Eurasian*’ in India Proper. [In its higher sense it is still used by the Boers of the Transvaal.]

1807.—“The greater part of them were admitted by the Dutch to all the privileges of citizens under the denomination of **Burghers**.”—*Cordiner, Desc. of Ceylon*.

1877.—“About 60 years ago the **Burghers** of Ceylon occupied a position similar to that of the *Eurasians* of India at the present moment.”—*Calcutta Review*, cxvii. 180-1.

b. n.p. People of the **Nilgherry** Hills, properly *Badagas*, or ‘*North-erners*.’—See under **BADEGA**.

c. s. A rafter, H. *bargā*.

**BURKUNDAUZE**, s. An armed retainer; an armed policeman, or other armed unmounted employé of a civil department; from Ar.-P. *bart-anddz*, ‘lightning-darter,’ a word of the same class as *jān-bdz*, &c. [Also see **BUXERRY**.]

1726.—“2000 men on foot, called **Brcandes**, and 2000 pioneers to make the road, called **Bieldars** (see **BILDAR**).”—*Valentijn*, iv. *Surratte*, 276.

1793.—“Capt. Welsh has succeeded in driving the Bengal **Berkendouses** out of Assam.”—*Cornwallis*, ii. 207.

1791.—"Notice is hereby given that persons desirous of sending escorts of **burkundases** or other armed men, with merchandise, are to apply for passports."—In *Ston-Karr*, ii. 139.

[1832.—"The whole line of march is guarded in each procession by **burkhandars** (matchlock men), who fire singly, at intervals, on the way."—*Mrs Meer Hassan Ali*, i. 57.]

**BURMA, BURMAH** (with **BURMESE**, &c.) n.p. The name by which we designate the ancient kingdom and nation occupying the central basin of the Irawadi River. "British Burma" is constituted of the provinces conquered from that kingdom in the two wars of 1824-26 and 1852-53, viz. (in the first) Arakan, Martaban, Tenasserim, and (in the second) Pegu. Upper Burma and the Shan States were annexed after the third war of 1885.]

The name is taken from **Mran-mā**, the national name of the Burmese people, which they themselves generally pronounce *Ham-mā*, unless when speaking formally and emphatically. Sir Arthur Phayre considers that this name was in all probability adopted by the Mongoloid tribes of the Upper Irawadi, on their conversion to Buddhism by missionaries from Gangetic India, and is identical with that (*Erm-mā*) by which the first and early inhabitants of the world are styled in the (Pali) Buddhist Scriptures. *Brahma-desa* was the term applied to the country by a Singhalese monk returning thence to Ceylon, in conversation with one of the present writers. It is however the view of Bp. Bigandet and of Prof. Forchhammer, supported by considerable arguments, that *Mran*, *Myan*, or *Myen* was the original name of the Burmese people, and is traceable in the names given to them by their neighbours; e.g. by Chinese *Mien* (and in Marco Polo); by Kakhyens, *Myen* or *Mren*; by Shans, *Mān*; by Sgaw Karens, *Payō*; by Pgaw Karens, *Payān*; by Paksangs, *Pardn*, &c.\* Prof. F. considers that *Mran-mā* (with this honorific suffix) does not date beyond the 14th century. [In *J. R. A. Soc.* (1894, p. 152 *seqq.*), Mr. St John suggests that the word *Myamma* is derived

from *myan*, 'swift,' and *ma*, 'strong,' and was taken as a soubriquet by the people at some early date, perhaps in the time of Anawrahta, A.D. 1150.]

1516.—"Having passed the Kingdom of Bengale, along the coast which turns to the South, there is another Kingdom of Gentiles, called **Berma**. . . . They frequently are at war with the King of Peigu. We have no further information respecting this country, because it has no shipping."—*Barbosa*, 181.

[., "Verma." See quotation under **ARAKAN**.

[1538.—"But the war lasted on and the **Bramās** took all the kingdom."—*Correi*, iii. 851.]

1543.—"And folk coming to know of the secrecy with which the force was being despatched, a great desire took possession of all to know whither the Governor intended to send so large an armament, there being no Rumis to go after, and nothing being known of any other cause why ships should be despatched in secret at such a time. So some gentlemen spoke of it to the Governor, and much importuned him to tell them whither they were going, and the Governor, all the more bent on concealment of his intentions, told them that the expedition was going to Pegu to fight with the **Bramas** who had taken that Kingdom."—*Ibid.* iv. 298.

c. 1545.—"How the King of **Bramā** undertook the conquest of this kingdom of Sūlo (Siam), and of what happened till his arrival at the City of Odā."—*F. M. Pinto* (orig.) cap. 185.

[1553.—"**Bremā**." See quotation under **JANGOMAY**.]

1606.—"Although one's whole life were wasted in describing the superstitions of these Gentiles—the Pegus and the **Bramas**—one could not have done with the half, therefore I only treat of some, in passing, as I am now about to do."—*Conto*, viii. cap. xii.

[1639.—"His (King of Pegu's) Guard consists of a great number of Souldiers, with them called **Brahmans**, is kept at the second Port."—*Mandelslo, Travels*, E. T. ii. 118.]

1680.—"ARTICLES of COMMERCE to be proposed to the King of **Barma** and Pegu, in behalfe of the English Nation for the settling of a Trade in those countrys."—*Ft. St. Geo. Cons.*, in *Notes and Exts.*, iii. 7.

1727.—"The Dominions of **Barma** are at present very large, reaching from *Moravi* near *Tanacerin*, to the Province of *Yunan* in China."—*A. Hamilton*, ii. 41.

1759.—"The **Bāraghmahs** are much more numerous than the Peguese and more addicted to commerce; even in Pegu their numbers are 100 to 1."—Letter in *Dalrymple*, O. R., i. 99. The writer appears desirous to convey by his unusual spelling some accurate reproduction of the name as he had heard it. His testimony as to the

\* Forchhammer argues further that the original name was *Ran* or *Yan*, with *n*, *ni*, or *pa* as a personal suffix.



predominance of Burmese in Pegu, at that date even, is remarkable.

[1763.—“**Burmah.**” See quotation under **MUNNEEPORE.**

[1767.—“**Buraghmagh.**” See quotation under **SONAPARANTA.**

[1782.—“**Bahmans.**” See quotation under **GAUTAMA.**]

1793.—“**Burmah** borders on Pegu to the north, and occupies both banks of the river as far as the frontiers of China.”—*Rennell's Memoir*, 297.

[1795.—“**Birman.**” See quotation under **SHAN.**

[c. 1819.—“In fact in their own language, their name is not **Burmese**, which we have borrowed from the Portuguese, but **Biamma.**”—*Sangermano*, 36.]

**BURRA-BEEBEE**, s. H. *bari bibi*, ‘Grande dame.’ This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party. [Nowadays *Bari Mem* is the term applied to the chief lady in a Station.]

1807.—“At table I have hitherto been allowed but one dish, namely the **Burro Beebe**, or lady of the highest rank.”—*Lord Minto in India*, 29.

1848.—“The ladies carry their **burrah-bibiship** into the steamers when they go to England. . . . My friend endeavoured in vain to persuade them that whatever their social importance in the ‘City of Palaces,’ they would be but small folk in London.”—*Chor Chor*, by Viscountess Falkland, i. 92.

[**BURRA-DIN**, s. H. *barā-din*. A ‘great day,’ the term applied by natives to a great festival of Europeans, particularly to Christmas Day.

[1880.—“This being the **Burra Din**, or great day, the fact of an animal being shot was interpreted by the men as a favourable augury.”—*Ball, Jungle Life*, 279.]

**BURRA-KHANA**, s. H. *barā khāna*, ‘big dinner’; a term of the same character as the two last, applied to a vast and solemn entertainment.

[1880.—“To go out to a **burra khana**, or big dinner, which is succeeded in the same or some other house by a larger evening party.”—*Wilson, Abode of Snow*, 51.]

**BURRA SAHIB**. H. *barā*, ‘great’; ‘the great *Sāhib* (or Master),’ a term constantly occurring, whether in a family to distinguish the father or the elder brother, in a station to indicate the Collector, Commissioner, or whatever officer may be the recognised head of the society, or in a depart-

ment to designate the head of that department, local or remote.

[1889.—“At any rate a few of the great lords and ladies (**Burra Sahib** and **Burra Mem Sahib**) did speak to me without being driven to it.”—*Lady Dufferin*, 34.]

**BURRAMPOOTER**, n.p. Properly (Skt.) *Brahmaputra* (‘the son of Brahman’), the great river *Brahmaputr* of which Assam is the valley. Rising within 100 miles of the source of the Ganges, these rivers, after being separated by 17 degrees of longitude, join before entering the sea. There is no distinct recognition of this great river by the ancients, but the *Diardanes* or *Oidanes*, of Curtius and Strabo, described as a large river in the remoter parts of India, abounding in dolphins and crocodiles, probably represents this river under one of its Skt. names, *Hladdini*.

1552.—Barros does not mention the name before us, but the *Brahmaputra* seems to be the river of *Caor*, which traversing the kingdom so called (*Gour*) and that of *Comotay*, and that of *Cirde* (see **SILHET**), issues above *Chatigdo* (see **CHITTAGONG**), in that notable arm of the Ganges which passes through the island of *Sornagam*.

c. 1590.—“There is another very large river called **Berhumputter**, which runs from *Khatai* to *Coach* (see **COOCH BEHAR**) and from thence through *Bazooah* to the sea.”—*Ayern Akberry* (Gladwin) ed. 1800, ii. 6: [ed. *Jarrett*, ii. 121].

1726.—“Out of the same mountains we see . . . a great river flowing which . . . divides into two branches, whereof the easterly one on account of its size is called the Great **Barrempooter**.”—*Valentijn*, v. 154.

1753.—“Un peu au-dessous de *Daka*, le Gange est joint par une grosse rivière, qui sort de la frontière du Tibet. Le nom de **Bramanpoutre** qu’on lui trouve dans quelques cartes est une corruption de celui de **Brahmaputren**, qui dans le langage du pays signifie tirant son origine de *Brahma*.”—*D’Anville, Eclaircissements*, 62.

1767.—“Just before the Ganges falls into the Bay of Bengall, it receives the **Baramputrey** or *Assam River*. The *Assam River* is larger than the Ganges . . . it is a perfect Sea of fresh Water after the Junction of the two Rivers. . . .”—*M.S. Letter of James Rennell*, d. 10th March.

1793.—“. . . till the year 1765, the **Burrampooter**, as a capital river, was unknown in Europe. On tracing this river in 1765, I was no less surprised at finding it rather larger than the Ganges, than at its course previous to its entering Bengal. . . . I could no longer doubt that the **Burrampooter** and *Sanpoo* were one and the same river.”—*Rennell, Memoir*, 3rd ed. 356.



**BURREL**, s. H. *bharal*; *Oris nakhra*, Hodgson. The blue wild sheep of the Himālaya. [*Blanford, Mamm.* 499, with illustration.]

**BURSAUTEE**, s. H. *barsatti*, from *barsat*, 'the Rains.'

a. The word properly is applied to a disease to which horses are liable in the rains, pustular eruptions breaking out on the head and fore parts of the body.

[1828.—"That very extraordinary disease, the *barsattee*."—*Or. Sport. Mag.*, reprint, 1873, i. 125.]

[1832.—"Horses are subject to an infectious disease, which generally makes its appearance in the rainy season, and therefore called *barsaatie*."—*Mrs Meer Hassan Ali* ii. 27.]

b. But the word is also applied to a waterproof cloak, or the like. (See **BRANDY COORTEE**.)

1840.—"The scenery has now been arranged for the second part of the Simla season . . . and the appropriate costume for both sexes is the decorous *barsatti*."—*Press Mail*, July 8.

**BUS**, adv. P.-H. *bas*, 'enough.' Used commonly as a kind of interjection: 'Enough! Stop! *Ohe jam satis! Basta, basta!*' Few Hindustani words stick closer by the returned Anglo-Indian. The Italian expression, though of obscure etymology, can hardly have any connection with *bas*. But in use it always feels like a mere expansion of it.

1453.—"And if you pass, say my dear good natured friends, 'you may get an apartment. Bus! (you see my Hindostanee knowledge already carries me the length of that emphatic monosyllable).'"—*Crabfield*, 2nd ed. i. 42.

**BUSHIRE**, n.p. The principal modern Persian seaport on the Persian Gulf; properly *Abūshahr*.

1757. "Bowchier is also a Maritim Town . . . It stands on an Island, and has a pretty good Trade."—*A. Hamilton*, i. 90.

**BUSTEE**, s. An inhabited quarter, a village. H. *basti*, from Skt. *vas* = 'dwell.' Many years ago a native in Upper India said to a European assistant in the Canal Department: "You Feringies talk much of your country and its power, but we know that the whole of you come from five villages" (*panch basti*). The word is applied

in Calcutta to the separate groups of huts in the humbler native quarters, the sanitary state of which has often been held up to reprobation.

[1889.—"There is a dreary bustee in the neighbourhood which is said to make the most of any cholera that may be going."—*R. Kipling, City of Dreadful Night*, 54.]

**BUTLER**, s. In the Madras and Bombay Presidencies this is the title usually applied to the head-servant of any English or quasi-English household. He generally makes the daily market, has charge of domestic stores, and superintends the table. As his profession is one which affords a large scope for feathering a nest at the expense of a foreign master, it is often followed at Madras by men of comparatively good caste. (See **CONSUMAH**.)

1616.—"Yosky the butler, being sick, asked lycense to goe to his howse to take phisick."—*Cocks*, i. 135.

1689.—". . . the Butlers are enjoined to take an account of the Place each Night, before they depart home, that they (the Peons) might be examin'd before they stir, if ought be wanting."—*Orington*, 393.

1782.—"Wanted a Person to act as Steward or Butler in a Gentleman's House, he must understand *Hairdressing*."—*India Gazette*, March 2.

1789.—"No person considers himself as comfortably accommodated without entertaining a *Dubash* at 4 pagodas per month, a Butler at 3, a Peon at 2, a Cook at 3, a Compradore at 2, and kitchen boy at 1 pagoda."—*Munro's Narrative of Operations*, p. 27.

1873.—"(Glancing round, my eye fell on the pantry department . . . and the butler trimming the reading lamps."—*Camp Life in India, Fraser's Mag.*, June, 696.

1879.—". . . the moment when it occurred to him (i.e. the Nyoung-young Prince of Burma) that he ought really to assume the guise of a Madras butler, and be off to the Residency, was the happiest inspiration of his life."—*Standard*, July 11.

**BUTLER-ENGLISH**. The broken English spoken by native servants in the Madras Presidency; which is not very much better than the **Pigeon-English** of China. It is a singular dialect; the present participle (e.g.) being used for the future indicative, and the preterite indicative being formed by 'done'; thus *I telling* = 'I will tell'; *I done tell* = 'I have told'; *done come* = 'actually arrived.' Peculiar meanings are also attached to

words; thus *family* = 'wife.' The oddest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters.

**BUXEE**, s. A military paymaster; H. *bakhshī*. This is a word of complex and curious history.

In origin it is believed to be the Mongol or Turki corruption of the Skt. *bhikṣu*, 'a beggar,' and thence a Buddhist or religious mendicant or member of the ascetic order, bound by his discipline to obtain his daily food by begging.\* *Bakshi* was the word commonly applied by the Tartars of the host of Chingiz and his successors, and after them by the Persian writers of the Mongol era, to the regular Buddhist clergy; and thus the word appears under various forms in the works of medieval European writers from whom examples are quoted below. Many of the class came to Persia and the west with Hulākū and with Bātū Khān; and as the writers in the Tartar camps were probably found chiefly among the *bakshis*, the word underwent exactly the same transfer of meaning as our *clerk*, and came to signify a *literatus*, scribe or secretary. Thus in the Latino-Perso-Turkish vocabulary, which belonged to Petrarch and is preserved at Venice, the word *scriba* is rendered in Comanian, i.e. the then Turkish of the Crimea, as *Bacsi*. The change of meaning did not stop here.

Abu'l-Faḡl in his account of Kashmīr (in the *Āin*, [ed. Jarrett, iii. 212]) recalls the fact that *bakhshī* was the title given by the learned among Persian and Arabic writers to the Buddhist priests whom the Tibetans styled *lāmās*. But in the time of Baber, say circa 1500, among the Mongols the word had come to mean *surgeon*; a change analogous again, in some measure, to our colloquial use of *doctor*. The modern Mongols, according to Pallas, use the word in the sense of 'Teacher,' and apply it to the most venerable or learned priest of a community. Among

the Kirghiz Kazzāks, who profess Mahommedanism, it has come to bear the character which Marco Polo more or less associates with it, and means a mere conjurer or medicine-man; whilst in Western Turkestan it signifies a 'Bard' or 'Minstrel.' [Vambéry in his *Sketches of Central Asia* (p. 81) speaks of a *Bakhshi* as a troubadour.]

By a further transfer of meaning, of which all the steps are not clear, in another direction, under the Mahommedan Emperors of India the word *bakhshi* was applied to an officer high in military administration, whose office is sometimes rendered 'Master of the Horse' (of horse, it is to be remembered, the whole substance of the army consisted), but whose duties sometimes, if not habitually, embraced those of Paymaster-General, as well as, in a manner, of Commander-in-Chief, or Chief of the Staff. [Mr. Irvine, who gives a detailed account of the *Bakhshi* under the latter Moguls (*J. R. A. Soc.*, July 1896, p. 539 *seqq.*), prefers to call him Adjutant-General.] More properly perhaps this was the position of the *Mir Bakhshī*, who had other *bakhshis* under him. *Bakhshis* in military command continued in the armies of the Mah-rattas, of Hyder Ali, and of other native powers. But both the Persian spelling and the modern connection of the title with *pay* indicate a probability that some confusion of association had arisen between the old Tartar title and the P. *bakhsh*, 'portion,' *bakhshīdan*, 'to give,' *bakhshish*, 'payment.' In the early days of the Council of Fort William we find the title **Buxee** applied to a European Civil officer, through whom payments were made (see Long and Seton-Karr, *passim*). This is obsolete, but the word is still in the Anglo-Indian Army the recognised designation of a *Paymaster*.

This is the best known existing use of the word. But under some Native Governments it is still the designation of a high officer of state. And according to the *Cabutta Glossary* it has been used in the N.W.P. for 'a collector of a house tax' (?) and the like; in Bengal for 'a superintendent of peons'; in Mysore for 'a treasurer,' &c. [In the N.W.P. the *Bakhshī*, popularly known to natives as '*Bakhshī Tibba*,' 'Tax *Bakhshi*,' is the person in charge

\* In a note with which we were favoured by the late Prof. Anton Schiefner, he expressed doubts whether the *Bakshi* of the Tibetans and Mongols was not of early introduction through the Uigurs from some other corrupted Sanskrit word, or even of pre-buddhist derivation from an Iranian source. We do not find the word in Jaeschke's Tibetan Dictionary.

of one of the minor towns which are not under a Municipal Board, but are managed by a *Panch*, or body of assessors, who raise the income needed for watch and ward and conservancy by means of a graduated house assessment.] See an interesting note on this word in *Quatremère, H. des Mongols*, 184 seqq.; also see *Marco Polo*, Bk. i. ch. 61, note.

1298.—“There is another marvel performed by those **Bacsi**, of whom I have been speaking as knowing so many enchantments. . . .”—*Marco Polo*, Bk. I. ch. 61.

c. 1300.—“Although there are many **Bakhshia**, Chinese, Indian and others, those of Tibet are most esteemed.”—*Rashid-ud-din*, quoted by *D'Oleason*, ii. 370.

c. 1300.—“Et sciendum, quod Tartar quosdam homines super omnes de mundo honorant: **boxitas**, scilicet quosdam pontifices ydolorum.”—*Ricoldus de Montecrucis*, in *Pergrinationes*, IV. p. 117.

c. 1308.—“Ταῦτα γὰρ Κουτζιμπαξίς ἐπαφίκετο πρὸς βασιλεία διεβεβαίων· πρῶτος δὲ τῶν ἱερομένων, τοῦτομα τοῦτο ἐξελληνίσεται.”—*Georg. Pachymeres de Andronico Palaiologo*, Lib. vii. The last part of the name of this *Antimparis*, ‘the first of the sacred magi,’ appears to be **Bakhshi**; the whole perhaps to be *Khoji-Bakhshi*, or *Kūchiu-Bakhshi*.

c. 1340.—“The Kings of this country sprung from Jinghiz Khan . . . followed exactly the *musak* (or laws) of that Prince and the dogmas received in his family, which consisted in revering the sun, and conforming in all things to the advice of the **Bakhshia**.”—*Shihabuddin*, in *Not. et Extr.* xiii. 257.

1420.—“In this city of Kamcheu there is an idol temple 540 cubits square. In the middle is an idol lying at length, which measures 50 paces. . . . Behind this image . . . figures of **Bakhshia** as large as life. . . .”—*Shah Rukh's Mission to China*, in *Cathay*, i. cccii.

1615.—“Then I moved him for his favor for an *English* Factory to be Resident in the Towne, which hee willingly granted, and gave present order to the **Buxy**, to draw a *Firms* both for their coming up, and for their residence.”—*Sir T. Roe*, in *Purchas*, i. 541; [*Hak. Soc.* i. 93.]

c. 1690.—“. . . obliged me to take a salary from the *Grand Mogul* in the quality of a Physician, and a little after from *Usurkand Khan*, the most knowing man of Asia, who had been **Bakhshia**, or Great Master of the Horse.”—*Bernier*, E.T. p. 2; [*ed. Comstock*, p. 4].

1701.—“The friendship of the **Buxie** is not so much desired for the post he is now in, but that he is of a very good family, and has many relations near the King.”—In *Wheeler*, i. 378.

1708.—“So the Emperor appointed a

nobleman to act as the **bakhshi** of *Kām Bakhsh*, and to him he intrusted the Prince, with instructions to take care of him. The **bakhshi** was Sultan Hasan, otherwise called *Mir Malang*.”—*Dowson's Elliot*, vii. 385.

1711.—“To his Excellency *Zulfikar Khan Bahadur*, *Nurzerat Sing* (*Nasrat-Jang*!) **Backshee** of the whole Empire.”—*Address of a Letter from President and Council of Fort St. George*, in *Wheeler*, ii. 160.

1712.—“*Chan Dhjehaan* . . . first **Baksi** general, or Muster-Master of the horsemen.”—*Valentijn*, iv. (*Suratte*), 295.

1753.—“The **Buxey** acquaints the Board he has been using his endeavours to get sundry artificers for the *Negrais*.”—In *Long*, 43.

1756.—*Barth*. *Plaisted* represents the bad treatment he had met with for “strictly adhering to his duty during the **Buxy**-ship of *Messrs. Bellamy and Kempe*”; and “the abuses in the post of **Buxy**.”—*Letter to the Hon. the Court of Directors, &c.*, p. 3.

1763.—“The **buxey** or general of the army, at the head of a select body, closed the procession.”—*Orme*, i. 26 (reprint).

1766.—“The **Buxey** lays before the Board an account of charges incurred in the **Buxey Connah** . . . for the relief of people saved from the *Falmouth*.”—*Ft. William, Cons.*, *Long*, 457.

1793.—“The **bukshey** allowed it would be prudent in the Sultan not to hazard the event.”—*Dirom*, 50.

1804.—“A **buckshee** and a body of horse belonging to this same man were opposed to me in the action of the 5th; whom I daresay that I shall have the pleasure of meeting shortly at the *Peshwah's* *darbar*.”—*Wellington*, iii. 80.

1811.—“There appear to have been different descriptions of **Buktashies** (in *Tippoo's* service). The **Buktashies** of *Kushoons* were a sort of commissaries and paymasters, and were subordinate to the *sipahdār*, if not to the *Resāladār*, or commandant of a battalion. The **Meer Buktashy**, however, took rank of the *Sipahdār*. The **Buktashies** of the *Ehsham* and *Jyshe* were, I believe, the superior officers of these corps respectively.”—Note to *Tippoo's Letters*, 165.

1823.—“In the *Mahratta* armies the prince is deemed the *Sirdar* or Commander; next to him is the **Bukshee** or Paymaster, who is vested with the principal charge and responsibility, and is considered accountable for all military expenses and disbursements.”—*Malcolm, Central India*, i. 534.

1827.—“Doubt it not—the soldiers of the *Beegum Mootee Mahul* . . . are less hers than mine. I am myself the **Bukshee** . . . and her *Sirdars* are at my devotion.”—*Walter Scott, The Surgeon's Daughter*, ch. xii.

1861.—“To the best of my memory he was accused of having done his best to urge the people of *Dhar* to rise against our Government, and several of the witnesses deposed to this effect; amongst them the **Bukahi**.”—*Memo. on Dhar*, by *Major McMullen*.

1874.—“Before the depositions were taken down, the gomasta of the planter drew aside the **Bakshi**, who is a police-officer next to the darogá.”—*Govinda Samanta*, ii. 235.

**BUXERRY**, s. A matchlock man; apparently used in much the same sense as **Burkundauze** (q.v.) now obsolete. We have not found this term excepting in documents pertaining to the middle decades of 18th century in Bengal; [but see references supplied by Mr. Irvine below;] nor have we found any satisfactory etymology. *Buzo* is in Port. a gun-barrel (Germ. *Buchse*); which suggests some possible word *buxeiro*. There is however none such in Bluteau, who has, on the other hand, “*Butgeros*, an Indian term, artillery-men, &c.,” and quotes from *Hist. Orient.* iii. 7: “*Butgeri sunt hi qui quinque tormentis præficiuntur.*” This does not throw much light. *Bajjar*, ‘thunderbolt,’ may have given vogue to a word in analogy to P. *bark-andāz*, ‘lightning-darter,’ but we find no such word. As an additional conjecture, however, we may suggest *Baksāris*, from the possible circumstance that such men were recruited in the country about *Baksār* (*Buzar*), i.e. the *Shāhābād* district, which up to 1857 was a great recruiting ground for sepoy. [There can be no doubt that this last suggestion gives the correct origin of the word. *Buchanan Hamilton, Eastern India*, i. 471, describes the large number of men who joined the native army from this part of the country.]

[1690.—The Mogul army was divided into three classes—*Suārān*, or mounted men; *Tupkhānah*, artillery; *Ahshām*, infantry and artificers.

[“*Ahshām* — *Bandūjchī-i-jangī* — *Baksariyāh* or *Bundelah Ahshām*, i.e. regular matchlock-men, **Baksariyāhs** and *Bundelahs*.” — *Dustūr-ul-‘amal*, written about 1690-1; *B. Museum MS.*, No. 1641, fol. 58b.]

1748.—“Ordered the Zemindars to send **Buxerries** to clear the boats and bring them up as Prisoners.”—*Ft. William Cons.*, April, in *Long*, p. 6.

“We received a letter from . . . Council at Cossimbazar . . . advising of their having sent Ensign McKion with all the Military that were able to travel, 150 **buxerries**, 4 field pieces, and a large quantity of ammunition to Cutway.”—*Ibid.* p. 1.

1749.—“Having frequent reports of several struggling parties of this banditti plundering about this place, we on the 2d November ordered the Zemindars to entertain one

hundred **buxeries** and fifty pike-men over and above what were then in pay for the protection of the outskirts of your Honor’s town.”—*Letter to Court*, Jan. 13, *Ibid.* p. 21.

1755.—“Agreed, we despatch Lieutenant John Harding of a command of soldiers 25 **Buxeries** in order to clear these boats if stopped in their way to this place.”—*Ibid.* 55.

“In an account for this year we find among charges on behalf of William Wallis, Esq., Chief at Cossimbazar:

Ra.  
“4 **Buxeries** . . . 20 (year) . 240.”

*MS. Records in India Office.*

1761.—“The 5th they made their last effort with all the Sepoys and **Buxerries** they could assemble.”—In *Long*, 254.

“The number of **Buxerries** or matchlockmen was therefore augmented to 1500.”—*Orme* (reprint), ii. 59.

“In a few minutes they killed 6 **buxerries**.”—*Ibid.* 65; see also 279.

1772.—“**Buckserrias**. Foot soldiers whose common arms are only sword and target.”—*Glossary in Grose’s Voyage*, 2d ed. [This is copied, as Mr. Irvine shows, from the Glossary of 1757 prefixed to *An Address to the Proprietors of E. I. Stock*, in *Holwell’s Indian Tracts*, 3rd ed., 1779.]

1788.—“**Buxerries**—Foot soldiers, whose common arms are swords and targets or spears.”—*Indian Vocabulary* (Stockdale’s).

1850.—“Another point to which Clive turned his attention . . . was the organization of an efficient native regular force. . . . Hitherto the native troops employed at Calcutta . . . designated **Buxerries** were nothing more than *Burkundāz*, armed and equipped in the usual native manner.”—*Brownne, Hist. of the Rise and Progress of the Bengal Army*, i. 92.

**BYDE**, or **BEDE HORSE**, s. A note by Kirkpatrick to the passage below from *Tippoo’s Letters* says *Byde Horse* are “the same as *Pindārah*, *Looties*, and *Kuzzāks*” (see **PINDAREY**, **LOOTY**, **COSSACK**). In the *Life of Hyder Ali* by Hussain ‘Ali Khān Kirmāni, tr. by Miles, we read that Hyder’s Kuzzaks were under the command of “Ghazi Khan **Bede**.” But whether this leader was so called from leading the “**Bede**” Horse, or gave his name to them, does not appear. Miles has the highly intelligent note: ‘*Bede* is another name for (Kuzzak): Kirkpatrick supposed the word *Bede* meant infantry, which, I believe, it does not’ (p. 36). The quotation from the *Life of Tippoo* seems to indicate that it was the name of a caste. And we find in *Sherring’s Indian Tribes and Castes*, among those of Mysore, mention of the *Bedar* as a

rolably of huntsmen, dark, and warlike. Formerly many employed as soldiers, and served in the wars (iii. 153; see also the note in the S. Mahratta country,

Assuming -ar to be a plural ending, we have here probably the name of those who gave their name to the undering horse. The Bedar is mentioned as one of the predatory tribes of the peninsula, along with the Kallars, Ramūsis (see *BY*), &c., in Sir Walter Elliot's *J. Ethnol. Soc.*, 1869, N.S. pp.

But more will be found of them in a paper by the Rev. N. Briggs, the translator of the *Hist. (J. R. A. Soc. xiii.)*. Bedar, Bednor (or Nagar) in Mysore seems to take its name from the Bedar. [See *Rice, Mysore*, i. 255.]

"... The Cavalry of the Rao ... such a defeat from Hydr's Bedars that they fled and never looked back until they arrived at Goori—*Hist. of Hydr Naik*, p. 120.

"Byde Horse, out of employ, have done great excesses and depredations in the car's dominions."—*Letters of Tippu*

"The Kakur and Chapao horse bough these are included in the class, they carry off the palm even in the arts of robbery) ..."—*ibid.*, by Husain 'Ali Khan Kirmani, *ibid.*, p. 76.

**BYE**. s. A small two-wheeled vehicle drawn by two oxen. H. *bahal*, *ilā*, which has no connection, is generally supposed, with *bail*, but is derived from the root *by*, 'to carry.' The *bylee* is used for passengers, and a larger and more imposing vehicle of the same kind is the *But*. There is a good illustration of a Panjab *bylee* in *Kipling's Rudyard Kipling's Man* (p. 117); also see the quotation from Forbes in **ACKERY**.

"A native *bylee* will usually provide gold and silver of great purity, ten times the weight of precious metals to be found in a general officer's equipage."—*India*, i. 162.

"Most of the party ... were in a *but* the rich man himself [one of the *Neths*] still adheres to the primæval mode of a *bylia*, a thing like a *but* on two wheels, generally drawn by oxen, but in which he drives a pair of white horses, sitting cross-legged while!"—*Mrs Mackenzie, Life in India*, &c., ii. 205.]

## O

**CABAYA**, s. This word, though of Asiatic origin, was perhaps introduced into India by the Portuguese, whose writers of the 16th century apply it to the surcoat or long tunic of muslin, which is one of the most common native garments of the better classes in India. The word seems to be one of those which the Portuguese had received in older times from the Arabic (*kabā*, 'a vesture'). From Dozy's remarks this would seem in Barbary to take the form *kabāya*. Whether from Arabic or from Portuguese, the word has been introduced into the Malay countries, and is in common use in Java for the light cotton surcoat worn by Europeans, both ladies and gentlemen, in dishabille. The word is not now used in India Proper, unless by the Portuguese. But it has become familiar in Dutch, from its use in Java. [Mr. Gray, in his notes to *Pyrard* (i. 372), thinks that the word was introduced before the time of the Portuguese, and remarks that *kabaya* in Ceylon means a coat or jacket worn by a European or native.]

c. 1540.—"There was in her an Ambassador who had brought *Hidalcan* [*Idalcan*] a very rich *Cabaya* ... which he would not accept of, for that thereby he would not acknowledge himself subject to the Turk."—*Cogan's Pinto*, pp. 10-11.

1552.—"... he ordered him then to bestow a *cabaya*."—*Castanheda*, iv. 438. See also Stanley's *Correa*, 132.

1554.—"And moreover there are given to these Kings (Malabar Rajas) when they come to receive these allowances, to each of them a *cabaya* of silk, or of scarlet, of 4 cubits, and a cap or two, and two sheath-knives."—*S. Botelho, Tombo*, 26.

1572.—"Luzem da fina purpura as *cabayas*, Lustram os pannos da tecida seda."

*Camões*, ii. 93.

"*Cabaya* de damasco rico e dino Da Tyria cor, entre elles estimada."

*Ibid.* 95.

In these two passages Burton translates *cabaya* as *caftan*.

1585.—"The King is apparelled with a *Cabie* made like a shirt tied with strings on one side."—*R. Fitch*, in *Hakl.*, ii. 386.

1598.—"They wear sometimes when they go aboard a thinn cotton linnen gowne called *Cabaia*. . . ."—*Linschoten*, 70; [*Hakl. Soc.* i. 247].



c. 1610.—“Cette jaquette ou soutane, qu'ils appellent *Libasse* (P. *libas*, 'clothing') ou **Cabaye**, est de toile de Cotton fort fine et blanche, qui leur va jusqu'aux talons.”—*Pyrard de Laval*, i. 265; [Hak. Soc. i. 372].

[1614.—“The white **Cabas** which you have with you at Bantam would sell here.”—*Foster, Letters*, ii. 44.]

1645.—“Vne **Cabaye** qui est vne sorte de vestement comme vne large soutane couverte par le devant, à manches fort larges.”—*Cardim, Rel. de la Prov. du Japon*, 56.

1689.—“It is a distinction between the *Moors* and *Bannians*, the *Moors* tie their **Caba's** always on the Right side, and the *Bannians* on the left. . . .”—*Ovington*, 314. This distinction is still true.

1860.—“I afterwards understood that the dress they were wearing was a sort of native garment, which there in the country they call *sarong* or **kabaa**, but I found it very unbecoming.”—*Max Havelaar*, 43. [There is some mistake here, *sarong* and *Kabaya* are quite different.]

1878.—“Over all this is worn (by Malay women) a long loose dressing-gown style of garment called the **kabaya**. This robe falls to the middle of the leg, and is fastened down the front with circular brooches.”—*McNair, Perak, &c.*, 151.

**CABOB**, s. Ar.-H. *kabāb*. This word is used in Anglo-Indian households generically for roast meat. [It usually follows the name of the dish, e.g. *murghi kabāb*, 'roast fowl'.] But specifically it is applied to the dish described in the quotations from Fryer and Ovington.

c. 1580.—“Altero modo . . . ipsam (carnem) in parva frustra dissectam, et veruculis ferreis acuum modo infixam, super crates ferreas igne supposito positam torrefaciunt, quam succo limonum aspersam avidè esitant.”—*Prosper Alpinus*, Pt. i. 229.

1673.—“**Cabob** is Rostmeat on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlick put between each.”—*Fryer*, 404.

1689.—“**Cabob**, that is Beef or Mutton cut in small pieces, sprinkled with salt and pepper, and dipt with Oil and Garlick, which have been mixt together in a dish, and then roasted on a Spit, with sweet Herbs put between and stuff in them, and basted with Oil and Garlick all the while.”—*Ovington*, 397.

1814.—“I often partook with my Arabs of a dish common in Arabia called **Kabob** or **Kab-ab**, which is meat cut into small pieces and placed on thin skewers, alternately between slices of onion and green ginger, seasoned with pepper, salt, and Kian, fried in ghee, to be ate with rice and dholl.”—*Forbes, Or. Mem.* ii. 480; [2nd ed. ii. 82; in i. 315 he writes **Kebabs**].

[1876.—“. . . *kurup* (a name which is naturalised with us as **Cabobs**), small bits of meat roasted on a spit. . . .”—*Schuyler, Turkistan*, i. 125.]

**CABOOK**, s. This is the Ceylon term for the substance called in India **Laterite** (q.v.), and in Madras by the native name **Moorum** (q.v.). The word is perhaps the Port. *cabouco* or *cavouco*, 'a quarry.' It is not in Singh. Dictionaries. [Mr. Ferguson says that it is a corruption of the Port. *pedras de cavouco*, 'quarry-stones,' the last word being by a misapprehension applied to the stones themselves. The earliest instance of the use of the word he has met with occurs in the *Travels* of Dr. Aegidius Daalman (1687-89), who describes **kaphok** stone as 'like small pebbles lying in a hard clay, so that if a large square stone is allowed to lie for some time in the water, the clay dissolves and the pebbles fall in a heap together; but if this stone is laid in good mortar, so that the water cannot get at it, it does good service' (*J. As. Soc. Ceylon*, x. 162). The word is not in the ordinary Singhalese Dicts., but A. Mendis Gunasekara in his *Singhalese Grammar* (1891), among words derived from the Port., gives *kabuk-gal* (*cabouco*), *cabook* (stone), 'laterite.']

1834.—“The soil varies in different situations on the Island. In the country round Colombo it consists of a strong red clay, or marl, called **Cabook**, mixed with sandy ferruginous particles.”—*Ceylon Gazetteer*, 33.

“The houses are built with **cabook**, and neatly whitewashed with *chunam*.”—*Ibid.* 75.

1860.—“A peculiarity which is one of the first to strike a stranger who lands at Galle or Colombo is the bright red colour of the streets and roads . . . and the ubiquity of the fine red dust which penetrates every crevice and imparts its own tint to every neglected article. Natives resident in these localities are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence . . . of *laterite*, or, as the Singhalese call it, **cabook**.”—*Tennent's Ceylon*, i. 17.

**CABUL, CAUBOOL**, &c., n.p. This name (*Kābul*) of the chief city of N. Afghanistan, now so familiar, is perhaps traceable in Ptolemy, who gives in that same region a people called *Καβόλιται*, and a city called *Κάβουρα*. Perhaps, however, one or both may be corroborated by the *νάρδος Καβαλίτη* of the *Periplus*. The

Kābul is most distinctly on a long syllable, but English is very perverse in error and accents the last syllable :

" . . . punegranates full  
sweetness, and the pears  
not apples that Canbul  
around gardens bears."

*Light of the Harem.*

old does likewise in *Sohrah*

cup of pedlars from **Cabool**,  
derneath the Indian Cau-

old characteristically of the  
Ellenborough that, after  
in India, though for months  
he name correctly spoken  
incillors and his staff, he  
calling it *Cabool* till he  
Mahommed Khan. After  
ew the Governor-General  
as a new discovery, from  
pronunciation, that *Cabul*  
rest form.

re calls it "a Cidade **Cabol**.  
Magica."—IV. vi. 1.

"The territory of **Kābul** com-  
Tāmāns."—*Asiā*, tr. *Jarrett*.

word of woe and bitter shame ;  
old old England's flag, dis-  
t. sink

he Crescent ; and the butcher

like reeds the bayonets that  
ed

ey to snow-capt Caucasus,  
through a hundred years of

*The Baughn Tree*, a Poem.

**LL** - This occurs in the  
*Journal d'Antoine Galland*,  
Anople in 1673 : "Dragmes  
dragme qu'on use dans le  
en offre (n. 206). This  
d. *Kakula* for Cardamom,  
sation from Garcia. We  
that *Kakula* was a place  
on the Gulf of Siam,  
its fine aloes-wood (see  
n. iv. 240-41). And a  
d of Cardamom appears  
ed from Siam, *Amomum*  
Wal.

Arreana gives a chapter on  
putting it into the *buppr* and  
calling one of them *acollā*  
re other *acollā* *cequer* [Ar-  
which is as much as to say

*greater cardamom and smaller cardamom.*"—  
*Garcia De O.*, f. 47c.

1759.—"These Vakeels . . . stated that  
the Rani (of Bednore) would pay a yearly  
sum of 100,000 *Hoons* or Pagodas, besides a  
tribute of other valuable articles, such as  
*Foful* (betel), Dates, Sandal-wood, **Kakul**  
. . . black pepper, &c."—*Hist. of Hydr*  
*Naik*, 133.

**CADDY**, s. i.e. tea-caddy. This  
is possibly, as Crawford suggests, from  
**Catty** (q.v.), and may have been  
originally applied to a small box  
containing a *catty* or two of tea. The  
suggestion is confirmed by this ad-  
vertisement :

1792.—"By R. Henderson . . . A Quan-  
tity of Tea in Quarter Chests and **Caddies**,  
imported last season. . . ."—*Madras Courier*,  
Dec. 2.

**CADET**, s. (From Prov. *capdet*, and  
Low Lat. *capitettum*, [dim. of *caput*,  
'head'] Skeat). This word is of  
course by no means exclusively Anglo-  
Indian, but it was in exceptionally  
common and familiar use in India,  
as all young officers appointed to the  
Indian army went out to that country  
as *cadets*, and were only promoted to  
ensigncies and posted to regiments  
after their arrival—in olden days  
sometimes a considerable time after  
their arrival. In those days there  
was a building in Fort William known  
as the 'Cadet Barrack' ; and for some  
time early in last century the cadets  
after their arrival were sent to a sort  
of college at Baraset ; a system which  
led to no good, and was speedily  
abolished.

1763.—"We should very gladly comply  
with your request for sending you young  
persons to be brought up as assistants in  
the Engineering branch, but as we find it  
extremely difficult to procure such, you  
will do well to employ any who have a  
talent that way among the **cadets** or  
others."—*Court's Letter*, in *Long*, 290.

1769.—"Upon our leaving England, the  
**cadets** and **writers** used the great cabin  
promiscuously ; but finding they were  
troublesome and quarrelsome, we brought  
a Bill into the house for their ejection."  
*Life of Lord Teignmouth*, i. 15.

1781.—"The **Cadets** of the end of the  
years 1771 and beginning of 1772 served  
in the country four years as **Cadets** and  
carried the musket all the time."—*Letter in*  
*Hutchins Bengal Gazette*, Sept. 29.

**CADJAN**, s. Jav. and Malay *kājina*,  
[or according to Mr. Skeat, *kajang*],  
meaning 'palm-leaves,' especially those



of the **Nipa** (q.v.) palm, dressed for thatching or matting. Favre's Dict. renders the word *feuilles entrelacées*. It has been introduced by foreigners into S. and W. India, where it is used in two senses :

a. Coco-palm leaves matted, the common substitute for thatch in S. India.

1673.—“ . . . flags especially in their Villages (by them called **Cajans**, being Cocoo-tree branches) upheld with some few sticks, supplying both Sides and Coverings to their Cottages.”—*Fryer*, 17. In his Explanatory Index Fryer gives ‘**Cajan**, a bough of a Toidy-tree.’

c. 1680.—“ Ex iis (foliis) quoque rudiores mattae, **Cadjang** vocatae, conficiuntur, quibus aedium muri et navium orae, quum frumentum aliquod in iis deponere velimus, obteguntur.”—*Rumphius*, i. 71.

1727.—“ We travelled 8 or 10 miles before we came to his (the Cananore Raja's) Palace, which was built with Twigs, and covered with **Cadjans** or Cocoa-nut Tree Leaves woven together.”—*A. Hamilton*, i: 296.

1809.—“ The lower classes (at Bombay) content themselves with small huts, mostly of clay, and roofed with **cadjan**.”—*Maria Graham*, 4.

1860.—“ Houses are timbered with its wood, and roofed with its plaited fronds, which under the name of **cadjans**, are likewise employed for constructing partitions and fences.”—*Tenney's Ceylon*, ii. 128.

b. A strip of fan-palm leaf, i.e. either of the **Talipot** (q.v.) or of the **Palmyra**, prepared for writing on; and so a document written on such a strip. (See **OLLAH**.)

1707.—“ The officer at the Bridge Gate bringing in this morning to the Governor a **Cajan** letter that he found hung upon a post near the Gate, which when translated seemed to be from a body of the Right Hand Caste.”—*In Wheeler*, ii. 78.

1716.—“ The President acquaints the Board that he has intercepted a villainous letter or **Cajan**.”—*Ibid.* ii. 231.

1839.—“ At Rajahmundry . . . the people used to sit in our reading room for hours, copying our books on their own little **cadjan** leaves.”—*Letters from Madras*, 275.

**CADJOWA**, s. [*P. kajitrah*]. A kind of frame or pannier, of which a pair are slung across a camel, sometimes made like litters to carry women or sick persons, sometimes to contain sundries of camp equipage.

1645.—“ He entered the town with 8 or 10 camels, the two **Cajavas** or litters on each side of the Camel being close shut. . . . But instead of Women, he had put into

every **Cajava** two Souldiers.”—*Tavernier*, E. T. ii. 61; [ed. *Bull*, i. 144].

1790.—“ The camel appropriated to the accommodation of passengers, carries two persons, who are lodged in a kind of pannier, laid loosely on the back of the animal. This pannier, termed in the Persic **Kidjahwah**, is a wooden frame, with the sides and bottom of netted cords, of about 3 feet long and 2 broad, and 2 in depth . . . the journey being usually made in the night-time, it becomes the only place of his rest. . . . Had I been even much accustomed to this manner of travelling, it must have been irksome; but a total want of practice made it excessively grievous.”—*Forster's Journey*, ed. 1808, ii. 104-5.

**CAEL**, n.p. Properly *Kāyal* [*Tam. kalyu*, ‘to be hot’], ‘a lagoon’ or ‘back-water.’ Once a famous port near the extreme south of India at the mouth of the Tamraparni R., in the Gulf of Manaar, and on the coast of Tinnevely, now long abandoned. Two or three miles higher up the river lies the site of *Korkai* or *Kolkai*, the *Κόλχαι ἐμπόριον* of the Greeks, each port in succession having been destroyed by the retirement of the sea. Tutikorin, six miles N., may be considered the modern and humbler representative of those ancient marts; [see *Stuart, Man. of Tinnevely*, 38 seqq.].

1298.—“ **Caill** is a great and noble city. . . . It is at this city that all the ships touch that come from the west.”—*Marco Polo*, Bk. iii. ch. 21.

1442.—“ The Coast, which includes Calicut with some neighbouring ports, and which extends as far as Kabel (read *Kāyal*) a place situated opposite the Island of Serendib. . . .”—*Abdurrazzak*, in *India in the XVth Cent.*, 19.

1444.—“ Ultra eas urbes est **Cahila**, qui locus margaritas . . . producit.”—*Costi*, in *Poggius, De Var. Fortunae*.

1498.—“ Another Kingdom, **Caell**, which has a Moorish King, whilst the people are Christian. It is ten days from Calicut by sea . . . here there be many pearls.”—*Roteiro de V. da Gama*, 108.

1514.—“ Passando oltre al Cavo Comedi (C. Comorin), sono gentili; e intra esso e **Gael** è dove si pesca le perle.”—*Histor. de Empori*, 79.

1516.—“ Further along the coast is a city called **Caell**, which also belongs to the King of Coulam, peopled by Moors and Gentoo, great traders. It has a good harbour, whither come many ships of Malabar; others of Charamandel and Benguala.”—*Berleson*, in *Lisbon Coll.*, 357-8.

**CAFFER, CAFFRE, COFFREE** &c., n.p. The word is properly the

, pl. *Kofra*, 'an infidel, an infidel in Islām.' As the Arabs is to Pagan negroes, among the Portuguese at an early date it up in this sense, and our notion from them. A further notion in one direction has been the name specifically that of the black tribes of South Africa, now call, or till recently *Caffres*. It was also applied to the Philippine Islands to the N. Guinea, and the Alfuras of the Luccas, brought into the slave-

her direction the word has been a quasi-proper name of the (black) fair, and non-Mahomedan tribes of Hindu-Kush, sometimes more specifically the *Sindh-lark-robed* 'Cafirs'.

It is often applied malevolently to Mahomedans to Christians, probably the origin of the pervading some of the early narratives, especially the *Vasco da Gama*, which denounces many of the Hindu and Idolaters as being Christian.\*

"**Kafir.**" See under **LACK**.]

Of a people near China: "They Christians after the manner of those — *Clarissa* by Markham, 141.

Of India: "The people of India, the Lord and most part of after the manner of the Greeks; them also are other Christians themselves with fire in the face, and is different from that of the those who thus mark themselves as less esteemed than the others.

them are Moors and Jews, but object to the Christians." — *Clarissa*, i.; comp. Markham, 153-4. Here (1) the confusion of **Caffer** and (2) the confusion of Abyssinia or *Middle India* of some writers) with India Proper.

"The sea is infested with pirates, and are **Kofara**, neither Christians nor; they pray to stone idols, not Christ." — *Athan. Nilikin*, in *17th Cent.*, p. 11.

... he learned that the whole of the Island of S. Lourenço . . . **Cafres** with curly hair like those of the . . . *Barros*, II. i. 1.

*Amulavala* (i.e. Coromandel) he de . . . *Clarissa*. No also *Ceylan* . . . *Clarissa* (Malacca), *Pegou*, &c., are all Christian states with Christian kings. And Indian Christians who came on . . . at Melinde seem to have been a

1563.—"In the year 1484 there came to Portugal the King of Benin, a **Caffre** by nation, and he became a Christian." — *Stanley's Correia* p. 8.

1572.—

"Verão os **Cafres** asperos e avaros  
Tirar a linda dama seus vestidos."

*Camões*, v. 47.

By Burton:

"shall see the **Caffres**, greedy race and fore  
"strip the fair Ladye of her raiment torn."

1582.—"These men are called **Cafres** and are Gentiles." — *Castañeda* (by N.L.), f. 42b.

c. 1610.—"Il estoit fils d'un **Cafre** d'Ethiopie, et d'une femme de ces isles, ce qu'on appelle Mulastre." — *Pyrard de Laval*, i. 220; [Hak. Soc. i. 307].

[c. 1610.—". . . a Christian whom they call **Caparon**." — *Ibid.*, Hak. Soc. i. 261.]

1614.—"That knave Simon the **Caffro**, not what the writer took him for—he is a knave, and better lost than found." — *Sainsbury*, i. 356.

[1615.—"Odola and Gala are **Capharris** which signifieth misbelievers." — *Sir T. Roe*, Hak. Soc. i. 23.]

1653.—". . . toy mesme qui passe pour un **Kiaffer**, ou homme sans Dieu, parmi les Mausulmans." — *De la Boullaye-le-Gouz*, 310 (ed. 1657).

c. 1665.—"It will appear in the sequel of this History, that the pretence used by *Aureng-Zeb*, his third Brother, to cut off his (*Dara's*) head, was that he was turned **Kafer**, that is to say, an Infidel, of no Religion, an Idolater." — *Bernier*, E. T. p. 3; [ed. *Constable*, p. 7].

1673.—"They show their Greatness by their number of Sumbreeroes and **Cofferies**, whereby it is dangerous to walk late." — *Fryer*, 74.

.. "Beggars of the Musslemen Cast, that if they see a Christian in good Clothes . . . are presently upon their Punctilios with God Almighty, and interrogate him, Why he suffers him to go afoot and in Rags, and this **Coffery** (Unbeliever) to vaunt it thus?" *Ibid.* 91.

1678. "The Justices of the Choultry to turn Padry Pasquall, a Popish Priest, out of town, not to return again, and if it proves to be true that he attempted to seduce Mr. Mohun's **Coffre** Franck from the Protestant religion." — *Ft. St. Geo. Cons. in Notes and Exts.*, Pt. i. p. 72.

1759. — "Blacks, whites, **Coffries**, and even the natives of the country (Pegu) have not been exempted, but all universally have been subject to intermittent Fevers and Fluxes" (at Negrais). — *In Dalrymple, Or. Rep.* i. 124.

.. Among expenses of the Council at Calcutta in entertaining the Nabob we find "Purchasing a **Coffre** boy, Rs. 500." — *In Long*, 191.

1781. — "To be sold by Private Sale — Two **Coffree** Boys, who can play remarkably

well on the French Horn, about 18 Years of Age: belonging to a Portuguese Paddie lately deceased. For particulars apply to the Vicar of the Portuguese Church, Calcutta, March 17th, 1781."—*The India Gazette or Public Advertiser*, No. 19.

1781.—"Run away from his Master, a good-looking **Coffree** Boy, about 20 years old, and about 6 feet 7 inches in height. . . . When he went off he had a high toupie."—*Ibid.* Dec. 29.

1782.—"On Tuesday next will be sold three **Coffree** Boys, two of whom play the French Horn . . . a three-wheel'd Buggy, and a variety of other articles."—*India Gazette*, June 15.

1799.—"He (Tippoo) had given himself out as a Champion of the Faith, who was to drive the English **Caffers** out of India."—Letter in *Life of Sir T. Munro*, i. 221.

1800.—"The **Caffre** slaves, who had been introduced for the purpose of cultivating the lands, rose upon their masters, and seizing on the boats belonging to the island, effected their escape."—*Smyth, Embassy to Aca*, p. 10.

c. 1866.—

"And if I were forty years younger, and my life before me to choose, I wouldn't be lectured by **Kafirs**, or swindled by fat Hindoos."

*Sir A. C. Lyall, The Old Pindaree.*

**CAFILA**, s. Arab. *kāfila*; a body or convoy of travellers, a **Caravan** (q.v.). Also used in some of the following quotations for a sea convoy.

1552.—"Those roads of which we speak are the general routes of the **Cafilas**, which are sometimes of 3,000 or 4,000 men . . . for the country is very perilous because of both hill-people and plain-people, who haunt the roads to rob travellers."—*Barros*, IV. vi. 1.

1596.—"The ships of *Chatins* (see **CHETTY**) of these parts are not to sail along the coast of Malavar or to the north except in a **cafila**, that they may come and go more securely, and not be cut off by the Malavars and other corsairs."—*Proclamation of Goa Viceroy*, in *Archiv. Port. Or.*, fasc. iii. 661.

[1598.—"Two **Caffylen**, that is companies of people and Camelles."—*Linschoten*, Hak. Soc. ii. 159.]

[1616.—"A **caflowe** consisting of 200 broadcloths," &c.—*Foster, Letters*, iv. 276.]

[1617.—"By the failing of the Goa **Caffila**."—*Sir T. Roe*, Hak. Soc. ii. 402.]

1623.—"Non navigammo di notte, perchè la **cafila** era molto grande, al mio parere di più di ducento vascelli."—*P. della Valle*, ii. 587; [and comp. Hak. Soc. i. 18].

1630.—". . . some of the Raiahs . . . making Outroades prey on the **Caffaloes** passing by the Way. . . ."—*Lord, Banian's Religion*, 81.

1672.—"Several times yearly numerous **cafilas** of merchant barques, collected in the Portuguese towns, traverse this channel (the Gulf of Cambay), and these always await the greater security of the full moon. It is also observed that the vessels which go through with this voyage should not be joined and fastened with iron, for so great is the abundance of loadstone in the bottom, that indubitably such vessels go to pieces and break up."—*P. Vincenzo*, 109. A curious survival of the old legend of the Loadstone Rocks.

1673.—". . . Time enough before the **Caphalas** out of the Country come with their Wares."—*Fryer*, 86.

1727.—"In Anno 1699, a pretty rich **Caffila** was robbed by a Band of 4 or 5000 villains . . . which struck Terror on all that had commerce at Tatta."—*A. Hamilton*, i. 116.

1867.—"It was a curious sight to see, as was seen in those days, a carriage enter one of the northern gates of Palermo preceded and followed by a large convoy of armed and mounted travellers, a kind of **Kafil**, that would have been more in place in the opening chapters of one of James's romances than in the latter half of the 19th century."—*Quarterly Review*, Jan., 101-2.

**CAFIRISTAN**, n.p. *P. Kafiristan*, the country of *Kāfirs*, i.e. of the pagan tribes of the Hindu Kush noticed in the article **Caffer**.

c. 1514.—"In Cheghānsērāi there are neither grapes nor vineyards; but they bring the wines down the river from **Kaferistan**. . . . So prevalent is the use of wine among them that every **Kafer** has a *kāig*, or leathern bottle of wine about his neck; they drink wine instead of water."—*Autobiog. of Baber*, p. 114.

[c. 1590.—The **Kāfirs** in the *Tūmāns* of Alishang and Najrao are mentioned in the *Āin*, tr. *Jarrett*, ii. 406.]

1603.—". . . they fell in with a certain pilgrim and devotee, from whom they learned that at a distance of 30 days' journey there was a city called **Capperstam**, into which no Mahomedan was allowed to enter . . ."—*Journey of Bened. Goës, in Cathay, &c.* ii. 554.

**CAIMAL**, s. A Nair chief; a word often occurring in the old Portuguese historians. It is Malayāḷ *kaimal*.

1504.—"So they consulted with the Zamorin, and the Moors offered their agency to send and poison the wells at Cochim, so as to kill all the Portuguese, and also to send Nairs in disguise to kill any of our people that they found in the palm-woods, and away from the town. . . . And meanwhile the Mangate **Caimal**, and the **Caimal** of Primbalam, and the **Caimal** of Diampar, seeing that the Zamorin's affairs were going

its native region is India or (See **DEHALL. CALAVANCE.**) according to Mr. Skert the word *poto'buchang*, 'the plant ves beans,' quite a different from *bujang* which gives us

**PUT.** a. The name of a essential oil produced especially in the neighbouring *Burma*. A large quantity is from Singapore and Batavia. It is most frequently used as an ex-plication, but also internally, (of late) in cases of cholera. It is taken from the Malay *al*, i.e. '*Lignum album*.' Filet (40) gives six different trees giving the oil, which is derived by distillation of the leaves.

—*P. M. Pinto*, cap. xxxii.

1552.—"The King of Siam . . . ordered to be built a fleet of some 200 sail, almost all *luacharas* and *calaluses*, which are rowing-vessels." *Barros*, II. vi. 1.

1613.—"And having embarked with some companions in a *calelus* or rowing vessel. . . ."—*Madriako de Freddia*, f. 51.

**CALAMANDER WOOD.** a. A beautiful kind of rose-wood got from a Ceylon tree (*Diospyros quacinta*). Tennent regards the name as a Dutch corruption of *Coromandel* wood (i. 118), and Drury, we see, calls one of the ebony-trees (*D. melanoxylon*) "*Coromandel-ebony*." Forbes Watson gives as Singhalese names of the wood *Calamidirya*, *Kalumederiya*, &c., and the term *Kalumadirya* is given with this meaning in Clough's Singh. Dict.; still in absence of further information, it

may remain doubtful if this be not a borrowed word. It may be worth while to observe that, according to Tavernier, [ed. Ball, ii. 4] the "painted calicoes" or "chites" of Masulipatam were called "*Calmendar*, that is to say, done with a pencil" (*Kalam-dâr*?), and possibly this appellation may have been given by traders to a delicately veined wood. [The *N.E.D.* suggests that the Singh. terms quoted above may be adaptations from the Dutch.]

1777.—"In the Cingalese language **Calaminder** is said to signify a black flaming tree. The heart, or woody part of it, is extremely handsome, with whitish or pale yellow and black or brown veins, streaks and waves."—*Thunberg*, iv. 205-6.

1813.—"**Calaminder** wood" appears among Ceylon products in *Milburn*, i. 345.

1825.—"A great deal of the furniture in Ceylon is made of ebony, as well as of the **Calamander** tree . . . which is become scarce from the improvident use formerly made of it."—*Heber* (1844), ii. 161.

1834.—"The forests in the neighbourhood afford timber of every kind (**Calamander** excepted)."—*Chitty, Ceylon Gazetteer*, 198.

**CALAMBAC**, s. The finest kind of aloes-wood. Crawford gives the word as Javanese, *kulambak*, but it perhaps came with the article from **Champa** (q.v.).

1510.—"There are three sorts of aloes-wood. The first and most perfect sort is called **Calampat**."—*Varthema*, 235.

1516.—". . . It must be said that the very fine **calembuco** and the other eagle-wood is worth at Calicut 1000 maravedis the pound."—*Barbosa*, 204.

1539.—"This Ambassador, that was Brother-in-law to the King of the Batas . . . brought him a rich Present of Wood of Aloes, **Calambaa**, and 5 quintals of Benjamin in flowers."—*F. M. Pinto*, in Cogan's tr. p. 15 (orig. cap. xiii.).

1551.—(Cumpang, in Sumatra) "has nothing but forests which yield aloeswood, called in India **Calambuco**."—*Castanheda*, bk. iii. cap. 63, p. 218, quoted by Crawford, Des. Dic. 7.

1552.—"Past this kingdom of Camboja begins the other Kingdom called Campa (**Champa**), in the mountains of which grows the genuine aloes-wood, which the Moors of those parts call **Calambuc**."—*Barros*, l. ix. 1.

[c. 1590. —"**Kalanbak** (calembic) is the wood of a tree brought from **Zirbad**; it is heavy and full of veins. Some believe it to be the raw wood of aloes."—*Āin*, ed. Blochmann, i. 81.

[c. 1610. —"From this river (the Ganges) comes that excellent wood **Calamba**, which

is believed to come from the Earthly Paradise."—*Pyrrard de Larul*, Hak. Soc. i. 335.]

1613.—"And the **Calamba** is the most fragrant *medulla* of the said tree."—*Godinho de Eredia*, f. 15c.

[1615.—"Lumra (a black gum), gumlack, **collomback**."—*Foster, Letters*, iv. 87.]

1618.—"We opened the ij chistes which came from Syam with **callamback** and silk, and waid it out."—*Cocks's Diary*, ii. 51.

1774.—"Les Mahometans font de ce **Kalambac** des chapelets qu'ils portent à la main par amusement. Ce bois quand il est échauffé ou un peu frotté, rend un odeur agréable."—*Niebuhr, Desc. de l'Arabie*, 127.

See **EAGLE-WOOD** and **ALOES**.

**CALASH**, s. French *calèche*, said by Littré to be a Slav word, [and so *N.E.D.*]. In Bayly's Dict. it is *calash* and *caloche*. [The *N.E.D.* does not recognise the latter form; the former is as early as 1679]. This seems to have been the earliest precursor of the **buggy** in Eastern settlements. Bayly defines it as 'a small open chariot.' The quotation below refers to Batavia, and the President in question was the Prest. of the English Factory at Chusan, who, with his council, had been expelled from China, and was halting at Batavia on his way to India.

1702.—"The Shabander riding home in his **Calash** this Morning, and seeing the President sitting without the door at his Lodgings, alighted and came and Sat with the President near an hour . . . what moved the Shabander to speak so plainly to the President thereof he knew not, But observed that the Shabander was in his Glasses at his first alighting from his **Calash**."—*Prieger, "Munday, 30th March," MS. Report in India Office*.

**CALAVANCE**, s. A kind of bean: acc. to the quotation from Osbeck, *Dolichos sinensis*. The word was once common in English use, but seems forgotten, unless still used at sea. Sir Joseph Hooker writes: "When I was in the Navy, haricot beans were in constant use as a substitute for potatoes and in Brazil and elsewhere, were called **Calavances**. I do not remember whether they were the seed of *Phaseolus lunatus* or *vulgaris*, or of *Dolichos sinensis*, alias *Caljang*" (see **CAJAN**). The word comes from the Span. *garbanzos*, which De Candolle mentions as Castilian for '*pois chiche*,' or *Vicia arietinum*, and as used also in Basque under the form *garbantua*,

anizu, from gurau, 'seed,' anizu, [E.D.]

"... from hence they make their in abundance, viz. boefe and ... **garvances**, or small peaze or ... —*Cock's Diary*, ii. 311.

0.—"... in their Canoes brought green pepper, **caravance**, Buffols, Eggs, and other things."—*Sir T.* ed. 1645, p. 350.

"I was forc'd to give them an linary meal every day, either of or **calavances**, which at once made lerable consumption of our water ... —*Shelton's Voyage*, 62.

"But **garvances** are prepared Serent manner, neither do they fit like other pulse, by boiling. —*Ware's Travels*, ed. 1757, p. 140.

"... **Callvances** (*Dolichos sin-* —*ibid.*, i. 304.

"When I asked any of the men why they had no gardens of plant **Kalavansas** ... I learnt ... Haraforas supply them."—*Forrest*, *ibid.*, 109.

"His Majesty is authorised to for a limited time by Order in the Importation from any Port or whatever of ... any Beans called French Beans, Tares, Lentiles, **soas**, and all other sorts of Pulse." —*ibid.*, III. cap. xxxvi.

**AY.** Tin; also v., to tin. —*H. kala'i kurd.* The Ar. *kala'i*, 'tin,' which acc. to certain Arabic writers was from a mine in India called In spite of the different initial and letters, it seems at least that the place meant was the of the old Arab geographers *Kala'*, near which they place *al-Kala'*, and which was somewhere about the coast of Arabia, as has been suggested. *Kala'* or as we write it, *Kala'*. —*[See Ain, tr. Jarrett, iii 48.]*

The produce of that region is ... *Kalang* is indeed also in Malay, which may be the true origin of the word ... It may be added that the State of Selangor between and Perak was formerly called **Kalang**, or the 'Tin' and that the place on the where the British Resident lives

... is a river, that *kala* in Malay means a navigable river, and that many small ports in the Malay Peninsula of the Malay Archipelago are probably ... —*ibid.*, i. 124.

is called **Klang** (see *Miss Bird, Golden Chersonese*, 210, 215). The Portuguese have the forms *calaim* and *calin*, with the nasal termination so frequent in their Eastern borrowings. Bluteau explains *calaim* as 'Tin of India, finer than ours.' The old writers seem to have hesitated about the identity with tin, and the word is confounded in one quotation below with **Tootnague** (q.v.). The French use *calin*. In the P. version of the Book of Numbers (ch. xxxi. v. 22) *kala'i* is used for 'tin.' See on this word Quatremère in the *Journal des Savans*, Dec. 1846.

c. 920.—"Kalah is the focus of the trade in aloeswood, in camphor, in sandalwood, in ivory, in the lead which is called **al-Kala'i**."—*Relation des Voyages*, &c., i. 94.

c. 1154.—"Thence to the Isles of Lanki-āliūs is reckoned two days, and from the latter to the Island of Kalah 5. . . . There is in this last island an abundant mine of tin (**al-Kala'i**). The metal is very pure and brilliant."—*Edrisi*, by *Jaubert*, i. 80.

1552.—"—Tin, which the people of the country call **Calem**."—*Custanheda*, iii. 213. It is mentioned as a staple of Malacca in ii. 186.

1606.—"That all the chalices which were neither of gold, nor silver, nor of tin, nor of **calaim**, should be broken up and destroyed."—*Gonca, Senado*, f. 29b.

1610.—"They carry (to Hormuz) . . . clove, cinnamon, pepper, cardamom, ginger, nace, nutmeg, sugar, **calayn**, or tin."—*Relaciones de P. Teixeira*, 382.

c. 1610.—". . . money . . . not only of gold and silver, but also of another metal, which is called **calin**, which is white like tin, but harder, purer, and finer, and which is much used in the Indies."—*Parard de Lacul* (1679) i. 164; [Hak. Soc. i. 234, with Gray's note].

1613.—"And he also reconnoitred all the sites of mines, of gold, silver, mercury, tin or **calem**, and iron and other metals . . ." —*Gadinho de Eralia*, f. 58.

[1644.—"**Callaym**." See quotation under **TOOTNAGUE**.]

1646.—". . . il y a (i.e. in Siam) plusieurs minieres de **calain**, qui est un metal metoyen, entre le plomb et l'estain."—*Cardin, Rel. de la Proc. de Japon*, 163.

1726.—"The goods exported hither (from Pegu) are . . . **Kalin** (a metal coming very near silver) . . ."—*Valentin*, v. 128.

1770.—"They send only one vessel (viz. the Dutch to Siam) which transports Javanese horses, and is freighted with sugar, spices, and linen: for which they receive in return **calin**, at 70 livres 100 weight."—*Raynal* (tr. 1777), i. 208.

1780.—". . . the port of Quedah; there is a trade for **calin** or tutenague . . . to



export to different parts of the Indies."—*In Dunn, N. Directory*, 338.

1794-5.—In the *Travels to China* of the younger Deguignes, **Calin** is mentioned as a kind of tin imported into China from Batavia and Malacca.—iii. 367.

**CALCUTTA**, n.p. B. *Kalikātā*, or *Kalikattā*, a name of uncertain etymology. The first mention that we are aware of occurs in the *Āin-i-Akbari*. It is well to note that in some early charts, such as that in Valentijn, and the oldest in the *English Pilot*, though Calcutta is not entered, there is a place on the Hoogly *Calcula*, or *Calcuta*, which leads to mistake. It is far below, near the modern Fulta. [With reference to the quotations below from Luillier and Sonnerat, Sir H. Yule writes (*Hedges, Diary*, Hak. Soc. ii. xcvi.): "In Orme's *Historical Fragments*, Job Charnock is described as 'Governor of the Factory at Golgot near Hughley.' This name Golgot and the corresponding Golghāt in an extract from Muhabbat Khān indicate the name of the particular locality where the English Factory at Hugli was situated. And some confusion of this name with that of Calcutta may have led to the curious error of the Frenchman Luiller and Sonnerat, the former of whom calls Calcutta *Golgouthé*, while the latter says: 'Les Anglais prononcent et écrivent *Golgota*.'"]

c. 1590.—"**Kalikātā** wa *Bakoya* wa *Barbakpūr*, 3 *Mahal*."—*Āin*. (orig.) i. 408; [tr. *Jarrett*, ii. 141].

[1688.—"Soe myself accompanied with Capt. Haddock and the 120 soldiers we carryed from hence embarked, and about the 20th September arrived at **Calcutta**."—*Hedges, Diary*, Hak. Soc. ii. lxxix.]

1698.—"This avaricious disposition the English plied with presents, which in 1698 obtained his permission to purchase from the Zemindar . . . the towns of Sootanutty, **Calcutta**, and Goomopore, with their districts extending about 3 miles along the eastern bank of the river."—*Orme*, repr. ii. 71.

1702.—"The next Morning we pass'd by the *English* Factory belonging to the old Company, which they call **Golgotha**, and is a handsome Building, to which were adding stately Warehouses."—*Voyage to the E. Indies*, by *Le Sieur Luillier*, E. T. 1715, p. 259.

1726.—"The ships which sail thither (to Hugli) first pass by the English Lodge in **Collecattē**, 9 miles (Dutch miles) lower down than ours, and after that the French

one called *Chandarnagor*. . . ."—i. v. 162.

1727.—"The Company has a private Hospital at **Calcutta**, where men may to undergo the Penance of Physic, come out to give an Account of their situation. . . . One Year I was there, and were reckoned in August about 1000 *English*, some Military, some Servants of the Company, some private Merchants residing in the Town, and some belong to Shipping lying at the Town before the beginning of *January* 1727. 460 Burials registred in the Clerk of Mortality."—*A. Hamilton*, ii. 9 a

c. 1742.—"I had occasion to see the city of *Firāshdānga* (*Chandernagor*) is inhabited by a tribe of Frenchmen, the city of **Calcutta**, which is on the east of the water, and inhabited by a number of *English* who have settled there, more extensive and thickly populated than the former."—*Abdul Karīm Khān*, in *Elliot*, vii.

1753.—"Au dessous d'Ugli in Bengale, est l'établissement *Hollander* **Shinsura**, puis **Shandernagor**, puis le Port de *France*, puis la loge de *France* (*Serampore*), et plus bas, sur l'autre rive, opposé, qui est celui de la *gauche* du fleuve, descendant, *Banki-bazar*, où les *Ostendais* ne pû se maintenir; enfin **Calcutta** Anglois, à quelques lieues de *Batavia* et du même côté."—*D'Anville*, *États*, 64. With this compare: opposite to the *Danes* Factory is *banksal*, a Place where the *Ostendais* had settled a Factory, but, in *Anno* 1757, quarrelled with the *Fouddaar* or Governor of *Hughly*, and he forced the *Ostendais* to quit. . . ."—*A. Hamilton*, ii. 18.

1782.—"Les Anglais pourroient aujourd'hui des sommes immenses si s'ils avoient eu l'attention de proposer le conseil suprême de **Calcutta**."—*Sonnerat*, *Voyage*, i. 14.

**CALEEFA**, s. Ar. *Khalīfa*, Caliph or Vice-gerent, a word we do not introduce here in Mahommedan use, but because of its quaint application in Anglo-Indian households, at least in Upper India, to two classes of domestic servants, the tailor and the cook, and so to the barber and farrier. The word is *always* so addressed by his servants (*Khalīfa-jī*). In South India the cook is called **Maistry**, i.e. *Master*. In Sicily, we may note, he is called *Monsù* (!) an indication ought to be his nationality. The root of the word *Khalīfa*, according to Sayce, means 'to change,' and

\* "Capitale des établissements Anglo-Indiens au Bengale. Les Anglais prononcent *Golgota*." (!)



re. *Bullif*, 'exchange or agio' origin of the Greek *καλλίπος* of *Philology*, 2nd ed., 213).

— "... vindrent marchant en l'ost distrent et conterent que li roys arabe avoit prise la citei de Baudas de des Sarrazins ... lequel on ap-  
*calife* de Baudas. . . ."—*Joinville*,

"Baudas is a great city, which used seat of the *Calif* of all the Saracens rid. just as Rome is the seat of the all the Christians."—*Marco Polo*, 6.

"To which the Sheikh replied that he was of the Soldan of Cairo, without his permission who was *Califa* of the Prophet Ma- e could hold no communication ple who so persecuted his fol-  
—*Barrow*, II. i. 2.

"Mizeratty, the late *Kaleefa*, or of this province, assured me that he belonged to one of them (one of the) which was near two (one of the) 36 inches) in length."—*Barrow*, ed. 1757, p. 30.

"As to the house, and the patri- ar, together with the appendages of the master, they were pre- the *Qhalif* of the age, that is by himself, to his own daughter."—*Barrow*, ed. 1757, p. 37.

Kings and the thrones they sit

King of France to the *Caliph* of

... were found among the papers ... Edward, and supposed to be Lord Stanhope, in the 2nd ed. of ... says he finds that they are ... in a poem by Lord ... we cannot find. [The ... of Lockhart (*Poems on State* ... 1771, p. 171.]

... and the thrones they

... of France to the Cully of

... among them ... appointed *khuleefa*, or ... for the season. . . .  
—*Barrow*, ed. 1757, p. 164.]

**EON, CALYOON**, s. P. ... for smoking; the ... the **Hubble-Bubble**

A ... visit, when the guest ... generally con- ... the *kaleoun*, or ...  
—*Marco Polo*, *Journey through* ...

The chief of the men met to

smoke their *callecons* under the shade."—*The Kuzzilbash*, i. 59.

[1880.—"*Kallitina*." See quotation under **JULIBDAR**.]

**CALICO**, s. Cotton cloth, ordinarily of tolerably fine texture. The word appears in the 17th century sometimes in the form of *Calicut*, but possibly this may have been a purism, for *calicos* or *callico* occurs in English earlier, or at least more commonly in early voyages. [*Callica* in 1578, *Draper's Dict.* p. 42.] The word may have come to us through the French *calicot*, which though retaining the *t* to the eye, does not do so to the ear. The quotations sufficiently illustrate the use of the word and its origin from Calicut. The fine cotton stuffs of Malabar are already mentioned by Marco Polo (ii. 379). Possibly they may have been all brought from beyond the Ghauts, as the Malabar cotton, ripening during the rains, is not usable, and the cotton stuffs now used in Malabar all come from Madura (see *Fryer* below; and *Terry* under **CALICUT**). The Germans, we may note, call the turkey *Calecutische Hahn*, though it comes no more from Calicut than it does from Turkey. [See **TURKEY**.]

1579.—"3 great and large Canowes, in each whereof were certaine of the greatest personages that were about him, attired all of them in white lawne, or cloth of *Calecut*."—*Drake*, *World Encompassed*, Hak. Soc. 139.

1591.—"The commodities of the shippes that come from Bengala bee . . . fine *Callicut* cloth, *Pontados*, and Rice."—*Barker's Lancaster*, in *Hakl.* ii. 592.

1592.—"The *calicos* were book-*calicos*, *calico* launes, broad white *calicos*, fine starched *calicos*, coarse white *calicos*, browne coarse *calicos*."—*Des. of the Great Carrack Madre de Dios*.

1602.—"And at his departure gave a robe, and a Tucke of *Calico* wrought with gold."—*Lancaster's Voyage*, in *Purchas*, i. 153.

1604.—"It doth appear by the abbreviate of the Accounts sent home out of the Indies, that there remained in the hands of the Agent, Master Starkey, 482 fardels of *Calicos*."—In *Mabbotton's Voyage*, Hak. Soc. App. iii. 13.

"I can fit you, gentlemen, with fine *callicoes* too, for doublets; the only sweet fashion now, most delicate and courtly: a meek gentle *callico*, cut upon two double affable taffetas; all . . . neat, feat, and unmatchable."—*D*—*Unrest Whore*, Act. II. Sc. v.

1605.—". . . they (the

Javanese) weare a kind of **Callico**-cloth."—*Edm. Scot, ibid.* 165.

1608.—"They esteem not so much of money as of **Calecut** clothes, Pintados, and such like stuffs."—*Iohn Davis, ibid.* 136.

1612.—"**Calico** copboord claiths, the piece . . . xls."—*Rates and Valuations, &c.* (Scotland), p. 294.

1616.—"Angarezia . . . inhabited by Moores trading with the Maine, and other three Easterne Ilands with their Cattell and fruits, for **Callicoes** or other linnen to cover them."—*Sir T. Roe, in Purchas*; [with some verbal differences in *Hak. Soc. i.* 17].

1627.—"**Calicoe**, *tela delicata Indica*. H. *Calicūd, dicta à Calecūt, Indiæ regione ubi conficitur*."—*Minsheu*, 2nd ed., s.v.

1673.—"Staple Commodities are **Calicuts**, white and painted."—*Fryer*, 34.

"**Calecut** for Spice . . . and no Cloath, though it give the name of **Calecut** to all in India, it being the first Port from whence they are known to be brought into Europe."—*Ibid.* 86.

1707.—"The Governor lays before the Council the insolent action of Captain Leaton, who on Sunday last marched part of his company . . . over the Company's **Callicoes** that lay a dyeing."—*Minute in Wheeler*, ii. 48.

1720.—Act 7 Geo. I. cap. vii. "An Act to preserve and encourage the woollen and silk manufacture of this kingdom, and for more effectual employing of the Poor, by prohibiting the Use and Wear of all printed, painted, stained or dyed **Callicoes** in Apparel, Houshold Stuff, Furniture, or otherwise. . . ."—*Stat. at Large*, v. 229.

1812.—

"Like Iris' bow down darts the painted clue,  
Starred, striped, and spotted, yellow, red,  
and blue,  
Old **calico**, torn silk, and muslin new."

*Rejected Addresses (Crabbe).*

**CALICUT**, n.p. In the Middle Ages the chief city, and one of the chief ports of Malabar, and the residence of the **Zamorin** (q.v.). The name *Kōlikōḍu* is said to mean the 'Cock-Fortress.' [Logan (*Man. Malabar*, i. 241 note) gives *koli*, 'fowl,' and *kottu*, 'corner or empty space,' or *kotta*, 'a fort.' There was a legend, of the Dido type, that all the space within cock-crow was once granted to the Zamorin.]

c. 1343.—"We proceeded from Fandaraina to **Kalikūt**, one of the chief ports of Mullbār. The people of Chīn, of Java, of Sailān, of Mahal (Maldives), of Yemen, and Fārs frequent it, and the traders of different regions meet there. Its port is among the greatest in the world."—*Ibn Batuta*, iv. 89.

c. 1430.—"**Collicuthiam** deinceps petiit, urbem maritimam, octo millibus passuum

ambitu, nobile totius Indiæ emporium, pipere, lacca, gingibere, cinnamomo crascore,\* kebulis, zedoaria fertilis."—*Costi*, in *Poggius, De Var. Fortunæ*.

1442.—"**Calicut** is a perfectly secure harbour, which like that of Ormuz brings together merchants from every city and from every country."—*Abdurrazzak*, in *India in XVth Cent.*, p. 13.

c. 1475.—"**Calecut** is a port for the whole Indian sea. . . . The country produces pepper, ginger, colour plants, muscat [nutmeg?], cloves, cinnamon, aromatic roots, *adrach* [green ginger] . . . and everything is cheap, and servants and maids are very good."—*Ath. Nikitin.*, *ibid.* p. 20.

1498.—"We departed thence, with the pilot whom the king gave us, for a city which is called **Qualecut**."—*Roteiro de V. da Gama*, 49.

1572.—

"Já fóra de tormenta, e dos primeiros  
Mares, o temor vão do peito voa;  
Disse alegre o Piloto Melindano,  
'Terra he de **Calecut**, se não me engano.'"

*Cambes*, vi. 92

By Burton:

"now, 'scaped the tempest and the first  
sea-dread,  
fled from each bosom terrors vain, and  
cried  
the Melindanian Pilot in delight,  
'**Calecut**-land, if aught I see aright!'"

1616.—"Of that wool they make divers sorts of **Callico**, which had that name (as I suppose) from **Callicutta**, not far from Goa, where that kind of cloth was first bought by the Portuguese."—*Terry*, in *Purchas*. [In ed. 1777, p. 105, **Callicute**.]

**CALINGULA**, s. A sluice or escape. Tam. *kalingal*; much used in reports of irrigation works in S. India.

[1883.—"Much has been done in the way of providing sluices for minor channels of supply, and **calingulaha**, or water weirs for surplus vents."—*Venkasami Row, Mem. of Tanjore*, p. 332.]

**CALPUTTEE**, s. A caulker; also the process of caulking; H. and Beng. *kāḍpattī* and *kāḍpittī*, and these no doubt from the Port. *calafate*. But this again is oriental in origin, from the Arabic *kāḍfat*, the 'process of caulking.' It is true that Dozy (see p. 376) and also Jal (see his *Index*, ii. 589) doubt the last derivation, and are disposed to connect the Portuguese

\* Not 'a larger kind of cinnamon,' or 'cinnamon which is known there by the name of crass' (*canellae quæ grossae appellantur*), as Mr. Winter Jones oddly renders, but *canella grossa*, i.e. 'coarse' cinnamon, alias *cassia*.

h words, and the Italian *calafacere*, h M. Marcel Devic rejects. word would apply well the process of *pitching* a ractised in the Mediterrane we have seen the vessel rer, and a great fire of lled under it to keep the . But caulking is not and when both form and rrespond so exactly, and ow so many other marine be Mediterranean to have from the Arabic, there does o be room for reasonable this case. The Emperor . (A.D. 1041) was called because he was the son of see *Ducange, Gloss. Graec., Zenarus*).

t Mozambique) . . . "To two . . . of the said brigantines, at ually of 20,000 *reis* each, with ach for maintenance and 6 millet to each, of which no n."—*Sinde Botelho, Tombo*, 11. 'S'il estoit besoin de calfader . . . on y auroit beaucoup de : Port, principalement si on est e servir des (harpentiers et rs du Pays: parce qu'ils de- du Gouverneur de Bombain." *des Indes Orient.*, par Aleixo Thevenot's Collection.

T, s. This in some old ed for Ar. *khilwat*, 'privacy, erview' (C. P. Brown, MS.).

ad this Garden they call *Talicia*, tongue they call it *Calbet*."—Comp. *Markham*, 130.

till deeper in the square is the lled *Calbet-Kane*, the retired lace of the privy Council."—*Amable*, 361.]

must tell you what a good le Raja of Tallaca is. When we sat on two musnads without ne single word, in a very re- tar: but the moment we re- hilwat the Raja produced his ninal Register, and his Minute ollections and balances for the nd began explaining the stato ry as eagerly as a young *Elphinstone*, in *Life*, ii. 144.

he *khelwet* or private room in ur was seated. —*Hajji Baba*,

RE, CALOETE, s. The of impalement; Malayäl. n. etc.). [See IMPALE.]

1510.—"The said wood is fixed in the middle of the back of the malefactor, and passes through his body . . . this torture is called 'uncalvet.'"—*Varthema*, 147.

1582.—"The Capitaine General for to encourage them the more, commanded before them all to pitch a long staffe in the ground, the which was made sharp at ye one end. The same among the Malabars is called *Calvete*, upon ye which they do execute justice of death, unto the poorest or vilest people of the country."—*Castafeda*, tr. by N. L., ff. 142v, 143.

1606.—"The Queen marvelled much at the thing, and to content them she ordered the sorcerer to be delivered over for punishment, and to be set on the *caloste*, which is a very sharp stake fixed firmly in the ground . . ." &c.—*Gouvea*, f. 47v; see also f. 163.

**CALYAN**, n.p. The name of more than one city of fame in W. and S. India; Skt. *Kalyāna*, 'beautiful, noble, propitious.' One of these is the place still known as *Kalyān*, on the Ulas river, more usually called by the name of the city, 33 m. N.E. of Bombay. This is a very ancient port, and is probably the one mentioned by Cosmas below. It appears as the residence of a donor in an inscription on the Kanheri caves in Salsette (see *Ferguson and Burgess*, p. 349). Another *Kalyāna* was the capital of the Chalukyas of the Deccan in the 9th-12th centuries. This is in the Nizam's district of Naldrūg, about 40 miles E.N.E. of the fortress called by that name. A third *Kalyāna* was a port of Canara, between Mangalore and Kundapur, in lat. 13° 28' or thereabouts, on the same river as *Bacanore* (q.v.). [This is apparently the place which Tavernier (ed. *Bull*, ii. 206) calls *Callian Bondi* or *Kalyān Bandar*.] The quotations refer to the first Calyan.

c. A.D. 80-90.—"The local marts which occur in order after Barygaza are Akabaru, Suppara, *Kalliana*, a city which was raised to the rank of a regular mart in the time of Saraganes, but, since Sandanes became its master, its trade has been put under restrictions; for if Greek vessels, even by accident, enter its ports, a guard is put on board, and they are taken to Barygaza."—*Periplus*, § 52.

c. A.D. 545.—"And the most notable places of trade are these: Sindu, Orrhotha, *Kalliana*, Sibor. . . ."—*Cosmas*, in *Cathay*, *dr.*, p. clxxviii.

1673.—"On both sides are placed stately *Aldras*, and dwellings of the *Portugal Fidalgas*; till on the Right, within a Mile or more of *Gullean*, they yield possession to the neighbouring *Seru (Ti)*, at which City (the key this way into that Rebel's Country),

Wind and Tide favouring us, we landed."—*Fryer*, p. 123.

1825.—"Near Candaulah is a waterfall . . . its stream winds to join the sea, nearly opposite to Tannah, under the name of the *Callianee* river."—*Heber*, ii. 137.

Prof. Forchhammer has lately described the great remains of a Pagoda and other buildings with inscriptions, near the city of Pegu, called *Kalyāni*.

**CAMBAY**, n.p. Written by Mahomedan writers *Kanbdyat*, sometimes *Kinbdyat*. According to Col. Tod, the original Hindu name was *Khambavati*, 'City of the Pillar'; [the *Mad. Admin. Man. Gloss.* gives *stambha-tirtha*, 'sacred pillar pool']. Long a very famous port of Guzerat, at the head of the Gulf to which it gives its name. Under the Mahomedan Kings of Guzerat it was one of their chief residences, and they are often called Kings of Cambay. Cambay is still a feudatory State under a Nawab. The place is in decay, owing partly to the shoals, and the extraordinary rise and fall of the tides in the Gulf, impeding navigation. [See *Forbes*, *Or. Mem.* 2nd ed. i. 313 *seqq.*].

c. 951.—"From *Kambāya* to the sea about 2 parasangs. From *Kambāya* to *Sūrahāya* (?) about 4 days."—*Istakhri*, in *Elliot*, i. 30.

1298.—"*Cambaet* is a great kingdom. . . . There is a great deal of trade. . . . Merchants come here with many ships and cargoes. . . ."—*Marco Polo*, Bk. iii. ch. 28.

1320.—"Hoc vero Oceanum mare in illis partibus principaliter habet duos portus: quorum vnus nominatur *Mahabar*, et alius *Cambeth*."—*Marino Sanudo*, near beginning.

c. 1420.—"*Cambay* is situated near to the sea, and is 12 miles in circuit; it abounds in spikenard, lac, indigo, myrabolans, and silk."—*Conti*, in *India in XVth Cent.*, 20.

1498.—"In which Gulf, as we were informed, there are many cities of Christians and Moors, and a city which is called *Quambaya*."—*Roteiro*, 49.

1506.—"In *Combea* è terra de Mori, e il suo Re è Moro; el è una gran terra, e li nasce turbiti, e spigonardo, e milo (read *nilo*—see **ANIL**), lache, corniole, calcedonie, gotoni. . . ."—*Rel. di Leonardo Cu' Masser*, in *Archivio Stor. Italiano*, App.

1674.—

"The Prince of *Cambay's* daily food  
Is asp and basilisk and toad,  
Which makes him have so strong a breath,  
Each night he stinks a queen to death."

*Hudibras*, Pt. ii. Canto i.

Butler had evidently read the stories of Mahmūd Bigara, Sultan of Guzerat, in Varthema or Purchas.

**CAMBOJA**, n.p. An ancient kingdom in the eastern part of Indo-China, once great and powerful: now fallen, and under the 'protectorate' of France, whose Saigon colony it adjoins. The name, like so many others of Indo-China since the days of Ptolemy, is of Skt. origin, being apparently a transfer of the name of a nation and country on the N.W. frontier of India, *Kamboja*, supposed to have been about the locality of Chitral or Kafiristan. Ignoring this, fantastic Chinese and other etymologies have been invented for the name. In the older Chinese annals (c. 1200 B.C.) this region had the name of *Fu-nan*; from the period after our era, when the kingdom of Cambodia had become powerful, it was known to the Chinese as *Chin-la*. Its power seems to have extended at one time westward, perhaps to the shores of the B. of Bengal. Ruins of extraordinary vastness and architectural elaboration are numerous, and have attracted great attention since M. Mouhot's visit in 1859; though they had been mentioned by 16th century missionaries, and some of the buildings when standing in splendour were described by a Chinese visitor at the end of the 13th century. The Cambodians proper call themselves *Khmer*, a name which seems to have given rise to singular confusions (see **COMAR**). The gum *Gamboge* (*Cambodiam* in the early records [*Birdwood, Rep. on Old Rec.*, 27]) so familiar in use, derives its name from this country, the chief source of supply.

c. 1161.—". . . although . . . because the belief of the people of *Rāmānya* (Pegu) was the same as that of the Buddha-believing men of Ceylon. . . . Parakrama the king was living in peace with the king of *Rāmānya*—yet the ruler of *Rāmānya* . . . forsook the old custom of providing maintenance for the ambassadors . . . saying: 'These messengers are sent to go to *Kamboja*,' and so plundered all their goods and put them in prison in the Malaya country. . . . Soon after this he seized some royal virgins sent by the King of Ceylon to the King of *Kamboja*. . . ."—Ext. from *Ceylonese Annals*, by T. Rhys Davids, in *J.A.S.B.* xli. Pt. i. p. 198.

1295.—"Le pays de *Tchin-la*. . . Les gens du pays le nomment *Kan-phou-tchi*. Sous la dynastie actuelle, les livres sacrés des Tibétains nomment ce pays *Kan-phou*."

—*Chinese Account of China*, in *Ann. Nov. Mèl.* i. 100.

—“Passing from Siam towards the coast we find the kingdom (read Cambodia) . . . the people warriors . . . and the country of abounds in all sorts of victuals his land the lords voluntarily burn when the king dies. . . .”—*Som. Regni*, in *Ramusio*, i. f. 336.

“And the next State adjoining the kingdom of Camboja, through the river of which flows that splendid Mecon, the source of which is the regions of China. . . .”—*Barros*, iv. ix. cap. 1.

cam por Camboja Mecom rio,  
pêto das aguas se interpreta. . . .”  
*Camões*, x. 127.

—“22 catties camboja (gamboge).”  
*Letters*, iv. 188.]

**EEZE**, s. This word (*kamī*) in colloquial H. and Tamil is used. It comes from the Port.

But that word is directly from the Arab *kamī*, ‘a tunic.’ Was it from the Latin word an earlier loan from Arabic, or the source of the word? probably the latter; [so *v. Camīe*]. The Mod. Greek Sophocles has *καμίσιον*. *Camesa* according to the *Slang Dictionary*, the cant of English thieves; more ancient slang it was made a misnomer.

—“Solent milites habere lineas vestes vocant, sic aptas membris et corporibus, ut expediti sint vel in, vel ad praelia . . . quocumque traxerit.”—*Scti. Hieronymi Epist. Fabulæ*, § 11.

“And to the said Ruy Gonzalez he gave a horse, an ambler, for they prize that ambler, furnished with saddle and bridle, very well according to their custom and besides he gave him a *camisa* umbrella” (see **SOMBREIRO**).—*lxxxix.*; *Markham*, 100.

“to William and Richard my sons, I give *camises*. . . .”—*Will of Richard Newham*, Devon.

“That a very fine *camysa*, which would be worth 300 *reis*, was sold for 2 *fanons*, which in that country is the equivalent of 30 *reis*, though 30 *reis* is in that country no more.”—*Roteiro de V. da Gama*, 77.

“The richest of all (the shops in which they sell *camisas*. . . .”—*Desc. General de Africa*, Pt. I. 57r.

**P**, s. In the Madras Presidency as well as in N. India] an

official not at his headquarters is always addressed as ‘in Camp.’

**CAMPHOR**, s. There are three camphors:—

a. The Bornean and Sumatran camphor from *Dryobalanops aromatica*.

b. The camphor of China and Japan, from *Cinnamomum Camphora*. (These are the two chief camphors of commerce; the first immensely exceeding the second in market value: see *Marco Polo*, Bk. iii. ch. xi. Note 3.)

c. The camphor of *Blumea balsamifera*, D.C., produced and used in China under the name of *ngai* camphor.

The relative ratios of value in the Canton market may be roundly given as b, 1; c, 10; a, 80.

The first Western mention of this drug, as was pointed out by Messrs Hanbury and Flückiger, occurs in the Greek medical writer Aëtius (see below), but it probably came through the Arabs, as is indicated by the *ph*, or *f* of the Arab *kāfūr*, representing the Skt. *karpūra*. It has been suggested that the word was originally Javanese, in which language *kāpūr* appears to mean both ‘lime’ and ‘camphor.’

Moodeen Sheriff says that *kāfūr* is used (in Ind. Materia Medica) for ‘amber.’ *Tābāshīr* (see **TABASHEER**), is, according to the same writer, called *bāns-kāfūr* ‘bamboo-camphor’; and *ras-kāfūr* (mercury-camphor) is an impure subchloride of mercury. According to the same authority, the varieties of camphor now met with in the bazars of S. India are—1. *kāfūr-i-kāshūrī*, which is in Tamil called *pach’ch’ai* (i.e. crude *karuppuram*; 2. *Sūratī kāfūr*; 3. *chīnī*; 4. *butai* (from the *Batta* country?). The first of these names is a curious instance of the perpetuation of a blunder, originating in the misreading of loose Arabic writing. The name is unquestionably *fanṣūrī*, which carelessness as to points has converted into *kāshūrī* (as above, and in *Blochmann’s Ain*, i. 79). The camphor *alfanṣūrī* is mentioned as early as by Avicenna, and by Marco Polo, and came from a place called *Pansūr* in Sumatra, perhaps the same as *Barus*, which has now long given its name to the costly Sumatran drug.

A curious notion of Ibn Batuta’s

(iv. 241) that the camphor of Sumatra (and Borneo) was produced in the inside of a cane, filling the joints between knot and knot, may be explained by the statement of Barbosa (p. 204), that the Borneo camphor as exported was packed in tubes of bamboo. This camphor is by Barbosa and some other old writers called 'estable camphor' (*da mangiar*), because used in medicine and with betel.

Our form of the word seems to have come from the Sp. *alcantor* and *canfora*, through the French *camphre*. Dozy points out that one Italian form retains the truer name *cafura*, and an old German one (Mid. High Germ.) is *gaffer* (Oosterl. 47).

c. A.D. 540.—"Hygromyri oblectio, olei mela lib. ij, opobalsami lib. i., spicisnardii, folij sangu. unc. iiii. carpobalsami, arna bonis, amomi, ligni aloes, sing. unc. ij. mastichae, moschi, sing. scrup. vi. quod si etiā *caphura* non deerit ex ea unc. ij adjicito. . . ."—*Acti Amilani*, Librorum xvi. Tomi Dvo . . . Latinitate donati, Basil, MDXXXV., Liv. xvi. cap. cxx.

c. 940.—"These (islands called al-Ramīn) abound in gold mines, and are near the country of Kansūr, famous for its camphor. . . ."—*Ma'ādī*, i. 338. The same work at iii. 49, refers back to this passage as "the country of *Mansūrah*." Probably *Ma'ādī* wrote correctly *Fansūrāh*.

1298.—"In this kingdom of *Fansur* grows the best camphor in the world, called *Camfara Fansuri*."—*Marco Polo*, bk. iii. ch. xi.

1506.—". . . e de li (Tenasserim) vien pavere, canella . . . *camfora da manzar e de quella non se manza* . . ." (i.e. both camphor to eat and not to eat, or Sumatra and China camphor).—*Leonardo Ca' Maier*.

c. 1590.—"The Camphor tree is a large tree growing in the ghauts of Hindostan and in China. A hundred horsemen and upwards may rest in the shade of a single tree. . . . Of the various kinds of camphor the best is called *Riddāh* or *Quigāh*. . . . In some books camphor in its natural state is called . . . *Bhimini*."—*Asia*, Bluchmann ed. i. 78-9. [*Bhimini* is more properly *bhimāni*, and takes its name from the demi-god Bhimān, second son of (Hindu.)]

1623.—"In this shipp we have laden a small parcell of *camphire* of *Borneo*, being in all 90 *catta*."—*Batavia Letter*, publ. in *Cock's Diary*, n. 343.

1726.—"The Persians name the Camphor of Borneo, and also of Borneo to this day *Kafur Confuri*, as it also appears in the printed text of Avicenna . . . and *Hellinensis* notes that in some MSS. of the author is found *Kafur Fansuri*. . . ."—*Valentijn*, iv. 67.

1786.—"The Camphor Tree has been recently discovered in this part of the Sircar's

country. We have sent two bottles of the essential oil made from it for your use."—*Letter of Tippoo, Kirkpatrick*, p. 231.

1875.—

"Camphor, Bhimmini (barus), valuation . . . . . 1lb. 80 rs.  
Refined cake . . . . . 1 cwt. 65 rs."  
*Table of Customs Duties on Imports into Br. India up to 1875.*

The first of these is the fine Sumatra camphor; the second at  $\frac{1}{12}$  of the price is China camphor.

**CAMPOO**, a. H. *kampū*, corr. of the English 'camp,' or more properly of the Port. 'campo.' It is used for 'a camp,' but formerly was specifically applied to the partially disciplined brigades under European commanders in the Mahratta service.

[1525.—Mr. Whitway notes that Castanheda (bk. vi. ch. ci. p. 217) and Barros (iii. 10, 3) speak of a ward of Malacca as *Campu China*; and de Eredia (1613) calls it *Campon China*, which may supply a link between *Campoo* and *Kampang*. (See COMPOUND).]

1803.—"Begum Samroo's *Campoo* has come up the ghauts, and I am afraid . . . joined Scindiah yesterday. Two deserters . . . declared that Pohlman's *Campoo* was following it."—*Wellington*, ii. 264.

1883.—". . . its unhappy plains were swept over, this way and that, by the cavalry of rival Mahratta powers, Mogul and Rohilla horsemen, or *cāmpoos* and *pūtras* (battalions) under European adventurers. . . ."—*Quarterly Review*, April, p. 294.

**CANARA**, n.p. Properly *Kannada*. This name has long been given to that part of the West coast which lies below the Ghauts, from Mt. Dely northward to the Goa territory; and now to the two British districts constituted out of that tract, viz. N. and S. Canara. This appropriation of the name, however, appears to be of European origin. The name, probably meaning 'black country' [Dravid. *kaz*, 'black,' *āṣṣa*, 'country'], from the black cotton soil prevailing there, was properly synonymous with *Karṇāṭaka* (see **CARNATIC**), and apparently a corruption of that word. Our quotations show that throughout the sixteenth century the term was applied to the country above the Ghauts, sometimes to the whole kingdom of *Narsinga* or *Vijayanagar* (see **BIENAGAR**). Gradually, and probably owing to local application at Goa, where the natives seem to have been from the first known to the Portuguese as *Canarija*, a term which



Portuguese works means people and language of it became appropriated country on the coast and Malabar, which was the kingdom in question, the way that the name at a later date to be the other side of the

the Canarese language a large tract above the far north as Bidar (see p. 33). It is only one language spoken in the parts of Canara, and that small portion, viz. near Tulu is the chief language in District. Kanadam great Tanjore inscription history.

and this river commences the Telinga, which contains five provinces, each with a language. The first, which stretches along Malabar, is Tulinat (i.e. Tulu-district of S. Canara); the interior . . . ; another Telinga, which confines with Orissa; another is Canari, great city of Bismaga; and one of Charamendel, the language is Tamul."—*Barbosa*. This is probably corrupt, and the word is imperfectly made up. Stanley's English, from a Soc. p. 79; the Portuguese Academy, p. 291; and in (i. f. 299r).

The last Kingdom of the First Province Canarim; it is on the side by the Kingdom of Njadiva, and on the other India or Malabar. In the Kingdom of Narsinga, who is the country. The speech of those is different from that of the Canara and of Goa."—*Portuguese Eastern Kingdoms*, in 10.

The third province is called Canara interior. . . ."—*Cadanhala*,

referred to the language :—

the name of the Gentoo is Canara.

the whole coast that we speak of (the) mountain range of Canara, and the people proper (Canarins), though our name is Canarese (Canarijs). . . . The Ghats to the sea on Decan all that strip is called the Ghats to the sea on Canara always excepting that

stretch of 46 leagues of which we have spoken [north of Mount Dely] which belongs to the same Canara, the strip which stretches to Cape Comorin is called Malabar."—*Barros*, Dec. I. liv. ix. cap. 1.

1552.—". . . The Kingdom of Canara, which extends from the river called Gata, north of Chaul, to Cape Comorin (so far as concerns the interior region east of the Ghats) . . . and which in the east marches with the kingdom of Orissa; and the Gentoo Kings of this great Province of Canara were those from whom sprang the present Kings of Bismaga."—*Ibid.* Dec. II. liv. v. cap. 2.

1572.—

"Aqui se enxerga lá do mar undoso  
Hum monte alto, que corre longamente  
Servindo ao Malabar de forte muro,  
Com que do Canará vive seguro."

*Candee*, vii. 21.

Englished by Burton :

"Here seen yon side where wavy waters  
play  
a range of mountains skirts the murmur-  
ing main  
serving the Malabar for mighty mure,  
who thus from him of Canará dwells  
secure."

1598.—"The land itselfe is called Decan, and also Canara."—*Linschoten*, 49; [Hak. Soc. i. 169].

1614.—"Its proper name is *Charnathaca*, which from corruption to corruption has come to be called Canara."—*Couto*, Dec. VI. liv. v. cap. 5.

In the following quotations the term is applied, either inclusively or exclusively, to the territory which we now call Canara :—

1615.—"Canara. Thence to the Kingdom of the Cannarins, which is but a little one, and 5 dayes journey from *Ikumans*. They are tall of stature, idle, for the most part, and therefore the greater thieves."—*De Monfort*, p. 23.

1623.—"Having found a good opportunity, such as I desired, of getting out of Goa, and penetrating further into India, that is more to the south, to Canara. . . ."—*P. della Valle*, ii. 601; [Hak. Soc. ii. 168].

1672.—"The strip of land Canara, the inhabitants of which are called Canarins, is fruitful in rice and other food-stuffs."—*Balduens*, 98. There is a good map in this work, which shows 'Canara' in the modern acceptance.

1672.—"*Description of Canara and Journey to Goa*.—This kingdom is one of the finest in India, all plain country near the sea, and even among the mountains all peopled."—*P. Vincenzo Maria*, 420. Here the title seems used in the modern sense, but the same writer applies Canara to the whole Kingdom of Bismagar.

1673.—"At Mirja the Protector of Canara came on board."—*Fryer* (margin), p. 57.

1726.—"The Kingdom Canara (under



which Onor, Batticala, and Garcopa are dependent) comprises all the western lands lying between Walkan (*Konkan?*) and Malabar, two great coast countries."—*Valentijn*, v. 2.

1727.—"The country of **Canara** is generally governed by a Lady, who keeps her Court at a Town called *Baydour*, two Days journey from the Sea."—*A. Hamilton*, i. 280.

**CANARIN**, n.p. This name is applied in some of the quotations under **Canara** to the people of the district now so called by us. But the Portuguese applied it to the (*Konkani*) people of Goa and their language. Thus a Konkani grammar, originally prepared about 1600 by the Jesuit, Thomas Estevão (Stephens, an Englishman), printed at Goa, 1640, bears the title *Arte da Lingoa Canarin*. (See *A. B(urnell)* in *Ind. Antiq.* ii. 98).

[1823.—"**Canareen**, an appellation given to the Creole Portuguese of Goa and their other Indian settlements."—*Owen*, *Narrative*, i. 191.]

**CANAUT, CONAUT, CON-NAUGHT**, s. H. from Ar. *kanāt*, the side wall of a tent, or canvas enclosure. [See **SURRAPURDA**.]

[1616.—"High **cannattes** of a coarse stuff made like arras."—*Sir T. Roe*, *Diary*, Hak. Soc. ii. 325.]

"The King's Tents are red, reared on poles very high, and placed in the midst of the Camp, covering a large Compasse, encircled with **Canats** (made of red calico stiffened with Canes at every breadth) standing upright about nine foot high, guarded round every night with Souldiers."—*Terry*, in *Purchas*, ii. 1481.

c. 1660.—"And (what is hard enough to believe in *Indostan*, where the Grandees especially are so jealous . . .) I was so near to the wife of this Prince (Dara), that the cords of the **Kanates** . . . which enclosed them (for they had not so much as a poor tent), were fastened to the wheels of my chariot."—*Bernier*, E. T. 29; [ed. *Constable*, 89].

1792.—"They passed close to Tippoos tents: the **canaut** (misprinted **canaul**) was standing, but the green tent had been removed."—*T. Munro*, in *Life*, iii. 73.

1793.—"The **canaut** of canvas . . . was painted of a beautiful sea-green colour."—*Dirom*, 230.

[c. 1798.—"On passing a skreen of Indian **connaughts**, we proceeded to the front of the Tusbeah Khanah."—*Asiatic Res.*, iv. 444.]

1817.—"A species of silk of which they make tents and **kanauts**."—*Mill*, ii. 201.

1825.—Heber writes **connaut**.—Orig. ed. ii. 257.

[1838.—"The **khenauts** (the space between the outer covering and the lining of our tents)."—*Miss Eden*, *Up the Country* ii. 63.]

**CANDAHAR**, n.p. *Kandahar*. The application of this name is now exclusively to (a) the well-known city of Western Afghanistan, which is the object of so much political interest. But by the Ar. geographers of the 9th to 11th centuries the name is applied to (b) the country about Peshāwar, as the equivalent of the ancient Indian *Gandhāra*, and the *Gandaritis* of Strabo. Some think the name was transferred to (a) in consequence of a migration of the people of Gandhāra carrying with them the begging-pot of Buddha, believed by Sir H. Rawlinson to be identical with a large sacred vessel of stone preserved in a mosque of Candahar. Others think that Candahar may represent *Alexandropolis* in Arachosia. We find a third application of the name (c) in Ibn Batuta, as well as in earlier and later writers, to a former port on the east shore of the Gulf of Cambay, Ghandhar in the Broach District.

a.—1552.—"Those who go from Persia, from the kingdom of Hōraçam (Khorasan), from Bohāra, and all the Western Regions, travel to the city which the natives corruptly call **Candar**, instead of Scandar, the name by which the Persians call Alexander. . . ."—*Barros*, IV. vi. 1.

1664.—"All these great preparations give us cause to apprehend that, instead of going to *Kachemire*, we be not led to besiege that important city of **Kandahar**, which is the Frontier to Persia, Indostan, and Usbeck, and the Capital of an excellent Country."—*Bernier*, E. T., p. 113; [ed. *Constable*, 352].

1671.—

"From Arachosia, from **Candaor** east, And Margiana to the Hyrcanian cliffs Of Caucasus. . . ."

*Paradise Regained*, iii. 316 *supp.*

b.—c. 1030.—". . . thence to the river Chandráha (Chináb) 12 (parasangs); thence to Jailam on the West of the Báyat (or Hydaspes) 18; thence to Waihind, capital of **Kandahar** . . . 20; thence to Parshāwar 14. . . ."—*Al-Birūni*, in *Elliot*, i. 63 (corrected).

c.—c. 1343.—"From Kinbāya (Cambay) we went to the town of Kāwi (*Kāari*, opp. Cambay), on an estuary where the tide rises and falls . . . thence to **Kandahar**, a considerable city belonging to the *Infidels*, and situated on an estuary from the sea."—*Ibn Batuta*, iv. 57-8.

"Further on . . . there is another the mouth of a small river, which *Guandari*. . . And it is a very , a seaport."—*Barbosa*, 64.

"*Candhar*, eighteen miles from is pleasantly situated on the banks ; and a place of considerable trade ; great thoroughfare from the sea to the East mountains."—*Forbes*, *Or.* 16 ; [2nd ed. i. 116].

**CAREEN**, s. In Malay, to language the word apparently *bandari*. A term formerly of the hundredth of the Chinese weight, commonly called by my name *tahil* (see **TAEI**). 573) gives the Chinese weights

is nearest 16 *Taice*  
(*Taie* ?) is 10 *Mass*  
is in Silver is 10 *Quandreens*  
is in Cash is 10 *Cash*  
not make 1 *Royal*  
an English weight is 2 *cash*.

"In Malacca the weight used for k, &c., the *cate*, contains 20 *taels*, 16 *maez*, each *maz* 20 *cum-doo* 1 *panal* 4 *mazes*, each *maz* each *cupong* 5 *cumduryns*."—39.

"We bought 5 greates square the Kinges master carpenter ; 6 *candirins* per peece."—*Cocks*,

**CANDY**, n.p. A town in the hill of Ceylon, which became the the sacred tooth of Buddha ginning of the 14th century, adopted as the native capital 12. Chitty says the name is to the natives, who call the *band natera*, 'great city.' The ns to have arisen out of some pension by the Portuguese, y be illustrated by the quota-Valentijn.

"And passing into the heart of there came to the Kingdom of certain Friar Pascoal with two , who were well received by the country *Javira Bandar* . . . in at he gave them a great piece of d everything needful to build a d houses for them to dwell in."—VI. liv. iv. cap. 7.

. . . and at three or four places, nes of the Alps of Italy, one ace within this circuit (of moun- forms a Kingdom called *Cande*."—*McC.* III. Liv. ii. cap. 1.

Now then as soon as the Emperor to his Castle in Candi he gave the 600 captive Hollanders distributed throughout his coun-

try among the peasants, and in the City."—*J. J. Saar's 15-Jährige Kriege-Dienst*, 97.

1681.—"The First is the City of Candy, so generally called by the Christians, probably from *Conde*, which in the *Chingulays* Language signifies *Hills*, for among them it is situated, but by the Inhabitants called *Hingodagul-neure*, as much as to say 'The City of the *Chingulay* people,' and *Mannour*, signifying the 'Chief or Royal City.'"—*R. Knorr*, p. 5.

1726.—"Candi, otherwise *Candia*, or named in Cingalees *Conde Ouda*, i.e. the high mountain country."—*Valentijn (Ceylon)*, 19.

(2) **CANDY**, s. A weight used in S. India, which may be stated roughly at about 500 lbs., but varying much in different parts. It corresponds broadly with the Arabian *Bahar* (q.v.), and was generally equivalent to 20 *Maunds*, varying therefore with the maund. The word is Mahr. and Tel. *khandi*, written in Tam. and Mal. *kandi*, or Mal. *kanti*, [and comes from the Skt. *khand*, 'to divide.' A Candy of land is supposed to be as much as will produce a *candy* of grain, approximately 75 acres]. The Portuguese write the word *candil*.

1563.—"A *candil* which amounts to 522 pounds" (*arrateis*).—*Garcia*, f. 55.

1598.—"One *candiel* (v.l. *candil*) is little more or less than 14 bushels, wherewith they measure Rice, Corne, and all graine."—*Linschoten*, 69 ; [Hak. Soc. i. 245].

1618.—"The *Candee* at this place (*Batecala*) containeth neero 500 pounds."—*W. Hore*, in *Purchas*, i. 657.

1710.—"They advised that they have supplied *Habib Khan* with ten *candy* of country gunpowder."—In *Wheeler*, ii. 136.

c. 1760.—Grose gives the Bombay *candy* as 20 maunds of 28 lbs. each=560 lbs.; the Surat ditto as 20 maunds of 37½ lbs.=746½ lbs.; the Anjengo ditto 560 lbs.; the Carwar ditto 575 lbs.; the Coromandel ditto at 500 lbs. &c.

(3) **CANDY (SUGAR)**. This name of crystallized sugar, though it came no doubt to Europe from the P.-Ar. *kand* (P. also *shakar kand*; Sp. *azucar cande*; It. *candi* and *zuccherò candito*; Fr. *sucré candi*) is of Indian origin. There is a Skt. root *khand*, 'to break,' whence *khandā*, 'broken,' also applied in various compounds to granulated and candied sugar. But there is also Tam. *kar-kandā*, *kala-kandā*, Mal. *kandi*, *kal-kandi*, and *kalkanti*, which may have been the direct source of the P. and Ar. adoption of the word, and perhaps

its original, from a Dravidian word = 'lump.' [The Dravidian terms mean 'stone-piece.']

A German writer, long within last century (as we learn from Mahn, quoted in Diez's Lexicon), appears to derive **candy** from Candia, "because most of the sugar which the Venetians imported was brought from that island" — a fact probably invented for the nonce. But the writer was the same wiseacre who (in the year 1829) characterised the book of Marco Polo as a "clumsily compiled ecclesiastical fiction disguised as a Book of Travels" (see *Introduction to Marco Polo*, 2nd ed. pp. 112-113).

c. 1343.—"A continajo si vende gien-giovo, cannella, lacca, incenso, indaco . . . verzino scorzuto, zucchero . . . **zucchero candi** . . . porcellano . . . costo . . ."—*Pegolotti*, p. 134.

1461.—". . . Un ampoletto di balsamo. Teriaca bossoletti 15. Zuccheri Moccari (?) panni 42. **Zuccheri canditi**, scattole 5. . . ."—*List of Presents from Sultan of Egypt to the Doge*. (See under **BENJAMIN**.)

c. 1596.—"White sugar candy (**kandi safed**) . . . 5½ *dams* per *ser*."—*Āin*, i. 63.

1627.—"**Sugar Candie**, or Stone Sugar."—*Minshew*, 2nd ed. s.v.

1727.—"The Trade they have to China is divided between them and *Surat* . . . the Gross of their own Cargo, which consists in Sugar, **Sugar-candy**, Allom, and some Drugs . . . are all for the *Surat* Market."—*A. Hamilton*, i. 371.

**CANGUE**, s. A square board, or portable pillory of wood, used in China as a punishment, or rather, as Dr. Wells Williams says, as a kind of censure, carrying no disgrace; strange as that seems to us, with whom the essence of the pillory is disgrace. The frame weighs up to 30 lbs., a weight limited by law. It is made to rest on the shoulders without chafing the neck, but so broad as to prevent the wearer from feeding himself. It is generally taken off at night (*Giles*, [and see *Gray, China*, i. 55 *seqq.*]).

The *Cangue* was introduced into China by the Tartar dynasty of Wei in the 5th century, and is first mentioned under A.D. 481. In the *Kwang-yun* (a Chin. Dict. published A.D. 1009) it is called *kanggiat* (modern mandarin *hiang-hiai*), i.e. 'Neck-fetter.' From this old form probably the Anamites have derived their word for it, *gong*, and the

Cantonese *k'ang-ka*, 'to wear the *Cangue*,' a survival (as frequently happens in Chinese vernaculars) of an ancient term with a new orthography. It is probable that the Portuguese took the word from one of these latter forms, and associated it with their own *canga*, 'an ox-yoke,' or 'porter's yoke for carrying burdens.' [This view is rejected by the *N.E.D.* on the authority of Prof. Legge, and the word is regarded as derived from the Port. form given above. In reply to an enquiry, Prof. Giles writes: "I am entirely of opinion that the word is from the Port., and not from any Chinese term."] The thing is alluded to by F. M. Pinto and other early writers on China, who do not give it a name.

Something of this kind was in use in countries of Western Asia, called in P. *doshaka* (*bilignum*). And this word is applied to the Chinese *cangue* in one of our quotations. *Doshaka*, however, is explained in the lexicon *Burhān-i-Kāfi* as 'a piece of timber with two branches placed on the neck of a criminal' (*Quatremère*, in *Not. d' Extr.* xiv. 172, 173).

1420.—". . . made the ambassadors come forward side by side with certain prisoners. . . . Some of these had a *doshaka* on their necks."—*Shah Rukh's Mission to China*, in *Cathay*, p. cciv.

[1525.—Castanheda (Bk. VI. ch. 71, p. 154) speaks of women who had come from Portugal in the ships without leave, being tied up in a *caga* and whipped.]

c. 1540.—". . . Ordered us to be put in a horrid prison with fetters on our feet, manacles on our hands, and *collars* on our necks. . . ."—*F. M. Pinto*, (orig.) ch. lxxxiv.

1585.—"Also they doo lay on them a certaine covering of timber, wherein remaineth no more space of hollownesse than their bodies doth make: thus they are vned that are condemned to death."—*Mendoza* (tr. by Parke, 1599), Hak. Soc. i. 117-118.

1696.—"He was imprisoned, **congoed**, tormented, but making friends with his Money . . . was cleared, and made Under-Customer. . . ."—*Bourcier's Journal at Cochinchina*, in *Dalrymple, Or. Rep.* i. 81.

[1705.—"All the people were under confinement in separate houses and also in **con-gass**"—*Hedges, Diary*, Hak. Soc. ii. cccxl.]

"I desir'd several Times to wait upon the Governour; but could not, he was so taken up with over-halling the Goods, that came from *Pulo Condore*, and weighing the Money, which was found to amount to 21,200 Tale. At last upon the 28th, I was obliged to appear as a Criminal in **Congas**, before the Governour and his Grand Council,

ed with all the Slaves in the Congas." from *Mr. James Conyngham*, sur- of the Palo Condore massacre, in p. 93. Lockyer adds: "I under- be Congas to be Thumbolts" (p. 95).

—"With his neck in the congoes are a pair of Stocks made of bamboos." *Journal*, ii. 175.

—"Aussitôt on les mit tous trois en des chaines aux pieds, une cangue." — *Lettres Edif.* xiv. 427.

—"The punishment of the *cha*, usually by Europeans the cangue, is generally d for petty crimes." — *Maunton, Em-* be., ii. 492.

—"... frapper sur les joues à l'aide petite lame de cuir; c'est, je crois, la correction infligée aux femmes, car je jamais vu aucune porter la cangue." — *Revue, A Travers la Chine*, 124.

**CANHAMEIRA, CONIMERE, NIMODE**, n.p. *Kanyimedu* [or *medu*, Tam. *kūni*, 'humped,' *medu*, 'ad']; a place on the Coromandel which was formerly the site of an factories (1682-1698) between Chery and Madras, about 13 m. the former.

—In Amerigo Vespucci's letter from to Lorenzo de' Medici, giving an of the Portuguese discoveries in mentions on the coast, before "Conimal." — In *Baldelli-Boni*, p. liii.

—"On this coast there is a place **Canhameira**, where there are so deer and wild cattle that if a man to buy 500 deer-skins, within eight the blacks of the place will give him catching them in snares, and giving three skins for a fanam." — *Corrae*, ii.

—"It is resolved to apply to the of Serages Country of Chengy for to settle factories at Cooraboor (i) **Conimere**, and also at Porto Novo, if d. — *P. N. Gen. Coms.*, 7th Jan., in and *Rev.* N. iii. p. 44.

—"We therefore conclude it more expedient that the Chief of **Conimere** go and visit Rama Raja." — In *Wheeler*, p. 97.

—"Conymere or Conjemeer is the place where the English had a Factory years, but on their purchasing Fort it was broken up. . . . At present is rarely seen in the Map of Trade." — *Journal*, i. 357.

—"De Pondichéry à Madras, la côte en général nord-nord-est quelques est. Le premier endroit de remarque **ni medu**, vulgairement dit **Conjimer**, les insectes marins plus que moins de est." — *D. Arville*, p. 123.

**CANNANOBE**, n.p. A port on the coast of northern Malabar, famous in the early Portuguese history, and which still is the chief British military station on that coast, with a European regiment. The name is *Kannūr* or *Kannanūr*, 'Krishna's Town.' [The *Madras Gloss.* gives Mal. *kannu*, 'eye,' *ur*, 'village,' i.e. 'beautiful village.']

c. 1506.—"In **Cananor** il suo Re si è zentil, e qui nasce zz. (i.e. *zenzari*, 'ginger'); ma li zz. pochi e non cusi boni come quelli de Colcut." — *Leonardo Ca' Masser*, in *Archivio Storico Ital.*, Append.

1510.—"Canonor is a fine and large city, in which the King of Portugal has a very strong castle. . . . This Canonor is a port at which horses which come from Persia disembark." — *Varthema*, 123.

1572.—

"Chamará o Samorim mais gente nova

• • • • •

Fará que todo o Nayre em fim se mova  
Que entre Calcut jaz, e **Cananor**."

*Camões*, x. 14.

By Burton:

"The Samorin shall summon fresh allies;

• • • • •

lo! at his bidding every Nayr-man hies,  
that dwells 'twixt Calcut and **Cananor**."

[1611.—"The old Nahuda Mahomet of **Cainnor** goeth aboard in this boat." — *Danvers, Letters*, i. 95.]

**CANONGO**, s. P. *kānūn-go*, i.e. 'Law-utterer' (the first part being Arab. from Gr. *καὶ νόμος*). In upper India, and formerly in Bengal, the registrar of a *tahsil*, or other revenue subdivision, who receives the reports of the *patwāris*, or village registrars.

1758.—"Add to this that the King's **Connegoes** were maintained at our expense, as well as the Gomastahs and other servants belonging to the Zemindars, whose accounts we sent for." — *Letter to Court*, Dec. 31, in *Long*, 157.

1765.—"I have to struggle with every difficulty that can be thrown in my way by ministers, *mutaddies*, **congoes** (i), &c., and their dependents." — Letter from *F. Sykes*, in *Carraccioli's Life of Clive*, i. 542.

**CANTEROY**, s. A gold coin formerly used in the S.E. part of Madras territory. It was worth 3 rs. Properly *Kanthiravi hun* (or pagoda) from *Kanthiravā Rāyā*, 'the lion-voiced,' [Skt. *kantha*, 'throat,' *rava*, 'noise'], who ruled in Mysore from 1638 to 1659 (*C. P. Brown*, MS.; [*Rice, Mysore*, i. 803]. See *Dirom's Narrative*, p. 279, where the revenues of the

territory taken from Tippoo in 1792 are stated in **Canteray** pagodas.

1790.—“The full collections amounted to five Crores and ninety-two lacks of **Canteroy** pagodas of 3 Rupees each.”—*Dalrymple, Or. Rep.* i. 237.

1800.—“Accounts are commonly kept in *Canter'raia Palams*, and in an imaginary money containing 10 of these, by the Muslims called *chucrams* [see **CHUCKRUM**], and by the English **Canteroy** Pagodas. . . .”—*Buchanan's Mysore*, i. 129.

**CANTON**, n.p. The great seaport of Southern China, the chief city of the Province of Kwang-tung, whence we take the name, through the Portuguese, whose older writers call it *Cantão*. The proper name of the city is *Kwang-chau-fu*. The Chin. name *Kwang-tung* (= ‘Broad East’) is an ellipsis for “capital of the E. Division of the Province *Liang-Kwang* (or ‘Two Broad Realms’).”—(*Bp. Moule*).

1516.—“So as this went on Fernão Peres arrived from Pacem with his cargo (of pepper), and having furnished himself with necessaries set off on his voyage in June 1516 . . . they were 7 sail altogether, and they made their voyage with the aid of good pilots whom they had taken, and went without harming anybody touching at certain ports, most of which were subject to the King of China, who called himself the Son of God and Lord of the World. Fernão Peres arrived at the islands of China, and when he was seen there came an armed squadron of 12 junks, which in the season of navigation always cruized about, guarding the sea, to prevent the numerous pirates from attacking the ships. Fernão Peres knew about this from the pilots, and as it was late, and he could not double a certain island there, he anchored, sending word to his captains to have their guns ready for defence if the Chins desired to fight. Next day he made sail towards the island of Veniaga, which is 18 leagues from the city of **Cantão**. It is on that island that all the traders buy and sell, without licence from the rulers of the city. . . . And 3 leagues from that island of Veniaga is another island, where is posted the Admiral or Captain-Major of the Sea, who immediately on the arrival of strangers at the island of Veniaga reports to the rulers of **Cantão**, who they are, and what goods they bring or wish to buy; that the rulers may send orders what course to take.”—*Correio*, ii. 524.

c. 1535.—“. . . queste cose . . . vanno alla China con li lor giunchi, e a **Camton**, che è Città grande. . . .”—*Sommario de' Regni, Ramusio*, i. f. 337.

1585.—“The Chinos do use in their pronunciation to terme their cities with this syllable, Fu, that is as much as to say, citie, as Taybin fu, **Canton** fu, and their townes

with this syllable, Cheu.”—*Mendoza, Parke's old E. T.* (1588) Hak. Soc. i. 24.

1727.—“**Canton** or *Quanton* (as the Chinese express it) is the next maritime Province.”—*A. Hamilton*, ii. 217.

**CANTONMENT**, s. (Pron. *Can-tonment*, with accent on penult.). This English word has become almost appropriated as Anglo-Indian, being so constantly used in India, and so little used elsewhere. It is applied to military stations in India, built usually on a plan which is originally that of a standing camp or ‘cantonment.’

1783.—“I know not the full meaning of the word **cantonment**, and a camp this singular place cannot well be termed; it more resembles a large town, very many miles in circumference. The officers' bungalows on the banks of the Tappee are large and convenient,” &c.—*Forbes, Letter in Or. Mem.* describing the “Bengal Cantonments near Surat.” iv. 239.

1825.—“The fact, however, is certain . . . the **cantonments** at Lucknow, nay Calcutta itself, are abominably situated. I have heard the same of Madras; and now the lately-settled **cantonment** of Nusseerabad appears to be as objectionable as any of them.”—*Heber*, ed. 1844, ii. 7.

1848.—“Her ladyship, our old acquaintance, is as much at home at Madras as at Brussels—in the **cantonment** as under the tents.”—*Vanity Fair*, ii. ch. 8.

**CAPASS**, s. The cotton plant and cotton-wool. H. *kapās*, from Skt. *karpasa*, which seems as if it must be the origin of *κάρπασος*, though the latter is applied to flax.

1753.—“. . . They cannot any way conceive the musters of 1738 to be a fit standard for judging by them of the cloth sent in this year, as the **copass** or country cotton has not been for these two years past under nine or ten rupees. . . .”—*Ft. Wm. Cons.*, in *Long*, 40.

[1813.—“Guzerat cows are very fond of the **capaussia**, or cotton-seed.”—*Forbes, Or. Mem.* 2nd ed. ii. 35.]

**CAPEL**, s. Malayāl. *kappal*, ‘a ship.’ This word has been imported into Malay, *kāpal*, and Javanese. [It appears to be still in use on the W. Coast; see *Bombay Gazetteer*, xiii. (2) 470.]

1498.—In the vocabulary of the language of Calicut given in the *Rotiro de F. de Gant* we have—

“*Nao*; **capell**.”—p. 118.

1510.—“Some others which are made like ours, that is in the bottom, they call **capel**.”—*Varthema*, 154.



**ELAN**, n.p. This is a name was given by several 16th-travellers to the mountains in from which the rubies pur- at Pegu were said to come; of their distance, &c., being me. It is not in our power to : name was intended. [It was *Kyū-pyūn*.] The real position 'ruby-mines' is 60 or 70 m. Mandalay. [See Ball's *Tavernier*, 25 & 29.]

... e qui è uno porto appresso che si chiama **Acaplen**, dove li so ... rubies, e spinade, e zoie d'ogni *Leonardo da Vinci*, p. 28.

"The sole merchandise of these jewels that is, rubies, which come ther city called **Capellan**, which is ... this (Pegu) 30 days' journey." ... 218.

Further inland than the said of Ava, at five days' journey to the ... another city of Gentiles ... **apelan**, and all round are likewise ... and excellent rubies, which they ... at the city and fair of Ava, and ... than those of Ava." ... 217.

This region of Arquam borders ... with the great mountain **apelangam**, where are many places ... very civilised people. ... and rubies to the great ... which is the capital of the ... *Summaria de* ... 234.

... A mountain 12 days ... its, from *Soua* towards ... the name whereof is ... this name are found great ... *Tavernier* (E. T.) ii. ... 220.

... according to Col. ... the quality of the ruby **Capelan** mountains, sixty miles ... Ceylon ... *J. A. S.* ... This writer is certainly very ... and Dana (ed. 1850) ... The best ruby sap- ... **Capelan** mountains, near ... *Madras Gloss.*, p. 222.

**UCAT**, n.p. The name of a ... Calicut, men- ... authors, but ... disappeared from the ... no longer exists. ... uncertain. [It ... of Kappatt or Kappat- ... *Madras Gloss.*, 'guard,' *pāta*, ... *Cherombraund Taluka* ... District. (*Logan, Man.* ... 73). The *Madras Gloss.*

calls it *Caupaud*. Also see Gray, *Pyrard*, i. 360.]

1498.—In the *Roteiro* it is called **Capua**.

1500.—"This being done the Captain-Major (Pedralvares Cabral) made sail with the fore- sail and mizen, and went to the port of **Capocate** which was attached to the same city of Calicut, and was a haven where there was a great loading of vessels, and where many ships were moored that were all engaged in the trade of Calicut. . . ."—*Correa*, i. 207.

1510.—". . . another place called **Capo- gatto**, which is also subject to the King of Calicut. This place has a very beautiful palace, built in the ancient style."—*Var- thema*, 133-134.

1516.—"Further on . . . is another town, at which there is a small river, which is called **Capucad**, where there are many country- born Moors, and much shipping."—*Barbosa*, 152.

1562.—"And they seized a great number of grubs and vessels belonging to the people of **Kabkad**, and the new port, and Calicut, and Funan [*i.e.* *Ponany*], these all being subject to the Zamorin."—*Tahfat-ul-Muju- hidien*, tr. by *Rorlandson*, p. 157. The want of editing in this last book is deplorable.

**CARACOA, CARACOLLE, KAR- KOLLEN**, &c., s. Malay *kōra-kōra* or *kūra-kūra*, which is [either a trans- ferred use of the Malay *kūra-kūra*, or *ku-kūra*, 'a tortoise,' alluding, one would suppose, either to the shape or pace of the boat, but perhaps the tortoise was named from the boat, or the two words are independent; or from the Ar. *kurkūr*, pl. *kurākūr*, 'a large merchant vessel.' Scott (s.v. *Caracora*), says: "In the absence of proof to the contrary, we may assume *kora-kora* to be native Malayan."] Dozy (s.v. *Caracca*) says that the Ar. *kura-kūra* was, among the Arabs, a merchant vessel, sometimes of very great size. Crawford describes the Malay *kura-kura*, as 'a large kind of sailing vessel'; but the quotation from Jarrie shows it to have been the Malay galley. Marre (*Kata-Kata Malayan*, 87) says: "The Malay **kora-kora** is a great row-boat; still in use in the Moluccas. Many measure 100 feet long and 10 wide. Some have as many as 90 rowers."

c. 1330.—"We embarked on the sea at Iādhikiya in a big *kurkūra* belonging to Gencese people, the master of which was called Martalamin."—*Ibn Batuta*, ii. 254.

1349.—"I took the sea on a small *kurkūra* belonging to a Tunisian."—*Ibid.* iv. 327.

1606.—“The foremost of these galleys or **Caracolles** recovered our Shippe, wherein was the King of Tarnata.”—*Middleton's Voyage*, E. 2.

“... Nave conscensâ, quam linguâ patriâ **caracora** noncupant. Navigii genus est oblōgum, et angustum, triremis instar, velis simul et remis impellitur.”—*Jarric, Thesaurus*, i. 192.

[1613.—“**Curra-curra**.” See quotation under **ORANKAY**.]

1627.—“They have Gallies after their manner, formed like Dragons, which they row very swiftly, they call them **karkollen**.”—*Purchas, Pilgrimage*, 606.

1659.—“They (natives of Ceram, &c.) hawked these dry heads backwards and forwards in their **korrekordes** as a special rarity.”—*Walter Schultzen's Ost-Indische Reise*, &c., p. 41.

1711.—“Les Philippines nomment ces batimens **caracoas**. C'est vne espèce de petite galère à rames et à voiles.”—*Lettres Edif.* iv. 27.

1774.—“A **corocoro** is a vessel generally fitted with outriggers, having a high arched stem and stern, like the points of a half moon. . . . The Dutch have fleets of them at Amboyna, which they employ as guardacostas.”—*Forrest, Voyage to N. Guinea*, 23. Forrest has a plate of a **corocoro**, p. 64.

[1869.—“The boat was one of the kind called **kora-kora**, quite open, very low, and about four tons burden. It had out-riggers of bamboo, about five off each side, which supported a bamboo platform extending the whole length of the vessel. On the extreme outside of this sat the twenty rowers, while within was a convenient passage fore and aft. The middle of the boat was covered with a thatch-house, in which luggage and passengers are stowed; the gunwale was not more than a foot above water, and from the great side and top weight, and general clumsiness, these boats are dangerous in heavy weather, and are not infrequently lost.”—*Wallace, Malay Arch.*, ed. 1890, p. 266.]

**CARAFFE**, s. Dozy shows that this word, which in English we use for a water-bottle, is of Arabic origin, and comes from the root *gharaf*, ‘to draw’ (water), through the Sp. *garráfa*. But the precise Arabic word is not in the dictionaries. (See under **CARBOY**.)

**CARAMBOLA**, s. The name given by various old writers on Western India to the beautiful acid fruit of the tree (N.O. *Oxalideae*) called by Linn. from this word, *Averrhoa carambola*. This name was that used by the Portuguese. De Orta tells us that it was the Malabar name. The word *karambal* is also given by Molesworth as the Mahratti name; [another form

is *karambela*, which comes from the Skt. *karmara* given below in the sense of ‘food-appetizer’]. In Upper India the fruit is called *kamranga*, *kamrak*, or *khamrak* (Skt. *karmara*, *karmara*, *karmaraka*, *karmaranga*).<sup>\*</sup> (See also **BLIMBEE**.) Why a cannon at billiards should be called by the French *carambolage* we do not know. [If Mr. Ball be right, the fruit has a name, Cape-Gooseberry, in China which in India is used for the Tiparry.—*Things Chinese*, 3rd ed. 253.]

c. 1530.—“Another fruit is the **Kermarik**. It is fluted with five sides,” &c.—*Erstine's Baber*, 325.

1563.—“O. Antonia, pluck me from that tree a **Carambola** or two (for so they call them in Malavar, and we have adopted the Malavar name, because that was the first region where we got acquainted with them).

“A. Here they are.

“R. They are beautiful; a sort of sour-sweet, not very acid.

“O. They are called in Canarin and Decan *cumariz*, and in Malay *balimba* . . . they make with sugar a very pleasant conserve of these. . . . Antonia! bring hither a preserved **carambola**.”—*Garcia*, ff. 46r, 47.

1598.—“There is another fruit called **Carambolas**, which hath 8 (5 really) corners, as bigge as a smal aple, sower in eating, like vnripe plums, and most vsed to make Conserues. (Note by *Paludanus*). The fruit which the Malabars and Portingales call **Carambolas**, is in Decan called *Camariz*, in Canar, *Camariz* and *Carabeli*; in Malao, *Bolumba*, and by the Persians *Chamaroch*.”—*Linchoten*, 96; [Hak. Soc. ii. 33].

1672.—“The **Carambola** . . . as large as a pear, all sculptured (as it were) and divided into ribs, the ridges of which are not round but sharp, resembling the heads of those iron maces that were anciently in use.”—*P. Vincenzo Maria*, 352.

1878.—“... the oxalic **Kamrak**.”—*In my Indian Garden*, 50.

[1900.—“... that most curious of fruits, the **carambola**, called by the Chinese the *yong-t'o*, or foreign peach, though why this name should have been selected is a mystery, for when cut through, it looks like a star with five rays. By Europeans it is also known as the *Cape gooseberry*.”—*Ball, Things Chinese*, 3rd ed. p. 253.]

**CARAT**, s. Arab *kirrat*, which is taken from the Gr. *κεράτιον*, a bean of the *κερατέλα* or carob tree (*Ceratonia siliqua*, L.). This bean, like the Indian *rati* (see **RUTTEE**) was used as a weight, and thence also it gave name to a coin

<sup>\*</sup> Sir J. Hooker observes that the fact that there is an acid and a sweet-fruited variety (*blimba*) of this plant indicates a very old cultivation.





*CARAT.*

161

*CARAVAN.*

Waggon to carry passengers to and from London."—*Glossographia*, &c., by J. E.

**CARAVANSERAY**, s. P. *kar-wānsardī*; a **Serai** (q.v.) for the reception of **Caravans** (q.v.).

1404.—"And the next day being Tuesday, they departed thence and going about 2 leagues arrived at a great house like an Inn, which they call **Carabansaca** (read -sara), and here were Chacatays looking after the Emperor's horses."—*Clarijo*, § xcvi. Comp. *Markham*, p. 114.

[1528.—"In the Persian language they call these houses **carvancaras**, which means resting-place for caravans and strangers."—*Tenreiro*, ii. p. 11.]

1554.—"L'ay à parler souuent de ce nom de **Carbachara** : . . . le ne peux le nommer autrement en François, sinon vn **Carbachara** : et pour le sçauoir donner à entendre, il fault supposer qu'il n'y a point d'hostelleries es pays ou domaine le Turc, ne de lieux pour se loger, sinon dedens celles maisons publiques appellée **Carbachara**. . . ."—*Observations par P. Belon*, f. 59.

1564.—"Hic diverti in diversorium publicum, **Caravasari** Turcae vocant . . . vastum est aedificium . . . in cujus medio patet area ponendis sarcinis et camelis."—*Bushequii*, *Epist.* i. (p. 35).

1619.—". . . a great bazar, enclosed and roofed in, where they sell stuffs, cloths, &c. with the House of the Mint, and the great **caravanserai**, which bears the name of *Lala Beig* (because *Lala Beig* the Treasurer gives audiences, and does his business there) and another little **caravanserai**, called that of the *Ghilan* or people of *Ghilan*."—*P. della Valle* (from *Ispahan*), ii. 8; [comp. *Hak. Soc.* i. 95].

1627.—"At *Band Ally* we found a neat **Carravansraw** or *Inno* . . . built by mens charity, to give all civill passengers a resting place *gratis*; to keepe them from the injury of theeves, beasts, weather, &c."—*Herbert*, p. 124.

**CARAVEL**, s. This often occurs in the old Portuguese narratives. The word is alleged to be not Oriental, but Celtic, and connected in its origin with the old British *coracle*; see the quotation from *Isidore of Seville*, the indication of which we owe to *Bluteau*, s.v. The Portuguese *caravel* is described by the latter as a 'round vessel' (i.e. not long and sharp like a galley), with lateen sails, ordinarily of 200 tons burthen. The character of swiftness attributed to the *caravel* (see both *Damian* and *Bacon* below) has suggested to us whether the word has not come rather from the Persian Gulf—Turki *karānūl*, 'a scout, an outpost, a vanguard.' Doubtless there

are difficulties. [The *N.E.D.* says that it is probably the dim. of Sp. *caraba*.] The word is found in the following passage, quoted from the *Life of St. Nilus*, who died c. 1000, a date hardly consistent with Turkish origin. But the Latin translation is by Cardinal Sirlet, c. 1550, and the word may have been changed or modified:—

"Cogitavit enim in unaquaque Calabriae regione perficere navigia. . . . Id autem non forentes Russani cives . . . simul irruentes ac tumultuantes navigia combusserunt et eas quae **Caravellae** appellantur secuerunt."—In the Collection of *Martene and Durand*, vi. col. 930.

c. 638.—"**Carabus**, parua scafa ex vimine facta, quae contexta crudo corio genus navigii praebet."—*Isidori Hispal. Opera*. (Paris, 1601), p. 255.

1492.—"So being one day importuned by the said Christopher, the Catholic King was persuaded by him that nothing should keep him from making this experiment; and so effectual was this persuasion that they fitted out for him a ship and two **caravels**, with which at the beginning of August 1492, with 120 men, sail was made from *Gades*."—*Summary of the H. of the Western Indies*, by *Pietro Martire in Ramusio*, iii. f. 1.

1506.—"Item traze della Mina d'oro de Ginea ogn anno ducati 120 mila che vien ogni miso do' **caravelle** con ducati 10 mila."—*Leonardo di Ca' Masser*, p. 30.

1549.—"Viginti et quinque agiles naues, quas et **caravellas** dicimus, quo genere nauium soli Lusitani utuntur."—*Damiani a Goës, Diensis Oppugnatio*, ed. 1602, p. 289.

1552.—"Ils lâchèrent les bordées de leurs **Karawelles**; ornèrent leurs vaisseaux de pavillons, et s'avancèrent sur nous."—*Sidi Ali*, p. 70.

c. 1615.—"She may spare me her minn and her bonnets; I am a **carvel** to her."—*Beaum. & Flcl.*, *Wit without Money*, i. 1.

1624.—"Sunt etiam naves quaedam nunciae quae ad officium coleritatis appositae exstructae sunt (quas **caruellas** vocant)."—*Bacon, Hist. Venturum*.

1883.—"The deep-sea fishing boats called *Machods* . . . are **carvel** built, and now generally iron fastened. . . ."—*Short Account of Bombay Fisheries*, by *D. G. Macdonald*, M.D.

**CARBOY**, s. A large glass bottle holding several gallons, and generally covered with wicker-work, well known in England, where it is chiefly used to convey acids and corrosive liquids in bulk. Though it is not an Anglo-Indian word, it comes (in the form *karābu*) from Persia, as *Wedgwood* has pointed out. *Kaempfer*, whom we quote from his description of the

trade at Shiraz, gives an exact  
g of a carboy. Littré mentions  
the late M. Mohl referred *caraffe*  
the same original; but see that

*Karaba* is no doubt connected  
with *karba*, 'a large leathern milk-

—“*Vasa vitrea, alia sunt majora,  
sunt et circumducto scirpo tunicata,  
sunt Karabâ . . . Venit Karaba una  
itineris duobus mamudi, raro ca-  
Kempfer, Amoen. Exot. 379.*

—“I delivered a present to the  
or, consisting of oranges and lemons,  
several sorts of dried fruits, and six  
of Isfahan wine.”—*Hassanay*, i. 102.

—“Six corabaks of rose-water.”—  
*Arab. & Pers.*, p. 488.

—“Carboy of Rosewater. . . .”—*Mil-*  
330

—“People who make it (Shiraz Wine)  
by bottle it themselves, or else sell it  
in bottles called ‘*Karaba*’ holding  
seven quarts.”—*Macgregor, Journey  
Khorassan, &c., 1879, i. 37.*

**AKANA, CARCONNA**, s. H.  
P. *kirkhina*, ‘a place where  
is done’; a workshop; a  
mental establishment such as  
the commissariat, or the  
park, in the field.

—“There are also found many raised  
and Tents in sundry Places, that are  
of several Officers. Besides these  
many great Halls that are called  
*mayas*, or places where Handy-crafts-  
work. . . .”—*Bernier, E. T. 83; [ed.*  
179

In reply, Hydur pleaded his  
that he promised that as soon  
as he had established his power,  
he would regulate his departments  
*Anajat*, the amount should be paid.”  
—*Al-Khān, History of Hydur*  
17

The elephant belongs to the *Kar-*  
of you may as well keep him till we  
—*ibid.*, i. 144

If the (black) establishment  
is formed, it should be in regular  
—*ibid.*, iii. 512

**COON**, s. Mahr. *kirkün*, ‘a  
P. *kir-kun*, (*Cariondorum*  
manager.’

In the same way as the *kar-*  
of the transactions of the assess-  
ment *malikdān* and the *patidān* shall  
be respective accounts.”—*Alia*, tr.  
17

*Maie* means to the *Corcone* or  
to be put to the copia of the King’s  
*Pers. Letters*, iii. 122.

[1616.—“Addick Raia Pongolo, *Coroon* of  
this place.”—*Ibid.* iv. 167.]

1826.—“My benefactor’s chief *carcoon* or  
clerk allowed me to sort out and direct  
despatches to officers at a distance who be-  
longed to the command of the great Sawant  
Rao.”—*Pandurang Hari*, 21; [ed. 1873, i.  
28.]

**CARÉNS**, n.p. Burm. *Ka-reng*, [a  
word of which the meaning is very  
uncertain. It is said to mean ‘dirty-  
feeders,’ or ‘low-caste people,’ and it  
has been connected with the *Kirdta*  
tribe (see the question discussed by  
McMahon, *The Karens of the Golden  
Chersonese*, 43 seqq.)). A name applied  
to a group of non-Burmese tribes,  
settled in the forest and hill tracts  
of Pegu and the adjoining parts of  
Burma, from Mergui in the south,  
to beyond Toungoo in the north, and  
from Arakan to the Salwen, and  
beyond that river far into Siamese  
territory. They do not know the  
name *Kareng*, nor have they one name  
for their own race; distinguishing,  
among these whom we call Karens,  
three tribes, *Sgaw*, *Pwo*, and *Bghai*,  
which differ somewhat in customs  
and traditions, and especially in  
language. “The results of the labours  
among them of the American Baptist  
Mission have the appearance of being  
almost miraculous, and it is not going  
too far to state that the cessation of  
blood feuds, and the peaceable way  
in which the various tribes are living  
. . . and have lived together since they  
came under British rule, is far more  
due to the influence exercised over  
them by the missionaries than to the  
measures adopted by the English  
Government, beneficial as these doubt-  
less have been” (*Br. Burma Gazetteer*,  
[ii. 226]). The author of this ex-  
cellent work should not, however,  
have admitted the quotation of Dr.  
Mason’s fanciful notion about the  
identity of Marco Polo’s *Carajan* with  
Karen, which is totally groundless.

1759.—“There is another people in this  
country called *Carianners*, whiter than  
either (Burmans or Peguans), distinguished  
into *Buragmah* and *Pegu Carianners*; they  
live in the woods, in small Societies, of ten  
or twelve houses; are not wanting in in-  
dustry, though it goes no further than to  
procure them an annual subsistence.”—*In*  
*Dalrymple, Br. Rep.* i. 100

1799.—“From this reverend father (V. San-  
germano) I received much useful infor-  
mation. He told me of a singular description

of people called **Carayners** or **Carianers**, that inhabit different parts of the country, particularly the western provinces of Dalla and Bassein, several societies of whom also dwell in the district adjacent to Rangoon. He represented them as a simple, innocent race, speaking a language distinct from that of the Birmans, and entertaining rude notions of religion. . . . They are timorous, honest, mild in their manners, and exceedingly hospitable to strangers."—*Symes*, 207.

c. 1819.—"We must not omit here the **Carian**, a good and peaceable people, who live dispersed through the forests of Pegu, in small villages consisting of 4 or 5 houses . . . they are totally dependent upon the despotic government of the Burmese."—*Sangermano*, p. 34.

**CARICAL**, n.p. Etymology doubtful; Tam. *Karaikkāl*, [which is either *kārai*, 'masonry' or 'the plant, thorny webera': *kāl*, 'channel' (*Madras Adm. Man.* ii. 212, *Gloss.* s.v.)]. A French settlement within the limits of Tanjore district.

**CARNATIC**, n.p. *Karnātaka* and *Kārṇātaka*, Skt. adjective forms from *Karnāta* or *Kārṇāta*, [Tam. *kar*, 'black,' *nādu*, 'country']. This word in native use, according to Bp. Caldwell, denoted the Telegu and Canarese people and their language, but in process of time became specially the appellation of the people speaking Canarese and their language (*Drav. Gram.* 2nd ed. *Introd.* p. 34). The Mahomedans on their arrival in S. India found a region which embraces Mysore and part of Telingāna (in fact the kingdom of Vijayanagara), called the *Karnātaka* country, and this was identical in application (and probably in etymology) with the **Canara** country (q.v.) of the older Portuguese writers. The *Karnātaka* became extended, especially in connection with the rule of the Nabobs of Arcot, who partially occupied the Vijayanagara territory, and were known as Nawābs of the *Karnātaka*, to the country below the Ghauts, on the eastern side of the Peninsula, just as the other form *Canara* had become extended to the country below the Western Ghauts; and eventually among the English the term *Carnatic* came to be understood in a sense more or less restricted to the eastern low country, though never quite so absolutely as *Canara* has become restricted to the western low country. The term *Carnatic* is now obsolete.

c. A.D. 550.—In the *Bṛhat-Saṃhitā* of Varāhamihira, in the enumeration of peoples and regions of the south, we have in Kern's translation (*J. R. As. Soc. N.S.* v. 83) *Karnatic*; the original form, which is not given by Kern, is *Karnāta*.

c. A.D. 1100.—In the later Sanskrit literature this name often occurs, e.g. in the *Kathasaritsāgara*, or 'Ocean of Rivers of Stories,' a collection of tales (in verse) of the beginning of the 12th century. by Somadeva, of Kashmir; but it is not possible to attach any very precise meaning to the word as there used. [See refs. in *Taney*, tr. ii. 651.]

A.D. 1400.—The word also occurs in the inscriptions of the Vijayanagara dynasty, e.g. in one of A.D. 1400.—(*Elem. of S. Indian Palaeography*, 2nd ed. pl. xxx.)

1608.—"In the land of **Karnāta** and Vidyānagara was the King Mahendra."—*Taranatha's H. of Buddhism*, by Schiefner, p. 267.

c. 1610.—"The Zamindars of Singaldip (Ceylon) and **Karnātak** came up with their forces and expelled Sheo Rai, the ruler of the Dakhin."—*Firishta*, in *Elliot*, vi. 549.

1614.—See quotation from Couto under **CANARA**.

[1623.—"His Tributaries, one of whom was the Queen of **Curnat**."—*P. della Valle*, *Hak. Soc.* ii. 314.]

c. 1652.—"Gandicot is one of the strongest Cities in the Kingdom of **Carnatica**."—*Tavernier*, E. T. ii. 98; [ed. *Ball*, i. 284].

c. 1660.—"The Rāis of the **Karnātik**, Mahratta (country), and Telingana, were subject to the Rāi of Bidar."—*Amal-i-Salā*, in *Elliot* vii. 128

1673.—"I received this information from the natives, that the **Canatick** country reaches from *Gongola* to the *Zamoria* Country of the *Malabars* along the Sea, and inland up to the Pepper Mountains of *Sunda* . . . *Bedmore*, four Days Journey hence, is the Capital City."—*Fryer*, 162, in *Letter IV., A Relation of the Canatick Country*.—Here he identifies the "Canatick" with Canara below the Ghauts.

So also the coast of Canara seems meant in the following:—

c. 1760.—"Though the navigation from the **Carnatic** coast to Bombay is of a very short run, of not above six or seven degrees . . ."—*Grose*, i. 232.

"The **Carnatic** or province of Arcot . . . its limits now are greatly inferior to those which bounded the ancient **Carnatic**; for the Nabobs of Arcot have never extended their authority beyond the river *Gondegama* to the north; the great chain of mountains to the west; and the branches of the Kingdom of *Trichinopoly*, *Tanjore*, and *Maisore* to the south; the sea bounds it on the east."—*Ibid.* II. vii.

1762.—"Siwase Madhoo Rao . . . with this immense force . . . made an incursion

the **Karnatic** Haughant."—*Hussain Ali*  
in *History of Hyder Nalik*, 148.

62.—I hope that our acquisitions by  
peace will give so much additional  
strength and compactness to the frontier  
of possessions, both in the **Carnatic**,  
on the coast of Malabar, as to render  
secure for any power above the Ghauts  
the *Lord Cornwallis's Despatch*  
*Serampore*, in *Ston-Karr*, ii. 95.

63.—Camp near Chillumbrum (**Carna-**  
March 21st.) This date of a letter of  
Hyder is probably one of the latest  
uses of the use of the term in a natural

**ARNATIC FASHION.** See  
**BENIGHTED.**

**CARRACK**, n.p. An island  
in upper part of the Persian Gulf,  
which has been more than once in  
Arabian occupation. Properly **Khārak**.  
It is written in *Jauher's Edrisi*  
654, 372). But Dr. Badger gives  
modern Arabic as *el-Khārij*, which  
I represent old P. *Khārij*.

66.—**Kharek** . . . cette île qui a un  
grand port et est large, produit du blé,  
du riz et des vignes."—*T. Khordādāb*,  
in *Revue*, v. 283.

67.—Porto di da Bisora si pressa  
a la fine della mare a banda destra  
de la gheza nell'isola di **Carichi**. . . .  
*Revue*, in *Revue*, iii. 386.

68.—The islands of **Carrick** ly, about  
12 leagues from *Bor-*  
*History*, 149.

69.—The *Island* . . . immediately  
before the island of **Karec**, where  
the *Island* being extensively sur-  
rounded by that time laid the plan,  
the *Island* executed with so much  
in *History*, 212.

**CARRACK**, s. A kind of  
ship taken from the Middle  
East, to the end of the 17th  
century. The character of the earlier  
ones is not precisely defined,  
but larger, larger ships of the  
beginning of the trade of the 16th  
century were generally so styled, and  
were sometimes of enormous  
size, with 3 or 4 decks. Charnock  
(*History*, p. 9) has a  
description of a carrack of 1542.  
The description of a  
carrack taken by Sir John  
in 1592. It was of 1,600  
tons, where 1,000 merchandize;  
32 brass pieces and between  
500 and 700 passengers (1); was built  
with 7 decks. The word (L. Lat.)

*carraca* is regarded by Skeat as pro-  
perly *carrica*, from *carricare*, It. *caricare*,  
'to lade, to charge.' This is possible;  
but it would be well to examine if  
it be not from the Ar. *hardkah*, a  
word which the dictionaries explain  
as 'fire-ship'; though this is certainly  
not always the meaning. Dozy is  
inclined to derive *carraca* (which is  
old in Sp. he says) from *kardkir*, the  
pl. of *kurkūr* or *kurkūra* (see **CARACOA**).  
And *kurkūra* itself he thinks may have  
come from *carricare*, which already  
occurs in St. Jerome. So that Mr.  
Skeat's origin is possibly correct.  
[The *N.E.D.* refers to *carraca*, of  
which the origin is said to be un-  
certain.] Ibn Batuta uses the word  
twice at least for a state barge or  
something of that kind (see *Cathay*  
p. 499, and *Ibn Bat.* ii. 116; iv. 289).  
The like use occurs several times in  
*Makrizi* (e.g. I. i. 143; I. ii. 66; and  
II. i. 24). Quatremère at the place  
first quoted observes that the *hardkah*  
was not a fire ship in our sense, but  
a vessel with a high deck from which  
fire could be thrown; but that it  
could also be used as a transport  
vessel, and was so used on sea and  
land.

1338.—". . . after that we embarked at  
Venice on board a certain **carrack**, and  
sailed down the Adriatic Sea."—*Friar Pas-*  
*qual*, in *Cathay*, &c., 231.

1383.—"Eodem tempore venit in magnā  
tempestate ad Sandevici portum navis quam  
dicunt **carika** (mirae) magnitudinis, plena  
divitiis, quae facile inopiam totius terrae  
relevare potuisset, si incolarum invidia per-  
misisset."—*T. Walsingham, Hist. Anglie*,  
by H. T. Riley, 1864, ii. 83-84.

1463.—"The prayer being concluded, and  
the storm still going on, a light like a candle  
appeared in the cage at the mast-head of the  
**carraca**, and another light on the spar that  
they call bowsprit (*chupris*) which is fixed  
in the fore-castle; and another light like a  
candle in *out car de espoulo* (1) over the  
poop, and these lights were seen by as many  
as were in the **carrack**, and were called up  
to see them, and they lasted awhile and then  
disappeared, and all this while the storm did  
not cease, and by-and-by all went to sleep  
except the steersman and certain sailors of  
the watch."—*Clavigo*, § xiii. Comp. *Mark-*  
*ham*, p. 13.

1548.—"De Thesuro nostro munitionum  
artillariorum, Tentorum, Pavilionum, pro  
Equis navibus **caracatis**, Galeis et aliis navi-  
bus quibuscumque. . . ."—Act of Edw. VI.  
in *Rymec*, xv. 175.

1552.—"Ils avaient 4 barques, grandes  
comme des *karakha*. . . ."—*Sidi Ali*, p. 67.

1566-68.—“ . . . about the middle of the month of Ramazan, in the year 974, the inhabitants of Funan and Fandreeah [i.e. Ponany and Pandarāni, q.v.], having sailed out of the former of these ports in a fleet of 12 grabs, captured a **caracca** belonging to the Franks, which had arrived from Bengal, and which was laden with rice and sugar . . . in the year 976 another party . . . in a fleet of 17 grabs . . . made capture off Shaleeat (see **CHALIA**) of a large **caracca**, which had sailed from Cochin, having on board nearly 1,000 Franks. . . .”—*Tohfut-ul-Mujahideen*, p. 159.

1596.—“It comes as farre short as . . . a cocke-boate of a **Carrick**.”—*T. Nash, Have with you to Saffron Walden*, repr. by *J. P. Collier*, p. 72.

1613.—“They are made like **carracks**, only strength and storage.”—*Beaum. & Flet., The Coxcomb*, i. 3.

1615.—“After we had given her chase for about 5 hours, her colours and bulk discovered her to be a very great Portugal **carrack** bound for Goa.”—*Terry*, in *Purchas*; [ed. 1777, p. 34].

1620.—“The harbor at Nangasaque is the best in all Japon, wheare there may be 1000 seale of shippis ride landlockt, and the greatest shippis or **carickes** in the world . . . ride before the towne within a cable's length of the shore in 7 or 8 fathom water at least.”—*Cocks, Letter to Batavia*, ii. 313.

c. 1620.—“Il faut attendre là des Pilotes du lieu, que les Gouverneurs de Bombaim et de Marsagão ont soin d'envoyer tout à l'heure, pour conduire le Vaisseau à Turumba [i.e. Trombay] où les **Caraques** ont coustume d'hiverner.”—*Routier . . . des Indes Or.*, by *Aleixo da Motta*, in *Theriot*.

c. 1635.—

“The bigger Whale, like some huge **carrack** lay  
Which wanted Sea room for her foes to play. . . .”

*Waller, Battle of the Summer Islands.*

1653.—“ . . . pour moy il me vouloit loger en son Palais, et que si i'auois la volonté de retourner a Lisbonne par mer, il me feroit embarquer sur les premieres **Karaques**. . . .”—*De la Boullaye-le-Gouz*, ed. 1657, p. 213.

1660.—“And further, That every Merchant Denizen who shall hereafter ship any Goods or Merchandize in any **Carrack** or Galley shall pay to your Majesty all manner of Customs, and all the Subsidies aforesaid, as any Alien born out of the Realm.”—Act 12 Car. II. cap. iv. s. iv. (Tonnage and Poundage).

c. 1680.—“To this City of the floating . . . which foreigners, with a little variation from *carroças*, call **carracas**.”—*Vieira*, quoted by *Bluteau*.

1684.—“ . . . there was a **Carack** of Portugal cast away upon the Reef having on board at that Time 4,000,000 of Guilders in Gold . . . a present from the King of Siam to the King of Portugal.”—*Cowley*, 32, in *Dampier's Voyages*, iv.

**CARRAWAY**, s. This word for the seed of *Carum carui*, L., is (probably through Sp. *alcaravea*) from the Arabic *karawiya*. It is curious that the English form is thus closer to the Arabic than either the Spanish, or the French and Italian *carvi*, which last has passed into Scotch as *carvy*. But the Arabic itself is a corruption [not immediately, *N.E.D.*] of Lat. *careum*, or Gr. *καρυ* (*Dozy*).

**CARTMEEL**, s. This is, at least in the Punjab, the ordinary form that ‘mail-cart’ takes among the natives. Such inversions are not uncommon. Thus Sir David Ochterlony was always called by the Sepoys *Loni-okhtar*. In our memory an officer named *Helroyd* was always called by the Sepoys *Roydd*, [and *Brownlow*, *Lobrun*. By another curious corruption *Mackintosh* becomes *Makkhanī-tosh*, ‘battered toast’!] ]

**CARTOOCE**, s. A cartridge ; *kārtā*, Sepoy H. ; [comp. **TOSTDAUN**].

**CARYOTA**, s. This is the botanical name (*Caryota urens*, L.) of a magnificent palm growing in the moister forest regions, as in the Western Ghats and in Eastern Bengal, in Ceylon, and in Burma. A conspicuous character is presented by its enormous bipinnate leaves, somewhat resembling colossal bracken-fronds, 15 to 25 feet long, 10 to 12 in width ; also by the huge pendent clusters of its inflorescence and seeds, the latter like masses of rosaries 10 feet long and upwards. It affords much **Toddy** (q.v.) made into spirit and sugar, and is the tree chiefly affording these products in Ceylon, where it is called *Kitul*. It also affords a kind of sago, and a woolly substance found at the foot of the leaf-stalks is sometimes used for caulking, and forms a good tinder. The sp. name *urens* is derived from the acrid, burning taste of the fruit. It is called, according to Brandia, the *Mhār*-palm in Western India. We know of no Hindustani or familiar Anglo-Indian name. [Watt, (*Econ. Dict.* ii. 206) says that it is known in Bombay as the *Hill* or *Sago* palm. It has penetrated in Upper India as far as Chunār.] The name *Caryota* seems taken from Pliny, but his application is to a kind of date-palm ; his statement that it afforded the best wine of



the East probably suggested the transfer.

c. A.D. 70.—“Ab his caryotae maxime celebrantur, et cibo quidem et suco uberimae, ex quibus praecipua vina orienti, iniqua capiti, unde pomo nomen.”—*Pliny*, xiii. § 9.

1681.—“The next tree is the *Kettule*. It groweth straight, but not so tall or big as a *Cobor-Nut-Tree*; the inside nothing but a white pith, as the former. It yieldeth a sort of Liquor . . . very sweet and pleasing to the Pallate. . . . The which Liquor they boyl and make a kind of brown sugar called *Jaggory* [see JAGGERY], &c.”—*Kaor*, p. 15.

1777.—“The *Caryota wrens*, called the *Saguer tree*, grow between *Salatiga* and *Kopping*, and was said to be the real tree from which sago is made.”—*Thunberg*, E. T. iv. 149. A mistake, however.

1861.—See quotation under PEEPUL.

**CASH**, s. A name applied by Europeans to sundry coins of low value in various parts of the Indies. The word in its original form is of extreme antiquity, “Skt. *karsha* . . . a weight of silver or gold equal to that of a *Tukt*” (*Williams, Skt. Dict.*; and see also a Note on the *Kārsha*, or rather *brahmapana*, as a copper coin of great antiquity, in *E. Thomas's Pathān Kings of India*, 361-362). From the Tam. form *kāsu*, or perhaps from some Konkani form which we have not traced, the Portuguese seem to have made *caixa*, whence the English *cash*. In Singalese also *kāsi* is used for ‘coin’ in general. The English term was appropriated in the monetary system which prevailed in S. India up to 1818; thus there was a copper coin for use in Madras struck in England in 1803, which bears on the reverse, “XX Cash.” A figure of this coin is given in *Ruding*. Under this system 10 cash = 1 fanam, 42 fanams = 1 star pagoda. But from an early date the Portuguese had applied *caixa* to the small money of foreign systems, such as those of the Malay Islands, and especially to that of the Chinese. In China the word *cash* is used, by Europeans and their hangers-on, as the synonym of the Chinese *le* and *tsien*, which are those coins made of an alloy of copper and lead with a square hole in the middle, which in former days ran 1000 to the *liang* or *tael* (q.v.), and which are strung in certain numbers on cords. [This type of money, as was recently pointed out

by Lord Avebury, is a survival of the primitive currency, which was in the shape of an axe.] Rouleaux of coin thus strung are represented on the surviving bank-notes of the Ming dynasty (A.D. 1368 onwards), and probably were also on the notes of their Mongol predecessors.

The existence of the distinct English word *cash* may probably have affected the form of the corruption before us. This word had a European origin from It. *cassa*, French *caisse*, ‘the money-chest’: this word in book-keeping having given name to the heading of account under which actual disbursements of coin were entered (see *Wedgwood* and *N.E.D.* s.v.). In *Minshew* (2nd ed. 1627) the present sense of the word is not attained. He only gives “a tradesman’s *Cash*, or Counter to keepe money in.”

1610.—“They have also another coin called *cas*, 16 of which go to a *tare* of silver.”—*Varthema*, 130.

“In this country (Calicut) a great number of apes are produced, one of which is worth 4 *casse*, and one *casse* is worth a *quattrino*.”—*Ibid.* 172. (Why a monkey should be worth 4 *casse* is obscure.)

1598.—“You must understand that in *Sunda* there is also no other kind of money than certaine copper mynt called *Caixa*, of the bignes of a *Hollādes doite*, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundreth or a thousand vpon one string.”—*Linschoten*, 34; [*Hak. Soc.* i. 113].

1600.—“Those (coins) of Lead are called *casas*, whereof 1600 make one *mas*.”—*John Davis*, in *Purchas*, i. 117.

1609.—“Ils (les Chinois) apportent la monnoye qui a le cours en toute l’isle de *Iava*, et Isles circonvoisines, laquelle en lāgue Malaique est appelée *Cas*. . . . Cette monnoye est jettée en moule en Chine, a la Ville de *Chincheu*.”—*Houtman*, in *Nav. des Hollandois*, i. 306.

[1621.—“In many places they throw abroad *Cashes* (or *brasse money*) in great quantety.”—*Cocks, Diary*, ii. 202.]

1711.—“Doodoos and *Cash* are Copper Coins, eight of the former make one *Fanham*, and ten of the latter one *Doodoo*.”—*Lockyer*, 8. [*Doodoo* is the Tel. *duddu*, Skt. *dvi*, ‘two’; a more modern scale is: 2 *dooggannies* = 1 *doodo*: 3 *doodies* = 1 *anna*.—*Mad. Gloss.* s.v.]

1718.—“*Cass* (a very small coin, eighty whereof make one *Fano*).”—*Propagation of the Gospel in the East*, ii. 52.

1727.—“At *Atcheen* they have a small coin of leaden Money called *Cash*, from



12 to 1600 of them goes to one *Mace*, or *Massie*."—*A. Hamilton*, ii. 109.

c. 1750-60.—"At Madras and other parts of the coast of Coromandel, 80 *casches* make a fanam, or 3d. sterling; and 36 fanams a silver pagoda, or 7s. 8d. sterling."—*Grose*, i. 282.

1790.—"So far am I from giving credit to the late Government (of Madras) for economy, in not making the necessary preparations for war, according to the positive orders of the Supreme Government, after having received the most gross insult that could be offered to any nation! I think it very possible that every *Cash* of that ill-judged saving may cost the company a crore of rupees."—Letter of *Lord Cornwallis* to E. J. Hollond, Esq., see the *Madras Courier*, 22nd Sept. 1791.

[1792.—"Whereas the sum of *Raheties* 1223, 6 fanams and 30 *khas* has been deducted."—Agreement in *Logan, Malabar*, iii. 226.]

1813.—At Madras, according to Milburn, the coinage ran:

"10 *Cash*=1 *doodie*; 2 *doodies*=1 pice; 8 *doodies*=1 single fanam," &c.

The following shows a singular corruption, probably of the Chinese *tsien*, and illustrates how the striving after meaning shapes such corruptions:—

1876.—"All money transactions (at Manwyne on the Burman-Chinese frontier) are effected in the copper coin of China called '*change*,' of which about 400 or 500 go to the rupee. These coins are generally strung on cord," &c.—*Report on the Country through which the Force passed to meet the Governor*, by W. J. Charlton, M.D.

An intermediate step in this transformation is found in Cocks's *Japan Journal*, *passim*, e.g., ii. 89:

"But that which I took most note of was of the liberalitee and devotion of these heathen people, who thronged into the Pagod in multitudes one after another to cast money into a littel chapell before the idalles, most parte . . . being *gins* or brass money, whereof 100 of them may vallie som 10d. str., and are about the bignes of a 3d. English money."

**CASHEW**, s. The tree, fruit, or nut of the *Anacardium occidentale*, an American tree which must have been introduced early into India by the Portuguese, for it was widely diffused apparently as a wild tree long before the end of the 17th century, and it is described as an Indian tree by Acosta, who wrote in 1578. Crawford also speaks of it as abundant, and in full bearing, in the jungly islets of Hastings Archipelago, off the coast of Camboja (*Emb. to Siam*, &c., i. 103) [see *Teele's*

note on *Linschoten*, Hak. Soc. ii. 97]. The name appears to be S. American, *acajou*, of which an Indian form, *katjā*, [and Malay *gajus*], have been made. The so-called fruit is the fleshy top of the peduncle which bears the nut. The oil in the shell of the nut is acrid to an extraordinary degree, whilst the kernels, which are roasted and eaten, are quite bland. The tree yields a gum imported under the name of *Cadju* gum.

1578.—"This tree gives a fruit called commonly *Caju*; which being a good stomachic, and of good flavour, is much esteemed by all who know it. . . . This fruit does not grow everywhere, but is found in gardens at the city of Santa Cruz in the Kingdom of Cochin."—*C. Acosta*, *Tractado*, 324 *seqq.*

1598.—"*Cajus* groweth on trees like apple-trees, and are of the bignes of a Peare."—*Linschoten*, p. 94; [Hak. Soc. ii. 28].

[1623.—*P. della Valle*, Hak. Soc. i. 135, calls it *cagiu*.]

1658.—In *Piso, De Indiae utriusque R. Naturali et Medica*, Amst., we have a good cut of the tree as one of Brazil, called *Acaibaa* "et fructus ejus *Acaju*."

1672.—". . . il *Cagiu*. . . . Questo è l'Amandola ordinaria dell' India, per il che se ne raccoglie grandissima quantità, essendo la pianta fertilissima e molto frequente, ancora nelli luoghi più deserti et inculti."—*Vincenzo Maria*, 354.

1673.—Fryer describes the tree under the name *Cheruse* (apparently some mistake), p. 182.

1764.—". . . Yet if The *Acajou* haply in the garden bloom..." *Grainger*, iv.

[1813.—Forbes calls it "the *chasher*-apple," and the "*cujew*-apple."—*Or. Mem.* 2nd ed. i. 232, 238.]

c. 1830.—"The *cashew*, with its apple like that of the cities of the Plain, fair to look at, but acrid to the taste, to which the far-famed nut is appended like a bud."—*Tom Cringle*, ed. 1863, p. 140.

1875.—"*Cajoo* kernels."—*Table of Customs Duties imposed in Br. India up to 1875*.

**CASHMERE**, n.p. The famous valley province of the Western Himalaya, H. and P. *Kashmīr*, from Skt. *Kāśmīra*, and sometimes *Kāśmīra*, alleged by Burnouf to be a contraction of *Kāśyapamīra*. [The name is more probably connected with the *Khasa* tribe.] Whether or not it be the *Kaspatyrus* or *Kaspapyrus* of Herodotus, we believe it undoubtedly to be the *Kaspeiria* (kingdom) of Ptolemy.

of the old Arabian geographers  
the name with the guttural  
his is not so used in modern

"The Kingdom of **Kia-shi-mi-lo**  
has about 7000 li of circuit. On  
its frontiers are surrounded by  
these are of prodigious height;  
though there are paths affording ac-  
cess, these are extremely narrow."—  
*Yang-Pei, Boeddhi.* ii. 167.

"**Kashmir** . . . is a mountainous  
country, a large kingdom, contain-  
ing more than 60,000 or 70,000 towns or  
villages. It is inaccessible except on one  
side, which can only be entered by one gate."  
*ibid.* i. 373.

"**Kashmir**, a province of India,  
the Turks; and its people of mixt  
Indian blood excel all others in  
- *Zaburighi Kuzilari, in Gildemeister,*

"**Kashimur** also is a province in-  
habited by a people who are idolaters and  
builders of their own . . . this  
is the very source from which  
the word spread abroad."—*Marco Polo,*

The Moors held especially to-  
wards the region Seghdiana, which  
is **Queximir**, and also Mount  
Sindhu, which divides India from the other  
Asia. *ibid.* iv. vi. 1.

**Chishmeere**, the chief City is  
in the *Terra*, in *Parchas*, ii.  
in *Asia*, Map, vol. ii. Hak. Soc.  
*mer* in *Asia*, Letters, iii. 283].

From what hath been said, one  
may see that I am somewhat  
in **Kachemire**, and that I pre-  
fer it to any in the world like it for  
its beauty. *Bernier, E. T.* 128;  
ibid. 129.

For the loss I must make;  
but for name, so much as virtue's

"of **Cassimere** . . ."  
*Desiderius Erasmus, 1526*, iii. 1.

The name of **Cassimer** and the  
name of *Asia*, *De Asia*, iii. 177;  
ibid. See **KERSEYMERE**.

**S. CAXIS, CACIZ.** &c., s.  
CAXIS, and Portuguese word,  
which gives it only as *prêtre*  
or priest, only employed by  
Christian writers on Eastern  
countries (and the like). It  
is supposed to have arisen  
from a union of two Arabic terms  
— **CAZEE** and *Kashish* or  
Christian Presbyter (from a  
word signifying *unit*). Indeed  
we find the precise word

*kashish* (*Caxiz*) used by Christian  
writers as if it were the special title  
of a Mahommedan theologian, instead  
of being, as it really is, the special and  
technical title of a Christian priest (a  
fact which gives Mount Athos its  
common Turkish name of *Kashish*  
*Dagh*). In the first of the following  
quotations the word appears to be  
applied by the Mussulman historian  
to pagan priests, and the word for  
churches to pagan temples. In the  
others, except that from Major  
Millingen, it is applied by Christian  
writers to Mahommedan divines, which  
is indeed its recognised signification  
in Spanish and Portuguese. In Jarric's  
*Thesaurus* (Jesuit Missions, 1606) the  
word *Cacizius* is constantly used in  
this sense.

c. 1310.—"There are 700 churches (*kashish*)  
resembling fortresses, and every one of them  
overflowing with presbyters (*kashishan*)  
without faith, and monks without religion."  
- *Description of the Chinese City of Khanzai*  
(Hangchau) in *Wang's History* (see also  
*Marco Polo*, ii. 196).

1404.—"The town was inhabited by  
Moorish hermits called **Caxixes**; and many  
people came to them on pilgrimage, and  
they healed many diseases."—*Markham's*  
*Caxico*, 79.

1514.—"And so, from one to another, the  
message passed through four or five hands,  
till it came to a **Gaxizi**, whom we should call  
a bishop or prelate, who stood at the King's  
feet . . ."—Letter of *Gior. de Empoli*, in  
*Archiv. Stor. Ital.* Append. p. 56.

1538.—"Just as the Cryer was offering to  
deliver me unto whomsoever would buy me,  
in comes that very **Cacis** Moulana, whom  
they held for a Saint, with 10 or 11 other  
**Cacis** his Inferiors, all Priests like him-  
self of their wicked sect."—*F. M. Pinto*  
(tr. by H. C.), p. 8.

1552.—**Caciz** in the same sense used by  
*Barros*, II. ii. 1.

1553.—See quotation from *Barros* under  
**LAB**.

1554.—"Who was a **Caciz** of the Moors,  
which means in Portuguese an ecclesiastic."  
—*Castañeda*, Bk. I. ch. 7.

1561.—"The King sent off the Moor, and  
with him his **Casis**, an old man of much  
authority, who was the principal priest of  
his Mosque."—*Corren*, by *Ld. Stanley*, 113.

1567.—" . . . The Holy Synod declares it  
necessary to remove from the territories of  
His Highness all the infidels whose office it  
is to maintain their false religion, such as  
are the **cacizes** of the Moors, and the  
preachers of the Gentiles, *pogras*, sorcerers,  
(*triticirra*), *jousis*, *grous* (i.e. *jachis* or astro-  
logers, and *gurus*), and whatsoever others  
make a business of religion among the in-  
fidels, and so also the *bramans* and *puibns*

CASSANAR, CATTANAR. 170

CASTE.

He calls these divisions in a and Malabar so many *leis* or, i.e. 'laws' of the heathen, sense of sectarian rules of life.

uses the word *casta* in a less al way, which shows how it easily have passed into the al sense. Thus, speaking of the f Calicut: "This King keeps omen, to whom he gives regular ance, and they always go to rt to act as the sweepers of aces . . . these are ladies, and l family" (*estas saom fidalgas e casta*.—In *Coll. of Lisbon* y. ii. 316). So also Castan- "There fled a knight who was Fernão Lopez, *homem de boa* (iii. 239). In the quotations larrea, Correa, and Garcia de e have the word in what we ll the technical sense.

4.—"Whence I conclude that this sta) of men is the most agile and is that there is in the world."—to, *Navegação*, i. 14.

—"The Admiral . . . received these with honour and joy, showing great nent with the King for sending his by such persons, saying that he l this coming of theirs to prosper, as d not enter into the business any he caste of the Moors."—Barros, I.

—"Some of them asserted that they the caste (*casta*) of the Christians." . *Lendas*, i. 2, 685.

—"One thing is to be noted . . . that hanges from his father's trade, and d of the same caste (*casta*) of shoe- are the same."—Garcia, f. 213b.

"In some parts of this Province (of e Gentium divide themselves into races or castes (*castas*) of greater or nity, holding the Christians as of gree, and keep these so superstiti- at no one of a higher caste can eat with those of a lower. . . ."—Decree he Sacred Council of Goa, in *Archic. cent.*, fasc. 4.

zelos ha de gente; porque a nobre chamado são, e a menos dina tem por nome, a quem obriga a misturar a casta antiga."—

*Camões*, vii. 37.

ation:

rules of men are known; the nobles ame of Nays, who call the lower aste

, whom their haughty laws contain ntermingling with the higher strain."

—"As regards the castes (*castas*) the ppediment to the conversion of the

Gentoo is the superstition which they main- tain in relation to their castes, and which prevents them from touching, communicating, or mingling with others, whether superior or inferior; these of one observance with those of another."—Couto, Dec. V. vi. 4. See also as regards the Portuguese use of the word, *Gourea*, ff. 103, 104, 105, 106b, 129b; *Synodo*, 18b, &c.

1613.—"The Banians kill nothing; there are thirtie and odd severall Casts of these that differ something in Religion, and may not eat with each other."—N. Withington, in *Purchas*, i. 485; see also *Pilgrimage*, pp. 997, 1003.

1630.—"The common *Bramane* hath eighty two Casts or Tribes, assuming to themselves the name of that tribe. . . ."—*Lord's Display of the Banians*, p. 72.

1673.—"The mixture of Casts or Tribes of all India are distinguished by the different modes of binding their Turbats."—Fryer, 115.

c. 1760.—"The distinction of the Gentoo into their tribes or Casts, forms another considerable object of their religion."—Grose, i. 201.

1763—"The Casts or tribes into which the Indians are divided, are reckoned by travellers to be eighty-four."—Orme (ed. 1803), i. 4.

[1820.—"The Kayasthas (pronounced Kaists, hence the word caste) follow next."—W. Hamilton, *Descr. of Hindostan*, i. 109.]

1878—"There are thousands and thou- sands of these so-called Castes; no man knows their number, no man can know it; for the conception is a very flexible one, and moreover new castes continually spring up and pass away."—F. Jugor, *Ost-Indische Handwerk und Gewerbe*, 13.

**Castes** are, according to Indian social views, either high or low.

1876.—"Low-caste Hindoos in their own land are, to all ordinary apprehension, slovenly, dirty, ungraceful, generally un- acceptable in person and surroundings. . . . Yet offensive as is the low-caste Indian, were I estate-owner, or colonial governor, I had rather see the lowest Pariahs of the low, than a single trim, smooth-faced, smooth- wayed, clever high-caste Hindoo, on my lands or in my colony."—W. G. Palgrave, in *Fortnightly Rev.*, cx. 226.

In the Madras Pres. *castes* are also 'Right-hand' and 'Left-hand.' This distinction represents the agricultural classes on the one hand, and the artizans, &c., on the other, as was pointed out by F. W. Ellis. In the old days of Ft. St. George, faction- fights between the two were very common, and the terms *right-hand* and *left-hand* castes occur early in the old records of that settlement, and fre-

quently in Mr. Talboys Wheeler's extracts from them. They are mentioned by Couto. [See *Nelson, Madura*, Pt. ii. p. 4; *Oppert. Orig. Inhab.* p. 57.]

Sir Walter Elliot considers this feud to be "nothing else than the occasional outbreak of the smouldering antagonism between Brahmanism and Buddhism, although in the lapse of ages both parties have lost sight of the fact. The points on which they split now are mere trifles, such as parading on horse-back or in a palankeen in procession, erecting a **pandal** or marriage-shed on a given number of pillars, and claiming to carry certain flags, &c. The right-hand party is headed by the Brahmans, and includes the *Parias*, who assume the van, beating their tom-toms when they come to blows. The chief of the left-hand are the *Panchalars* [i.e. the Five Classes, workers in metal and stone, &c.], followed by the *Pallars* and workers in leather, who sound their long trumpets and engage the *Parias*." (In *Journ. Ethnol. Soc. N.S.* 1869, p. 112.)

1612.—"From these four **castes** are derived 196; and those again are divided into two parties, which they call *Valanga* and *Elanga* [Tam. *valangai*, *idungai*], which is as much as to say 'the right hand' and 'the left hand. . .'"—*Couto*, u. s.

The word is current in French :

1842.—"Il est clair que les **castes** n'ont jamais pu exister solidement sans une véritable conservation religieuse."—*Comte, Cours de Phil. Positive*, vi. 505.

1877.—"Nous avons aboli les **castes** et les privilèges, nous avons inscrit partout le principe de l'égalité devant la loi, nous avons donné le suffrage à tous, mais voilà qu'on réclame maintenant l'égalité des conditions."—*E. de Laveleye, De la Propriété*, p. iv.

**Caste** is also applied to breeds of animals, as 'a **high-caste** Arab.' In such cases the usage may possibly have come directly from the Port. *alta casta*, *casta baixa*, in the sense of breed or strain.

**CASTEES**, s. Obsolete. The Indo-Portuguese formed from *casta* the word *castiço*, which they used to denote children born in India of Portuguese parents; much as *creole* was used in the W. Indies.

1599.—"Liberi vero nati in India, utroque parente Lusitano, **castisos** vocantur, in omnibus fere Lusitanis similes, colore tamen modicum differunt, ut qui ad gilyum non nihil deflectant. Ex **castisis** deinde nati

magis magisque gilvi fiunt, a parentibus et *mesticis* magis deflectentes; porro et *mesticis* nati per omnia indigenis respondent, ita ut in tertiâ generatione Lusitani reliquis Indis sunt simillimi."—*De Bry*, ii. 76; (*Lincolna* [Hak. Soc. i. 184]).

1638.—"Les habitans sont ou **Castises**, c'est à dire Portugais naturels, et nez de pere et de mere Portugais, ou *Mesticis*, c'est à dire, nez d'un pere Portugais et d'une mere Indienne."—*Mandelslo*.

1653.—"Les **Castissos** sont ceux qui sont nays de pere et mere reïnols (*Reinol*); ce mot vient de *Casta*, qui signifie Race, ils sont mesprizez des *Reynols*. . . ."—*Le Gou., Voyages*, 26 (ed. 1657).

1661.—"Die Stadt (Negapatam) ist ziemlich volkreich, doch mehrentheils von Mastycen **Castycen**, und Portugesichen Christen."—*Walter Schulze*, 108.

1699.—"**Castees** wives at Fort St. George."—*Census of English on the Coast*, in *Wheeler*, i. 356.

1701-2.—In the MS. *Returns of Persons in the Service of the Rt. Honble. the E. I. Company*, in the India Office, for this year, we find, "4th (in Council) Matt. Empson, Sea Customer, marry'd **Castees**," and under 1702, "13. Charles Bugden . . . marry'd **Castees**."

1726.—". . . or the offspring of the same by native women, to wit *Misticis* and *Castices*, or blacks . . . and Moors."—*Valentijn*, v. 3.

**CASUARINA**, s. A tree (*Casuarina muricata*, Roxb.—N. O. *Casuarineae*) indigenous on the coast of Chittagong and the Burmese provinces, and southward as far as Queensland. It was introduced into Bengal by Dr. F. Buchanan, and has been largely adopted as an ornamental tree both in Bengal and in Southern India. The tree has a considerable superficial resemblance to a larch or other finely-feathered conifer, making a very acceptable variety in the hot plains, where real pines will not grow. [The name, according to Mr. Scott, appears to be based on a Malayan name associating the tree with the **Cassowary**, as Mr. Skeat suggests from the resemblance of its needles to the quills of the bird.]

1861.—See quotation under **PEEPUL**.

1867.—"Our road lay chiefly by the sea-coast, along the white sands, which were fringed for miles by one grand continuous line or border of **casuarina** trees."—*Lt.-Col. Levin, A Fly on the Wheel*, 362.

1879.—"It was lovely in the white moonlight, with the curving shadows of palms on the dewy grass, the grace of the drooping **casuarinas**, the shining water, and the long drift of surf. . . ."—*Miss Bird, Golden Chersonese*, 275.

**CATAMARAN**, s. Also **CUT-MURRAM**, **CUTMUBAL**. Tam. *kattu*, 'binding,' *maram*, 'wood.' A raft formed of three or four logs of wood lashed together. The Anglo-Indian accentuation of the last syllable is not correct.

1681. — "Seven round timbers lashed together for each of the said boats, and of the said seven timbers five form the bottom; one in the middle longer than the rest makes a cutwater, and another makes a poop which is under water, and on which a man sits. . . These boats are called *Gatameroni*." — *Balbi*, *Viaggi*, i. 82.

1673. — "Coasting along some *Cattamarans* (Logs lashed to that advantage that they waft off all their Goods, only having a sail in the midst and Paddles to guide them) came after us. . . ." — *Fryer*, 24.

1696. — "Some time after the *Cattamaran* brought a letter. . . ." — *In Wheeler*, i. 334.

1700. — "Un pêcheur assis sur un *cattamaran*, c'est à dire sur quelques grosses pièces de bois liées ensemble en manière de radeau." — *Lett. Edif.* x. 58.

1740. — "The wind was high, and the ship had but two anchors, and in the next morning parted from that by which she was riding, before that one who was coming from the shore on a *Catamaran* could reach her." — *Trav.* iii. 300.

1740. — Williamson (*F. M.* i. 65) applies the term to the rafts of the Brazilian fishermen.

1791. — "None can compare to the *Cattamarans* and the wonderful people that manage them. . . each *cattamaran* has one, two, or three men. . . they sit crunched upon their heels, throwing their paddles about very dexterously, but very unlike rowing." — *Letters from Madras*, 34.

1760. — "The *Cattamaran* is common to Ceylon and Coromandel." — *Tenney*, *Ceylon*, 142.

[During the war with Napoleon, the word came to be applied to a sort of fire-ship. "Great hopes have been formed at the Admiralty (in 1804) of certain vessels which were filled with combustibles and called *cattamarans*." — *Ld. Stanhope, Life of Pitt*, iv. 218.) This may have introduced the word in English and led to its use as 'old cat' or 'a shrewish hag.]"

**CATECHU**, also **CUTCH** and **CAUT**. s. An astringent extract from the wood of several species of *Acacia* (*Acacia catechu*, Willd.), the *katu*, and *Acacia suma*, Kurz, *Acacia*, D. C. and probably more. The extract is called in H. *kath*, [Skt. *krath* 'to decoct'], but the two first com-

mercial names which we have given are doubtless taken from the southern forms of the word, e.g. Can. *katchu*, Tam. *katu*, Malay *kachu*. De Orta, whose judgments are always worthy of respect, considered it to be the *lycium* of the ancients, and always applied that name to it; but Dr. Royle has shown that *lycium* was an extract from certain species of *berberis*, known in the bazars as *rasol*. Cutch is first mentioned by Barbosa, among the drugs imported into Malacca. But it remained unknown in Europe till brought from Japan about the middle of the 17th century. In the 4th ed. of Schroder's *Pharmacop. Medico-chymica*, Lyons, 1654, it is briefly described as *Catechu* or *Terra Japonica*, "*genus terrae exoticae*" (Hanbury and Flückiger, 214). This misnomer has long survived.

1516. — "... drugs from Cambay; amongst which there is a drug which we do not possess, and which they call *puchô* (see **PUTCHOCK**) and another called *cachô*." — *Barbosa*, 191.

1554. — "The bahar of *Cate*, which here (at Ormuz) they call *cachô*, is the same as that of rice." — *A. Nunes*, 22.

1563. "Colloquio XXXI. Concerning the wood vulgarly called *Cate*; and containing profitable matter on that subject." — *Giarcu*, f. 125.

1578. — "The Indians use this *Cate* mixt with Areca, and with Betel, and by itself without other mixture." — *Acosta*, *Tract* 150.

1585. Sarsetti mentions *catu* as derived from the *Khadira* tree, i.e. in modern Hindi the *Khar* (Skt. *khadira*).

[1616. — "Oil bags *Catcha*." — *Foster*, *Letters*, iv. 127.]

1617. — "And there was rec. out of the *Adra*, viz. . . 7 hhks. drugs *cacha*; 5 hampons *puchok*" (see **PUTCHOCK**). — *Cocks's Diary*, i. 294.

1759. — "Hortul (see **HURTAUL**) and *Cotch*, Earth-oil, and Wood-oil." — *List of Burma Products in Indragyple, Oriental Report*, i. 109.

c. 1760. — "To these three articles (betel, areca, and chunam) is often added for luxury what they call *cachoonda*, a Japan-earth, which from perfumes and other mixtures, chiefly manufactured at Gion, receives such improvement as to be sold to advantage when re-imported to Japan. . . . Another addition too they use of what they call *Catchoo*, being a blackish granulated perfumed composition. . . ." — *Trav.* i. 238.

1813. — "The peasants manufacture *catechu*, or *terra Japonica*, from the *Keire* [*Khar*] tree (*Mimus catechu*) which grows wild on the hills of Kankana, but in no other part of the Indian Peninsula"



[erroneous].—*Forbes, Or. Mem.* i. 303; [2nd ed. i. 193].

**CATHAY**, n.p. China; originally Northern China. The origin of the name is given in the quotation below from the Introduction to Marco Polo. In the 16th century, and even later, from a misunderstanding of the medieval travellers, Cathay was supposed to be a country north of China, and is so represented in many maps. Its identity with China was fully recognised by P. Martin Martini in his *Atlas Sinensis*; also by Valentijn, iv. *China*, 2.

1247.—“**Kitai** autem . . . homines sunt pagani, qui habent literam specialem . . . homines benigni et humani satis esse videntur. Barbam non habent, et in dispositione faciei satis concordant cum Mongalis, non tamen sunt in facie ita lati . . . meliores artifices non inveniuntur in toto mundo . . . terra eorum est opulenta valde.”—*J. de Plano Carpini, Hist. Mongalorum*, 653-4.

1253.—“Ultra est magna **Cataya**, qui antiquitus, ut credo, dicebantur Seres. . . . Isti Catai sunt parvi homines, loquendo multum aspirantes per nares et . . . habent parvam aperturam oculorum,” &c. —*Itin. Wilhelmi de Rubruk*, 291-2.

c. 1330.—“**Cathay** is a very great Empire, which extendeth over more than c. days' journey, and it hath only one lord. . . .”—*Friar Jordanus*, p. 54.

1404.—“E lo mas alxofar [see **ALJOFAR**] que en el mundo se ha, se pesia e falla en aq̄l mar del **Catay**.”—*Clavijo*, f. 32.

1555.—“The Yndians called **Catheies** have eche man many wiues.”—*Watreman, Furdle of Faciouns*, M. ii.

1598.—“In the lande lying westward from China, they say there are white people, and the land called **Cathaia**, where (as it is thought) are many Christians, and that it should confine and border upon *Persia*.”—*Linschoten*, 57; [Hak. Soc. i. 126].

[1602.—“. . . and arriued at any porte within the dominions of the kingdomes of **Cataya**, China, or Japan.”—*Birdwood, First Letter Book*, 24. Here China and Cataya are spoken of as different countries. Comp. *Birdwood, Rep. on Old Rec.*, 168 note.]

Before 1633.—

“I'll wish you in the Indies or **Cataia**. . . .”—*Beaum. & Fletch., The Woman's Prize*, iv. 5.

1634.—

“Domadores das terras e dos mares  
Não so im Malaca, Indo e Persen streito  
Mas na China, **Catai**, Japão estranho  
Lei nova introduzindo em sacro banho.”  
*Malaca Conquistada*.

1664.—“Tis not yet twenty years, that there went caravans every year from *Kachemir*, which crossed all those mountains of the great *Tibet*, entred into Tartary, and

arrived in about three months at **Cataja**. . . .”—*Bernier, E. T.*, 136; [ed. *Constable*, 425].

1842.—

“Better fifty years of Europe  
than a cycle of **Cathay**.”  
*Tennyson, Locksley Hall*.

1871.—“For about three centuries the Northern Provinces of China had been detached from native rule, and subject to foreign dynasties; first to the *Khitan* . . . whose rule subsisted for 200 years, and originated the name of *Khilai*, *Khata*, or **Cathay**, by which for nearly 1000 years China has been known to the nations of Inner Asia, and to those whose acquaintance with it was got by that channel.”—*Marco Polo, Introd.* ch. ii.

**CAT'S-EYE**, s. A stone of value found in Ceylon. It is described by Dana as a form of chalcedony of a greenish grey, with glowing internal reflections, whence the Portuguese call it *Olho de gato*, which our word translates. It appears from the quotation below from Dr. Royle that the *Beli oculus* of Pliny has been identified with the *cat's-eye*, which may well be the case, though the odd circumstance noticed by Royle may be only a curious coincidence. [The phrase *bili ki dñkh* does not appear in *Platt's Dict.* The usual name is *lahsaniyd*, ‘like garlic.’ The Burmese are said to call it *kyoung*, ‘a cat.’]

c. A.D. 70.—“The stone called *Belus eye* is white, and hath within it a black apple, the mids whereof a man shall see to glitter like gold. . . .”—*Holland's Plinie*, ii. 625.

c. 1340.—“Quaedam regiones monetam non habent, sed pro ea utuntur lapidibus quos dicimus **Cati Oculos**.”—*Conti, in Poggius, De Var. Fortunae*, lib. iv.

1516.—“And there are found likewise other stones, such as *Olho de gato*, *Chrysolites*, and *amethysts*, of which I do not treat because they are of little value.”—*Barboza, in Lisbon Acad.*, ii. 390.

1599.—“Lapis insuper alius ibi vulgaris est, quem Lusitani *olhos de gatto*, id est, *oculum felinum* vocant, propterea quod cum eo et colore et facie conveniat. Nihil autem aliud quam *achates* est.”—*De Bry*, iv. 84 (after *Linschoten*); [Hak. Soc. i. 61, ii. 141].

1672.—“The **Cat's-eyes**, by the Portuguese called *Olhos de Gatos*, occur in *Zeylon*, *Cambaya*, and *Pegu*; they are more esteemed by the Indians than by the Portuguese; for some Indians believe that if a man wears this stone his power and riches will never diminish, but always increase.”—*Baldaens, Germ.* ed. 160.

1837.—“*Beli oculus*, mentioned by Pliny, xxxvii. c. 55, is considered by Hardouin to



ivalent to *oil de chat*—named in *illi te ankā*."—*Royle's Hindu Medi-* 103.

# TTY, a.

A weight used in China, and by Chinese introduced into the *elago*. The Chinese name is *chin*. The word *kātī* or *katī* *layo-Javanese*. It is equal to *la*, i.e. 1½ lb. avoird. or 625 *ea*. This is the weight fixed by ; but in Chinese trade it varies oz. to 28 oz.; the lowest value used by tea-vendors at Peking, highest by coal-merchants in

—"Cate." See quotation under .]

—"Everie Catto is as much as 20 all ounces."—*Linachoten*, 34; [Hak. 13].

—"Their pound they call a Cate : one and twentie of our ounces."—*da Davis*, in *Purchas*, i. 123.

—"Offering to enact among them the of death to such as would sel one of spice to the Hollanders."—*Kreling*, 199.

—"And (I prayse God) I have aboard indred thirtie nine Tunnes, six *ea*, one quarterne two pound of and six hundred two and twenty of Mace, which maketh thirtie *nea*, fiftene Cathayes one quarterne and twentie pound."—*David*, *ibid.* i. 247. In this passage, *Cathayes* seems to be a strange of Purchas or his copyist for *Cat*. is probably Malay *sukat*, "a measure, quantity." [The word appears as a letter of 1615 (*Foster*, iii. 175). at suggests that it is a misreading *cat*. *Sukat*, he says, means 'to anything' (indefinitely), but is used for a definite measure.]

he word *catty* occurs in another u the following passage. A note hat "*Catty* or more literally is a Tamil word signifying (q.v.). But may it not rather rical error for *batty*?

—"If we should detain them longer to give them *catty*."—Letter in i. 162.

**TUR, n.** A light rowing vessel n the coast of Malabar in the days of the Portuguese. We ut been able to trace the name Indian source, [unless possibly *catura*, 'swift']. Is it not pro-

bably the origin of our 'cutter'? We see that Sir R. Burton in his Commentary on Camoens (vol. iv. 391) says: "*Catur* is the Arab. *katireh*, a small craft, our 'cutter.'" [This view is rejected by the *N.E.D.*, which regards it as an English word from 'to cut.']. We cannot say when *cutter* was introduced in marine use. We cannot find it in Dampier, nor in *Robinson Crusoe*; the first instance we have found is that quoted below from *Anson's Voyage*. [The *N.E.D.* has nothing earlier than 1745.]

Bluteau gives *catur* as an Indian term indicating a small war vessel, which in a calm can be aided by oars. *Jal* (*Archéologie Navale*, ii. 259) quotes Witsen as saying that the *Caturi* or *Almadias* were Calicut vessels, having a length of 12 to 13 paces (60 to 65 feet), sharp at both ends, and curving back, using both sails and oars. But there was a larger kind, 80 feet long, with only 7 or 8 feet beam.

1510.—"There is also another kind of vessel. . . . These are all made of one piece . . . sharp at both ends. These ships are called *Chaturi*, and go either with a sail or oars more swiftly than any galley, *fusta*, or brigantine."—*Varthema*, 154.

1544.—". . . navigium majus quod vocant *caturem*."—*Scti. Franc. Xac. Epistolae*, 121.

1549.—"Naves item duas (quas Indi *catures* vocant) summā celeritate armari jussit, vt oram maritimam legentes, hostes comœatu prohiberent."—*Goës, de Bello Cambaico*, 1331.

1552.—"And this winter the Governor sent to have built in Cochin thirty *Catures*, which are vessels with oars, but smaller than brigantines."—*Custanheda*, iii. 271.

1588.—"Cambaicam oram Jacobus Lac-teus duobus *caturibus* tueri jussus. . . ."—*Maffei*, lib. xiii. ed. 1752, p. 283.

1601.—"Biremes, seu *Cathuris* quam plurimae conduntur in *Lasson*, Javæ civitate. . . ."—*De Bry*, iii. 109 (where there is a plate, iii. No. xxxvii.).

1688.—"No man was so bold to contradict the man of God; and they all went to the Arsenal. There they found a good and sufficient bark of those they call *Catur*, besides seven old foysts."—*Dryden, Life of Xacier*, in *Works*, 1821, xvi. 200.

1742.—". . . to prevent even the possibility of the galleons escaping us in the night, the two *Cutters* belonging to the *Centurion* and the *Gloucester* were both manned and sent in shore. . . ."—*Anson's Voyage*, 9th ed. 1756, p. 251. *Cutter* also occurs pp. 111, 129, 150, and other places.

**CAUVERY**, n.p. The great river of S. India. Properly Tam. *Kāviri*, or rather *Kāveri*, and Sanscritized *Kāvēri*. The earliest mention is that of Ptolemy, who writes the name (after the Skt. form) *Χάβηρος* (sc. *ποταμός*). The *Καμάρα* of the *Periplus* (c. A.D. 80-90) probably, however, represents the same name, the *Χαβηρίς ἐμπορίον* of Ptolemy. The meaning of the name has been much debated, and several plausible but unsatisfactory explanations have been given. Thus the Skt. form *Kāvēri* has been explained from that language by *kāvēra* 'saffron.' A river in the Tamil country is, however, hardly likely to have a non-mythological Skt. name. The Cauvery in flood, like other S. Indian rivers, assumes a reddish hue. And the form *Kāvēri* has been explained by Bp. Caldwell as possibly from the Dravidian *kāvi*, 'red ochre' or *kā* (*kā-ra*), 'a grove,' and *ēr-u*, Tel. 'a river,' *ēr-i*, Tam. 'a sheet of water'; thus either 'red river' or 'grove river.' [The *Madras Admin. Gloss.* takes it from *kā*, Tam. 'grove,' and *ēri*, Tam. 'tank,' from its original source in a garden tank.] *Kā-viri*, however, the form found in inscriptions, affords a more satisfactory Tamil interpretation, viz. *Kā-ciri*, 'grove-extendor,' or developer. Any one who has travelled along the river will have noticed the thick groves all along the banks, which form a remarkable feature of the stream.

c. 150 A.D.—

“*Χαβήρου ποταμοῦ ἐκβολαί*

*Χαβηρίς ἐμπορίον*.”—*Ptolemy*, lib. vii. 1.

The last was probably represented by *Kāveripattan*.

c. 545.—“Then there is *Sieledēba*, i.e. *Taprobane* . . . and then again on the Continent, and further back, is *Marallo*, which exports conch-shells: *Kaber*, which exports alabandinum.”—*Cosmas*, *Topogr. Christ.* in *Cathay*, &c. clxxviii.

1310-11.—“After traversing the passes, they arrived at night on the banks of the river *Kānobarī*, and bivouacked on the sands.”—*Amir Khosrū*, in *Elliot*, ii. 90.

The *Cauvery* appears to be ignored in the older European account and maps.

**CAVALLY**, s. This is mentioned as a fish of Ceylon by *Ives*, 1775 (p. 57). It is no doubt the same that is described in the quotation from *Pyrard* [see *Gray's* note, *Hak. Soc.*

i. 388]. It may represent the genus *Equula*, of which 12 spp. are described by *Day* (*Fishes of India*, pp. 237-242), two being named by different zoologists *E. caballa*. But Dr. *Day* hesitates to identify the fish now in question. The fish mentioned in the fourth and fifth quotations may be the same species; but that in the fifth seems doubtful. Many of the spp. are extensively sun-dried, and eaten by the poor.

c. 1610.—“*Ces Moucois pescheurs prennent entr'autres grande quantité d'une sorte de petit poisson, qui n'est pas plus grande que la main et large comme un petit breteau. Les Portugais l'appellent Pesche cauhallo. Il est le plus commun de toute ceste coste, et c'est de quoy ils font le plus grand trafic; car ils le fendent par la moitié, ils le salent, et le font secher au soleil.*”—*Pyrard de Laval*, i. 278; see also 309; [*Hak. Soc.* i. 427; ii. 127, 294, 299].

1626.—“The Ile inricht us with many good things; Buffols, . . . oysters, Breams, Cavalloes, and store of other fish.”—*Sir T. Herbert*, 28.

1652.—“There is another very small fish vulgarly called *Cavalle*, which is good enough to eat, but not very wholesome.”—*Philippus a Sanct. Trinitate*, in *Fr. Tr.* 383.

1796.—“The *ayla*, called in Portuguese *cavala*, has a good taste when fresh, but when salted becomes like the herring.”—*Fra Paulini*, E. T., p. 240.

1875.—“*Carayx dentor* (Bl. Schn.). This fish of wide range from the Mediterranean to the coast of Brazil, at St. Helena is known as the *Cavalley*, and is one of the best table fish, being indeed the salmon of St. Helena. It is taken in considerable numbers, chiefly during the summer months, around the coast, in not very deep water: it varies in length from nine inches up to two or three feet.”—*St. Helena*, by *J. C. Melliss*, p. 106.

**CAWNEY, CAWNY**, s. Tam. *kāni*, 'property,' hence 'land,' [from Tam. *kan*, 'to see,' what is known and recognised,] and so a measure of land used in the Madras Presidency. It varies, of course, but the standard *Cawny* is considered to be = 24 *manai* or *Grounds* (q.v.), of 2,400 sq. f. each, hence 57,600 sq. f. or ac. 1·322. This is the only sense in which the word is used in the Madras dialect of the Anglo-Indian tongue. The 'Indian Vocabulary' of 1788 has the word in the form *Connys*, but with an unintelligible explanation.

1807.—“The land measure of the *Jaghir* is as follows: 24 *Adies* square=1 *Culy*: 100 *Culies* =1 *Canay*. Out of what is

called charity however the Culy is in fact a Bantam 28 Adies or 22 feet 8 inches in length . . . the Ady or Malabar foot is therefore 10  $\frac{4}{5}$  inches nearly ; and the customary canay contains 51,375 sq. feet, or 1  $\frac{1}{5}$  acres nearly ; while the proper canay would only contain 43,778 feet."—*F. Buchanan, Mysore, dv. i. 6.*

**CAWNPORE**, n.p. The correct name is *Kānhpur*, 'the town of Kānh, Kanhaiya or Krishna.' The city of the Deccan so called, having in 1891 a population of 188,712, has grown up entirely under British rule, at first as the bazar and dependence of the cantonment established here under a treaty made with the Nabob of Oudh in 1766, and afterwards as a great mart of trade.

**CAYMAN**, s. This is not used in India. It is an American name for an alligator ; from the Carib *acayuman* (*Lutro*). But it appears formerly to have been in general use among the Dutch in the East. [It is one of those words "which the Portuguese or Spaniards very early caught up in one part of the world, and naturalised in another." (*N.E.D.*).

1520.—"The country is extravagantly hot, and the rivers are full of **Caimans**, which are certain water-lizards (*lagarti*)."  
*Narrative de Guesnon, in Ramusio, iii. 339.*

1548.—"In this river (Zaire or Congo) there are living divers kinds of creatures, and in particular, mighty great crocodiles, which the country people there call **Caiman**." *Peypetta, in Harleian Coll. of Voyages, ii. 333.*

This is an instance of the way in which we so often see a word belonging to a different quarter of the world incorrectly ascribed to Africa or Asia as the case may be. In the next quotation we find it ascribed to India.

1621.—"Lib. v. cap. iii. De Crocodilo . . . per unum Indium **cayman** audit."—*Barbier Hist. Nat. et Med.*

1672.—"The figures so represented in *Atlas de la Chine* were . . . 41. The King of the **Caimans** or Crocodiles."—*Baldouin Chron. ed. 148.*

1682.—"Anno 1682 there were 3 newly arrived sailors . . . near a certain gibbet that stood by the river outside the boom, which was pursued by a **Kaleman** that they were obliged to climb the gibbet for safety whilst the creature standing up on his hind feet reached with his snout to the very top of the gibbet."—*Valentijn, iv. 231.*

**CAYOLAQUE**, s. *Kayu* = 'wood,' in Malay. *Laka* is given in Crawford's Malay Dict. as "name of a red wood used as incense, *Myristica iners*." In his *Descr. Dict.* he calls it the "*Tanarius major* ; a tree with a red-coloured wood, a native of Sumatra, used in dyeing and in pharmacy. It is an article of considerable native trade, and is chiefly exported to China" (p. 204). [The word, according to Mr. Skeat, is probably *kayu*, 'wood,' *lakh*, 'red dye' (see **LAC**), but the combined form is not in Klinkert, nor are these trees in Ridley's plant list. He gives *Laka-laka* or *Malaka* as the name of the *phyllanthus emblica*.]

1510.—"There also grows here a very great quantity of **lacca** for making red colour, and the tree of this is formed like our trees which produce walnuts."—*Varthema, p. 238.*

c. 1560.—"I being in Cantan there was a rich (bed) made wrought with Ivorie, and of a sweet wood which they call **Cayolaque**, and of *Sandalum*, that was prized at 1500 Crownes."—*Gaspar Da Cruz, in Purchas, iii. 177.*

1585.—"Euerie morning and euening they do offer vnto their idolles frankensence, benjamin, wood of aguila, and **cayolaque**, the which is maruelous sweete. . . ."—*Mendoza's China, i. 58.*

**CAZEE, KAJEE**, &c., s. Arab. *kādi*, 'a judge,' the letter *zaid* with which it is spelt being always pronounced in India like a z. The form *Cadi*, familiar from its use in the old version of the Arabian Nights, comes to us from the Levant. The word with the article, *al-kādi*, becomes in Spanish *alcalde* ; \* not *alcaide*, which is from *kā'id*, 'a chief' ; nor *alquacil*, which is from *vazīr*. So Dozy and Engelmann, no doubt correctly. But in Pinto, cap. 8, we find "ao *quazil* da justica q̃ em elles he como corregedor entre nos" ; where *quazil* seems to stand for *kāzī*.

It is not easy to give an accurate account of the position of the *Kāzī* in British India, which has gone through variations of which a distinct record cannot be found. But the following outline is believed to be substantially correct.

\* Dr. R. Rost observes to us that the Arabic letter *zaid* is pronounced by the Malays like *ll* (see also Crawford's *Malay Grammar*, p. 7). And it is curious to find a transfer of the same letter into Spanish as *ld*. In Malay *kādi* becomes *kālli*.

Under **Adawlut** I have given a brief sketch of the history of the judiciary under the Company in the Bengal Presidency. Down to 1790 the greater part of the administration of criminal justice was still in the hands of native judges, and other native officials of various kinds, though under European supervision in varying forms. But the native judiciary, except in positions of a quite subordinate character, then ceased. It was, however, still in substance Mahommedan law that was administered in criminal cases, and also in civil cases between Mahommedans as affecting succession, &c. And a *Kāzī* and a *Muftī* were retained in the Provincial Courts of Appeal and Circuit as the exponents of Mahommedan law, and the deliverers of a formal **Futwa**. There was also a *Kāzī-al-Kozāt*, or chief *Kāzī* of Bengal, Behar and Orissa, attached to the Sudder Courts of Dewanny and Nizamut, assisted by two *Muftīs*, and these also gave written *futwas* on references from the District Courts.

The style of *Kāzī* and *Muftī* presumably continued in formal existence in connection with the Sudder Courts till the abolition of these in 1862; but with the earlier abolition of the Provincial Courts in 1829-31 it had quite ceased, in this sense, to be familiar. In the District Courts the corresponding exponents were in English officially designated **Law-officers**, and, I believe, in official vernacular, as well as commonly among Anglo-Indians, **Moolvees** (q.v.).

Under the article **LAW-OFFICER**, it will be seen that certain trivial cases were, at the discretion of the magistrate, referred for disposal by the Law-officer of the district. And the latter, from this fact, as well as, perhaps, from the tradition of the elders, was in some parts of Bengal popularly known as 'the *Kāzī*.' "In the Magistrate's office," writes my friend Mr. Seton-Karr, "it was quite common to speak of this case as referred to the joint magistrate, and that to the *Chhotā Sahib* (the Assistant), and that again to the *Kāzī*."

But the duties of the *Kāzī* popularly so styled and officially recognised, had, almost from the beginning of the century, become limited to certain notarial functions, to the performance

and registration of Mahommedan marriages, and some other matters connected with the social life of their co-religionists. To these functions must also be added as regards the 18th century and the earlier years of the 19th, duties in connection with distraint for rent on behalf of Zemindars. There were such *Kāzīs* nominated by Government in towns and pergunnas, with great variation in the area of the localities over which they officiated. The Act XI. of 1864, which repealed the laws relating to law-officers, put an end also to the appointment by Government of *Kāzīs*. But this seems to have led to inconveniences which were complained of by Mahommedans in some parts of India, and it was enacted in 1880 (Act XII., styled "The *Kāzīs* Act") that with reference to any particular locality, and after consultation with the chief Musulman residents therein, the Local Government might select and nominate a *Kāzī* or *Kāzīs* for that local area (see **FUTWA, LAW-OFFICER, MUFTY**).

1338.—"They treated me civilly and set me in front of their mosque during their Easter; at which mosque, on account of its being their Easter, there were assembled from divers quarters a number of their *Cadini*, i.e. of their bishops."—Letter of *Friar Pascal*, in *Cathay*, &c., 235.

c. 1461.—

"Au tems que Alexandre regna  
Ung hom, nommé Diomedès  
Devant luy, on luy amena  
Engrillonné poulces et detz  
Comme ung larron; car il fut des  
Escumeurs que voyons courir  
Si fut mys devant le cadès,  
Pour estre jugé à mourir."

(*Id. Testament de Fr. Villon.*)

[c. 1610.—"The Pandiars is called *Cady* in the Arabic tongue."—*Pyrard de Laval*, Hak. Soc. i. 199.]

1648.—"The Government of the city (Ahmedabad) and surrounding villages rests with the Governor *Contrael*, and the Judge (whom they call *Casy*)."—*Van Tred.* 15.

[1670.—"The Shawbunder, *Casy*."—*Hedges, Diary*, Hak. Soc. ii. ccxxix.]

1673.—"Their Law-Disputes, they are soon ended; the Governor hearing; and the *Cadi* or Judge determining every Morning."—*Fryer*, 32.

"The *Casy* or Judge . . . marries them."—*Ibid.* 94.

1683.—". . . more than that 3000 poor men gathered together, complaining with full mouths of his exaction and injustice

towards them: some demanding Rupees 10, others Rupees 20 per man, which Bulchund very generously paid them in the **Cazee's** presence. . . .—*Hedges*, Nov. 5; [Hak. Soc. L. 134; **Cazee** in i. 85].

1684.—“January 12.—From Cassumbazar 'tis advised ye Merchants and Picars appeal again to ye **Cazee** for Justice against Mr. Charnock. Ye **Cazee** cites Mr. Charnock to appear. . . .”—*Ibid.* i. 147.

1689.—“A **Cogee** . . . who is a Person skilled in their Law.”—*Orington*, 206.

Here there is perhaps a confusion with **Coja**.

1727.—“When the Man sees his Spouse, and likes her, they agree on the Price and Term of Weeks, Months, or Years, and then appear before the **Cadjee** or Judge.”—*A. Hamilton*, i. 52.

1763.—“The **Cadi** holds court in which are tried all disputes of property.”—*Orme*, i. 36 (ed. 1803).

1773.—“That they should be mean, weak, ignorant, and corrupt, is not surprising, when the salary of the principal judge, the **Cadi**, does not exceed Rs. 100 per month.”—*From Impey's Judgment in the Patna Case*, quoted by *Stephen*, ii. 176.

1790.—“Regulations for the Court of Circuit.”

“24. That each of the Courts of Circuit be superintended by two covenanted civil servants of the Company, to be denominated Judges of the Courts of Circuit . . . assisted by a **Kazi** and a Mufti.”—*Regns. for the Adm. of Justice in the Fomdarry or Criminal Courts in Bengal, Bahar, and Orissa*. Passed by the G.-G. in C., Dec. 3, 1790.

“72. . . . The charge against the prisoner, his confession, which is always to be received with circumspection and tenderness . . . being all heard and gone through in the presence and that of the **Kazi** and Mufti of the Court, the **Kazi** and Mufti are then to write at the bottom of the record of the proceedings held in the trial, the *fatawa* or law as applicable to the circumstances of the case. . . . The Judges of the Court shall attentively consider such *fatawa*, &c.”—*Ibid.*

1791.—“The Judges of the Courts of Circuit shall refer to the **Kazi** and Mufti of their respective Courts all questions on points of law . . . regarding which they may not have been furnished with specific instructions from the G.-G. in C. or the *Nizam's Adaulat*. . . .”—*Regn. No. XXXV*.

1792.—Revenue Regulation of July 20, No. 114, empowers Landholders and Farmers of Land to distrain for Arrears of Rent or Revenue. The “**Kazi** of the Pergunnah” is the official under the Collector, repeatedly referred to as regulating and carrying out the distraint. So, again, in *Regn. XVII*, of 1793.

1793.—“1xvi. The Nizamut Adaulat shall continue to be held at Calcutta.

“1xvii. The Court shall consist of the

Governor-General, and the members of the Supreme Council, assisted by the head **Cauzy** of Bengal, Behar, and Orissa, and two Muftis.” (This was already in the Regulations of 1791.)—*Regn. IX*, of 1793. See also quotation under **MUFTY**.

1793.—“I. **Cauzies** are stationed at the Cities of Patna, Dacca, and Moorshedabad, and the principal towns, and in the pergunnahs, for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages, and performing such religious duties or ceremonies prescribed by the Mahomedan law, as have been hitherto discharged by them under the British Government.”—*Reg. XXXIX*, of 1793.

1803.—Regulation XLVI. regulates the appointment of **Cauzy** in towns and pergunnahs, “for the purpose of preparing and attesting deeds of transfer, and other law papers, celebrating marriages,” &c., but makes no allusion to judicial duties.

1824.—“Have you not learned this common saying—‘Every one's teeth are blunted by acids except the **cadi's**, which are by sweets.’”—*Hajji Babu*, ed. 1835, p. 316.

1864.—“Whereas it is unnecessary to continue the offices of Hindoo and Mahomedan **Law-Officers**, and is inexpedient that the appointment of **Cazee-ool-Cozaat**, or of City, Town, or Pergunnah **Cazees** should be made by Government, it is enacted as follows:—

\* \* \*

“II. Nothing contained in this Act shall be construed so as to prevent a **Cazee-ool-Cozaat** or other **Cazee** from performing, when required to do so, any duties or ceremonies prescribed by the Mahomedan Law.”—*Act No. XI*, of 1864.

1880.—“ . . . whereas by the usage of the Muhammadan community in some parts of India the presence of **Kazis** appointed by the Government is required at the celebration of marriages. . . .”—*Bill introduced into the Council of Gov.-Gen.*, January 30, 1880.

“An Act for the appointment of persons to the office of **Kazi**.

“Whereas by the preamble to Act No. XI. of 1864 . . . it was (among other things declared inexpedient, &c.) . . . and whereas by the usage of the Muhammadan community in some parts of India the presence of **Kazis** appointed by the Government is required at the celebration of marriages and the performance of certain other rites and ceremonies, and it is therefore expedient that the Government should again be empowered to appoint such persons to the office of **Kazi**; It is hereby enacted . . .”—*Act No. XII*, of 1880.

1885.—“To come to something more specific. ‘There were instances in which men of the most venerable dignity, persecuted without a cause by extortioners, died of rage and shame in the gripe of the vile alguazils of Impey’ [Macaulay's *Essay on Hastings*].



"Here we see one **Cazi** turned into an indefinite number of 'men of the most venerable dignity'; a man found guilty by legal process of corruptly oppressing a helpless widow into 'men of the most venerable dignity' persecuted by extortioners without a cause; and a guard of sepoys, with which the Supreme Court had nothing to do, into 'vile alguazils of Impey.'"—*Stephen, Story of Nuncomar*, ii. 250-251.

**Cazee** also is a title used in Nepal for Ministers of State.

1848.—"**Kajees**, Counsellors, and mitred Lamas were there, to the number of twenty, all planted with their backs to the wall, mute and motionless as statues."—*Hooker's Himalayan Journals*, ed. 1855, i. 286.

1868.—"The Durbar (of Nepal) have written to the four **Kajees** of Thibet enquiring the reason."—Letter from *Col. R. Lawrence*, dated 1st April, regarding persecution of R. C. Missions in Tibet.

1873.—

"Ho, lamas, get ye ready,  
Ho, **Kazis**, clear the way;  
The chief will ride in all his pride  
To the Rungeet Stream to-day."

*Wilfrid Healey, A Lay of Modern Darjeeling.*

**CEDED DISTRICTS**, n.p. A name applied familiarly at the beginning of the last century to the territory south of the Tungabhadra river, which was ceded to the Company by the Nizam in 1800, after the defeat and death of Tippoo Sultan. This territory embraced the present districts of Bellary, Cuddapah, and Karnul, with the Palnād, which is now a subdivision of the Kistna District. The name perhaps became best known in England from *Gleig's Life of Sir Thomas Munro*, that great man having administered these provinces for 7 years.

1873.—"We regret to announce the death of Lieut.-General Sir Hector Jones, G.C.B., at the advanced age of 86. The gallant officer now deceased belonged to the Madras Establishment of the E. I. Co.'s forces, and bore a distinguished part in many of the great achievements of that army, including the celebrated march into the **Ceded Districts** under the Collector of Canara, and the campaign against the Zemindar of Madura." *The True Reformer*, p. 7 ("wrot serkes-tick").

**CELÉBES**, n.p. According to Crawford this name is unknown to the natives, not only of the great island itself, but of the Archipelago generally, and must have arisen from some Portuguese misunderstanding or

corruption. There appears to be no general name for the island in the Malay language, unless *Tanah Bugia*, 'the Land of the Bugis people' [see **BUGIS**]. It seems sometimes to have been called the Isle of Macassar. In form *Celebes* is apparently a Portuguese plural, and several of their early writers speak of *Celebes* as a group of islands. Crawford makes a suggestion, but not very confidently, that *Pulo sūlabih*, 'the islands over and above,' might have been vaguely spoken of by the Malays, and understood by the Portuguese as a name. [Mr. Skeat doubts the correctness of this explanation: "The standard Malay form would be *Pulau Sālēbih*, which in some dialects might be *Sā-lēbia*, and this may have been a variant of *Si-Lēbih*, a man's name, the *si* corresponding to the def. art. in the Germ. phrase 'der Hans.' Numerous Malay place-names are derived from those of people."]

1516.—"Having passed these islands of Maluco . . . at a distance of 130 leagues, there are other islands to the west, from which sometimes there come white people, naked from the waist upwards. . . . These people eat human flesh, and if the King of Maluco has any person to execute, they beg for him to eat him, just as one would ask for a pig, and the islands from which they come are called **Celebe**."—*Barlaam*, 202-3.

c. 1544.—"In this street (of Pegu) there were six and thirty thousand strangers of two and forty different Nations, namely. . . *Papuans, Selebres, Mindanans* . . . and many others whose names I know not."—*F. M. Pinto*, in *Cogan's tr.*, p. 200.

1552.—"In the previous November (1529) arrived at Ternate D. Jorge de Castro who came from Malaca by way of Borneo in a junk . . . and going astray passed along the *Isle of Macassar*. . ."—*Barros*, Dec. IV. i. 18.

"The first thing that the Samarao did in this was to make Tristão de Taide believe that in the **Isles of the Celebes**, and of the *Macassars* and in that of Mindinão there was much gold."—*Ibid.* vi. 25.

1579.—"The 16 Day (December) wee had sight of the Iland **Celebes** or **Silebia**."—*Drake, World Encompassed* (Hak. Soc.) p. 150.

1610.—"At the same time there were at Ternate certain ambassadors from the *Isle of the Macassars* (which are to the west of those of Maluco—the nearest of them about 60 leagues). . . These islands are many, and joined together, and appear in the sea-charts thrown into one very big island, extending, as the sailors say, North and South, and having near 100 leagues of compass. And

island imitates the shape of a big locust, head of which (stretching to the south 1 degree) is formed by the Collobes (also called), which have a King over them. . . . islands are ruled by many Kings, ring in language, in laws, and customs. . . .”—*Cosmas*, Dec. V. vii. 2.

**CENTIPEDE**, a. This word was maps borrowed directly from the language in India (*centopda*). [The *L.D.* refers it to Sp.]

**CE.**—"There is a kind of worm which Portuguese call *centopé*, and the name also 'thousand-legs' (*trusend-brin*)."—*Ibid.*, 68.

**ERAM**, n.p. A large island in the Andaman Sea, the *Serung* of the Malays. Klinkert gives the name *Seran*, which Skeat thinks more likely to be correct.]

**ERAME, CARAME, &c.**, a. The *ayālim irāmbi*, a gatehouse with a tower over the gate, and generally fortified. This is a feature of temples, as well as of private houses, in Java [see *Logan*, i. 82]. The word is applied to a chamber raised on posts. [The word, as Mr. Skeat says, has come into Malay as *sirambi rambi*, 'a house veranda.']

"... He was taken to a *cerame*, which is a one-storied house of wood, which they had erected for their meeting."—*Cassanada*, Bk. I. cap. 33, p. 103.]

"... where stood the *qarame* of the king, which is his temple. . . ."—*Ibid.*

"Pedralvares . . . was carried on men's shoulders in an andor till he came among the Gentoo Princes whom the king had sent to receive him at the shore; the said *qamorin* himself was within sight in the *cerame* awaiting him."—*Barrus*, I. v. 5.

The word occurs also in D'Alboquerque's Commentaries (*Hist. Ser.* tr. i. ii. 10) where it is erroneously rendered 'cerame'.

"Antes de entrar no *Cerame* ter alguns senhores dos que se chamam *el Rei*."—*Itin. de Goa*, Chron.

**V.** n.p. This name, as applied to the great island which hangs like a dependent jewel, was first used about the 13th century. It is traced much earlier. Its origin is undoubtedly to be sought in *Sihala* or *Sihala*, 'lions', a name adopted in the island

itself at an early date. This, with the addition of 'Island,' *Sihala-dvīpa*, come down to us in *Cosmas* as *Sihala-dvīpa*. There was a Pali form *Sihalan*, which, at an early date, must have been colloquially shortened to *Silan*, as appears from the old Tamil name *Ilam* (the Tamil having no proper sibilant), and probably from this was formed the *Sarandīp* and *Sarandīb* which was long the name in use by mariners of the Persian Gulf.

It has been suggested by Mr. Van der Tuuk, that the name *Sailan* or *Silan* was really of Javanese origin, as *sela* (from Skt. *śīla*, 'a rock, a stone') in Javanese (and in Malay) means 'a precious stone,' hence *Pulo Selan* would be 'Isle of Gems.' ["This," writes Mr. Skeat, "is possible, but it remains to be proved that the gem was not named after the island (i.e. 'Ceylon stone'). The full phrase in standard Malay is *batu Selan*, where *batu* means 'stone.' Klinkert merely marks *Sailan* (Ceylon) as Persian."] The island was really called anciently *Ratnadvīpa*, 'Isle of Gems,' and is termed by an Arab historian of the 9th century *Jazīrat-al-yakūt*, 'Isle of Rubies.' So that there is considerable plausibility in Van der Tuuk's suggestion. But the genealogy of the name from *Sihala* is so legitimate that the utmost that can be conceded is the possibility that the Malay form *Selan* may have been shaped by the consideration suggested, and may have influenced the general adoption of the form *Sailan*, through the predominance of Malay navigation in the Middle Ages.

c. 362.—"Unde nationibus Indicis certatim cum donis optimates mittentibus ante tempus, ab usque Divis et Serendivia."—*Ammianus Marcellinus*, XXI. vii.

c. 430.—"The island of Lanka was called *Sihala* after the Lion; listen ye to the narration of the island which I (am going to) tell: 'The daughter of the Vanga King cohabited in the forest with a lion.'"—*Dipavansa*, IX. i. 2.

c. 545.—"This is the great island in the ocean, lying in the Indian Sea. By the Indians it is called *Sihala*, but by the Greeks Taprobane."—*Cosmas*, Bk. xi.

851.—"Near *Sarandīb* is the pearl-fishery. *Sarandīb* is entirely surrounded by the sea."—*Relation des Voyages*, i. p. 5.

c. 940.—"Mas'ūdi proceeds: In the Island *Sarandīb*, I myself witnessed that when the King was dead, he was placed on a chariot with low wheels so that his hair



dragged upon the ground."—In *Gildemeister*, 154.

c. 1020.—"There you enter the country of Lárán, where is Jaimúr, then Malia, then Kánji, then Darúd, where there is a great gulf in which is **Sinkaldíp** (*Sinhala dvīpa*), or the island of **Sarandíp**."—*Al Birūnī*, as given by *Rashīduddīn*, in *Elliot*, i. 66.

1275.—"The island **Sailan** is a vast island between China and India, 80 parasangs in circuit. . . . It produces wonderful things, sandal-wood, spikenard, cinnamon, cloves, brazil, and various spices. . . ."—*Kazvīnī*, in *Gildemeister*, 203.

1298.—"You come to the island of **Seilan**, which is in good sooth the best island of its size in the world."—*Marco Polo*, Bk. iii. ch. 14.

c. 1300.—"There are two courses . . . from this place (Ma'bar); one leads by sea to Chín and Máchín, passing by the island of **Sílán**."—*Rashīduddīn*, in *Elliot*, i. 70.

1330.—"There is another island called **Sillan**. . . . In this . . . there is an exceeding great mountain, of which the folk relate that it was upon it that Adam mourned for his son one hundred years."—*Fr. Odoric*, in *Cathay*, i. 98.

c. 1337.—"I met in this city (Brussa) the pious sheikh 'Abd - Allah - al - Misrī, the Traveller. He was a worthy man. He made the circuit of the earth, except he never entered China, nor the island of **Sarandīb**, nor Andalusia, nor the Sūdān. I have excelled him, for I have visited those regions."—*Ibn Batuta*, ii. 321.

c. 1350.—". . . I proceeded to sea by **Seyllan**, a glorious mountain opposite to Paradise. . . . 'Tis said the sound of the waters falling from the fountain of Paradise is heard there."—*Marignolli*, in *Cathay*, ii. 346.

c. 1420.—"In the middle of the Gulf there is a very noble island called **Zeilam**, which is 3000 miles in circumference, and on which they find by digging, rubies, saffires, garnets, and those stones which are called cats'-eyes."—*N. Conti*, in *India in the XVth Century*, 7.

1498.—". . . much ginger, and pepper, and cinnamon, but this is not so fine as that which comes from an island which is called **Cillam**, and which is 8 days distant from Calicut."—*Roteiro de V. da Gama*, 88.

1514.—"Passando avanti intra la terra o il mare si truova l'isola di **Zolan** dove nasce la cannella. . . ."—*Gioc. da Empoli*, in *Archiv. Stor. Ital.*, Append. 79.

1516.—"Leaving these islands of Mahal-diva . . . there is a very large and beautiful island which the Moors, Arabs, and Persians call **Ceylam**, and the Indians call it Ylinarim."—*Barbosa*, 166.

1586.—"This **Ceylon** is a brave Iland, very fruitful and fair."—*Hakl.* ii. 397.

[1605.—"Heare you shall buie theis Comodities followinge of the Inhabitants of **Selland**."—*Birdwood*, *First Letter Book*, 84.

[1615.—"40 tons of cinnamon of **Celand**."—*Foster*, *Letters*, iii. 277.

[ , "Here is arrived a ship out of Holland . . . at present turning under **Silon**."—*Ibid.* iv. 34.]

1682.—". . . having run 35 miles North without seeing **Zeilon**."—*Hedges*, *Diary*, July 7; [*Hak. Soc.* i. 28].

1727.—A. Hamilton writes **Zeloan** (i. 340, &c.), and as late as 1780, in *Dunn's Naval Directory*, we find **Zeloan** throughout.

1781.—"We explored the whole coast of **Zelone**, from Pt. Pedro to the Little Bases, looked into every port and spoke to every vessel we saw, without hearing of French vessels."—*Price's Letter to Ph. Francis*, in *Tracts*, i. 9.

1830.—

"For dearer to him are the shells that sleep  
By his own sweet native stream,  
Than all the pearls of **Serendeeep**,  
Or the Ava ruby's gleam!  
Home! Home! Friends—health—repose,  
What are Golconda's gems to those?"

*Bengal Annual.*

**CHABEE**, s. H. *chābī*, *chābhī*, 'a key,' from Port. *chave*. In Bengali it becomes *sābī*, and in Tam. *advī*. In Sea-H. 'a fid.'

**CHABOOTRA**, s. H. *chabūtra* and *chābūtara*, a paved or plastered platform, often attached to a house, or in a garden.

c. 1810.—"It was a burning evening in June, when, after sunset, I accompanied Mr. Sherwood to Mr. Martin's bungalow. . . . We were conducted to the **Cherbuter** . . . this **Cherbuter** was many feet square, and chairs were set for the guests."—*Autobioy. of Mrs. Sherwood*, 345.

1811.—". . . the **Chabootah** or Terrace."—*Williamson*, *V. M.* ii. 114.

1827.—"The splendid procession, having entered the royal gardens, approached through a long avenue of lofty trees, a **chabootra** or platform of white marble canopied by arches of the same material."—*Sir W. Scott*, *The Surgeon's Daughter*, ch. xiv.

1834.—"We rode up to the **Chabootra**, which has a large enclosed court before it, and the Darogha received us with the respect which my showy escort claimed."—*Mem. of Col. Mountain*, 133.

**CHACKUR**, s. P.—H. *chākar*, 'a servant.' The word is hardly ever now used in Anglo-Indian households except as a sort of rhyming amplification to *Naukar* (see **NOKUR**): "*Naukar-chākar*," the whole following. But in a past generation there was a distinction made between *naukar*, the superior servant, such as a *munshi*, a *gondak*,

a *chobdar*, a *khānsama*, &c., and *chakar*, a menial servant. Williamson gives a curious list of both classes, showing what a large Calcutta household embraced at the beginning of last century (V. M. i. 185-187).

1510.—“Such is the superiority claimed by the *mutras*, that to ask one of them ‘whose *chanker* he is!’ would be considered a gross insult.”—Williamson, i. 187.

**CHALIA, CHALÉ**, n.p. *Challyam*, *Chaliyam*, or *Chalayanam*; an old port of Malabar, on the south side of the Beypur [see **BEYPOOR**] R., and opposite Beypur. The terminal station of the Madras Railway is in fact where Chaliyam was. A plate is given in the *Leaves* of Correa, which makes this plain. The place is incorrectly alluded to as *Kalyan* in *Imp. Gazetteer*, ii. 49; more correctly on next page as *Chaliyam*. [See *Leaves*, Malabar, i. 75.]

c. 1530. — See in *Ahaljeda*, “**Shāliyāt**, a city of Malabar.”—*Gildemeister*, 185.

c. 1344. — “I went then to **Shāliyāt**, a very pretty town, where they make the *shāli* that bear its name [see **SHALEE**]. . . . Thence I returned to Kalikut.”—*Ibn Batuta*, ii. 109.

1516. — “Beyond this city (Calicut) towards the south there is another city called **Chalyani**, where there are numerous Moors, natives of the country, and much shipping.”—*Barbosa*, 153.

c. 1570. — “And it was during the reign of this prince that the Franks erected their fort at **Shalecat** . . . it thus commanded the trade between Arabia and Calicut, since between the last city and *Shalecat* the distance was scarcely 2 parasangs.”—*Tahfut-ul-Mushalaka*, p. 129.

1572. —

A San pao feroz succederá  
Cunha, que longo tempo tem o leme:  
De **Chale** as torres altas erguerá  
Em quanto Dio illustre delle treme.”

*Camões*, x. 61.

By Burton:

Then shall succeed to fierce Sampaio's  
power—

Chalia, and hold the helm for many a year,  
Building of **Chale**-town the lofty towers,  
While quakes illustrious Diu his name to  
bear

[c. 1610. — “. . . crossed the river which separates the Calicut kingdom from that of a king named **Chaly**.”—*Parard de Latul*, Hak. Soc. i. 364.]

1672 — “Passammo Cinacotta situata alla bocca del fiume **Ciali**, douo li Portughesi hebbero altre volte Fortezza.”—*P. Vincenzo Maria*, 129.

**CHAMPA**, n.p. The name of a kingdom at one time of great power and importance in Indo-China, occupying the extreme S.E. of that region. A limited portion of its soil is still known by that name, but otherwise as the Binh-Thuân province of Cochin China. The race inhabiting this portion, *Chams* or *Tsiams*, are traditionally said to have occupied the whole breadth of that peninsula to the Gulf of Siam, before the arrival of the *Khmer* or Kambojan people. It is not clear whether the people in question took their name from Champa, or Champa from the people; but in any case the *form* of Champa is Sanskrit, and probably it was adopted from India like Kamboja itself and so many other Indo-Chinese names. The original *Champā* was a city and kingdom on the Ganges, near the modern Bhāgalpur. And we find the Indo-Chinese Champa in the 7th century called *Mahā-champā*, as if to distinguish it. It is probable that the *Zāṣa* or *Zāṣai* of Ptolemy represents the name of this ancient kingdom; and it is certainly the *Sanf* or *Chanf* of the Arab navigators 600 years later; this form representing *Champā* as nearly as is possible to the Arabic alphabet.

c. A.D. 640. — “. . . plus loin à l'est, le royaume de *Mo-ho-tchen-po*” (**Mahāchampā**).—*Hsien Tsang*, in *Pèlerins Bouddh.* iii. 83.

851. — “Ships then proceed to the place called **Sanf** (or **Chanf**) . . . there fresh water is procured; from this place is exported the aloes-wood called **Chanf**. This is a kingdom.”—*Relation des Voyages*, &c., i. 18.

1298. — “You come to a country called **Chamba**, a very rich region, having a King of its own. The people are idolaters, and pay a yearly tribute to the Great Kaan . . . there are a very great number of Elephants in this Kingdom, and they have lign-aloës in great abundance.”—*Marco Polo*, Bk. iii. ch. 5.

c. 1300. — “Passing on from this, you come to a continent called **Jampa**, also subject to the Kaan. . . .”—*Rashiduddin*, in *Elliot*, i. 71.

c. 1328. — “There is also a certain part of India called **Champa**. There, in place of horses, mules, asses, and camels, they make use of elephants for all their work.”—*Friar Jordanus*, 37.

1516. — “Having passed this island (Borneo) . . . towards the country of Aniam and China, there is another great island of Gentiles called **Champa**; which has a King and language of its own, and many elephants. . . . There also grows in it aloës-wood.”—*Barbosa*, 204.

1552.—“Concorriam todos navegantes dos mares Occidentaes da India, e dos Orientaes a ella, que são as regiões di Sião, China, **Choampa**, Cambôja. . . .”—*Barros*, ii. vi. 1.

1572.—

“Ves, corre a costa, que **Champa** se chama  
Cuja mata he do pao cheiroso ornada.”

*Camões*, x. 129.

By Burton :

“Here courseth, see, the callèd **Champa**  
shore,  
with woods of odorous wood 'tis deckt  
and dight.”

1608.—“. . . thence (from Assam) eastward on the side of the northern mountains are the Nangata [*i.e.* Nāga] lands, the Land of Pukham lying on the ocean, Balgu [Baigu? *i.e.* Pegu], the land Rakhang, Hamsavati, and the rest of the realm of Munyang; beyond these **Champa**, Kamboja, etc. All these are in general named *Koki*.”—*Taranatha* (Tibetan) *Hist. of Buddhism*, by *Schiefner*, p. 262. The preceding passage is of great interest as showing a fair general knowledge of the kingdoms of Indo-China on the part of a Tibetan priest, and also as showing that Indo-China was recognised under a general name, viz. *Koki*.

1696.—“Mr. Bowyear says the Prince of **Champa** whom he met at the *Cochin Chinese Court* was very polite to him, and strenuously exhorted him to introduce the English to the dominions of *Champa*.”—In *Dalrymple's Or. Repert.* i. 67.

**CHAMPANA**, s. A kind of small vessel. (See **SAMPAN**.)

**CHANDAUL**, s. H. *Chandāl*, an outcaste, ‘used generally for a man of the lowest and most despised of the mixt tribes’ (*Williams*); ‘properly one sprung from a Sudra father and Brahman mother’ (*Wilson*). [The last is the definition of the *Āīn* (ed. *Jarrett*, iii. 116). Dr. Wilson identifies them with the *Kandali* or *Gondali* of Ptolemy (*Ind. Caste*, i. 57).]

712.—“You have joined those **Chandāls** and coweaters, and have become one of them.”—*Chach-Nāmāh*, in *Elliot*, i. 193.

[1810.—“**Chandela**,” see quotation under **HALALCORE**.]

**CHANDERNAGORE**, n.p. The name of the French settlement on the Hoogly, 24 miles by river above Calcutta, originally occupied in 1673. The name is alleged by Hunter to be properly *Chandan(a)-nagara*, ‘Sandalwood City,’ but the usual form points rather to *Chandra-nagara*, ‘Moon City.’

[Natives prefer to call it *Farash-danga*, or ‘The gathering together of Frenchmen.’]

1727.—“He forced the Ostenders to quit their Factory, and seek protection from the French at **Charnagur**. . . . They have a few private Families dwelling near the Factory, and a pretty little Church to hear Mass in, which is the chief Business of the French in Bengal.”—*A. Hamilton*, ii. 18.

[1753.—“**Shandernagor**.” See quotation under **CALCUTTA**.]

**CHANK, CHUNK**, s. H. *sankh*, Skt. *sankha*, a large kind of shell (*Turbinella rapa*) prized by the Hindus, and used by them for offering libations, as a horn to blow at the temples, and for cutting into armlets and other ornaments. It is found especially in the Gulf of Manaar, and the *Chank* fishery was formerly, like that of the pearl-oysters, a Government monopoly (see *Tennent's Ceylon*, ii. 556, and the references). The abnormal *chank*, with its spiral opening to the right, is of exceptional value, and has been sometimes priced, it is said, at a lakh of rupees!

c. 545.—“Then there is Sieldiba, *i.e.* Taprobane . . . and then again on the continent, and further back is *Maralla*, which exports conch-shells (*κοχλίους*).”—*Cosmas*, in *Cathay*, I. clxxviii.

851.—“They find on its shores (of Ceylon) the pearl, and the **shank**, a name by which they designate the great shell which serves for a trumpet, and which is much sought after.”—*Reinaud, Relations*, i. 6.

1563.—“. . . And this **chanco** is a ware for the Bengal trade, and formerly it produced more profit than now. . . . And there was formerly a custom in Bengal that no virgin in honour and esteem could be corrupted unless it were by placing bracelets of **chanco** on her arms; but since the Patans came in this usage has more or less ceased: and so the *chanco* is rated lower now. . . .”—*Garcia*, f. 141.

1644.—“What they chiefly bring (from Tuticorin) are cloths called *cachas*\* . . . a large quantity of **Chanquo**; these are large shells which they fish in that sea, and which supply Bengal, where the blacks make of them bracelets for the arm; also the biggest and best fowls in all these Eastern parts.”—*Bocarro*, MS. 316.

1672.—“Garroude flew in all haste to Brahma, and brought to Kisna the **chianko**, or *kinkhorn*, twisted to the right.”—*Baldern*, Germ. ed. 521.

\* These are probably the same as *Milburn*, under Tuticorin, calls *ketchies*. We do not know the proper name. [See *Putton Ketchies*, under **PIECE-GOODS**.]

“There are others they call **chan-**  
shells of which are the Mother of  
*Fryer*, 322.

“It admits of some Trade, and  
Cotton, Corn, coarse Cloth, and  
a Shell-fish in shape of a Peri-  
out as large as a Man's Arm above  
w. In *Bengal* they are saw'd into  
Ornaments to Women's Arms.”—  
*Ibn*, i. 131.

“Expended towards digging a  
on, where **chanks** were buried  
customed ceremonies.”—In *Wheeler*,

“Upon the same coast is found a  
called **xanrus**, of which the  
at *Bengal* make bracelets.”—*Raynal*  
i. 216.

“A **chank** opening to the right  
highly valued . . . always sells for  
it in gold.”—*Milburn*, i. 357.

“The conch or **chunk** shell.”—  
*Lead of Charity*, 92.]

**Large for Cameos.** Valuation  
per 100 10 Rs.  
White, live     “     6 “  
“     dead     “     3 “

*Table of Customs Duties on Imports  
into British India up to 1815.*

**RPOY**, s. H. *chārpālī*, from P.  
*ālī* (i.e. four-feet), the common  
bedstead, sometimes of very  
materials, but in other cases  
wrought and painted. It  
described in the quotation  
in *Batuta*.

“The beds in India are very  
single man can carry one, and  
traveller should have his own bed,  
slave carries about on his head.  
consists of four conical legs, on  
our staves are laid; between they  
sort of ribbon of silk or cotton,  
a he on it you need nothing else  
the bed sufficiently elastic.”

“Husain Khan Tashtdār was  
some business from Bengal. He  
travelling night and day. When  
came over him he placed himself  
a **chahār-pālī** and the villagers  
along on their shoulders.” MS.  
*Alberuni*, iv. 418.

Tartans, long coats, trousers,  
decorating on **charpais**, are quite un-  
H. *Mr. J. Smith's Invasion of Assam*,  
*Edinburgh*, J.A.S.B. xli. pt. i. 80.

A syce at Mozaffernuggar, lying  
a **charpoy** . . . was killed by a  
killing him in the side . . . it  
was in play.” *Baldwin, Large and*  
*Small of Bengal*, 195.

“After a gallop across country, he  
sat on a **charpoy**, or country bed,  
as in prompter *here* of all the

village folk.”—C. *Raikes*, in *L. of L.*  
*Laurence*, i. 57.

**CHATTA**, s. An umbrella; H.  
*chhattā*, *chhatr*; Skt. *chhatra*.

c. 900.—“He is clothed in a waist-cloth,  
and holds in his hand a thing called a  
**Jatra**; this is an umbrella made of pea-  
cock's feathers.”—*Reinaud, Relations*, &c.  
154.

c. 1340.—“They hoist upon these elephants  
as many **chatrās**, or umbrellas of silk,  
mounted with many precious stones, and  
with handles of pure gold.”—*Ibn Batuta*,  
iii. 228.

c. 1354.—“But as all the Indians com-  
monly go naked, they are in the habit of  
carrying a thing like a little tent-roof on a  
cane handle, which they open out at will  
as a protection against sun and rain. This  
they call a **chatyr**. I brought one home to  
Florence with me. . . .”—*John Marignolli*,  
in *Cathay*, &c. p. 381.

1673.—“Thus the chief Naik with his  
loud Musick . . . an Ensign of Red, Swallow-  
tailed, several **Chitories**, little but rich  
*Kitsolls* (which are the Names of several  
Countries for Umbrelloes). . . .”—*Fryer*, 160.

[1694.—“3 **chatters**.”—*Hedges, Diary*,  
Hak. Soc. ii. cclxv.

[1826.—“Another as my **chitree-burdar**  
or umbrella-carrier.”—*Pandurang Hari*, ed.  
1873, i. 28.]

**CHATTY**, s. An earthen pot, spher-  
oidal in shape. It is a S. Indian  
word, but is tolerably familiar in the  
Anglo-Indian parlance of N. India  
also, though the H. **Ghurra** (*ghard*) is  
more commonly used there. The word  
is Tam. *shatti*, *shatti*, Tel. *chatti*, which  
appears in Pali as *chaddi*.

1781.—“In honour of His Majesty's birth-  
day we had for dinner fowl cutlets and a  
flour pudding, and drank his health in a  
**chatty** of sherbet.”—*Narr. of an Officer of*  
*Baillie's Detachment*, quoted in *Lives of the*  
*Lindsays*, iii. 285.

1829.—“The **chatties** in which the women  
carry water are globular earthen vessels,  
with a bell-mouth at top.”—*Mem. of Col.*  
*Mountain*, 97.

**CHAW**, s. For *chā*, i.e. **Tea** (q.v.).

1616.—“I sent . . . a silver **chaw** pot and  
a fan to Capt. China wife.”—*Cock's Diary*,  
i. 215.

**CHAWBUCK**, s. and v. A whip;  
to whip. An obsolete vulgarism from  
P. *chābuk*, ‘alert’; in H. ‘a horse-  
whip.’ It seems to be the same as the  
*sjambok* in use at the Cape, and ap-  
parently carried from India (see the  
quotation from *Van Twist*). [Mr.

Skeat points out that Klinkert gives *chambok* or *sambok*, as Javanese forms, the standard Malay being *chabok* or *chabuk*; and this perhaps suggests that the word may have been introduced by Malay grooms once largely employed at the Cape.]

1648. "... Poor and little thieves are flogged with a great whip (called **Siamback**) several days in succession."—*Van Twist*, 29.

1673.—"Upon any suspicion of default he has a Black Guard that by a **Chawbuck**, a great Whip, extorts Confession."—*Fryer*, 98.

1673.—"The one was of an Armenian, **Chawbucked** through the City for selling of Wine."—*Ibid.* 97.

1682.—"... Ramgivan, our *Vekeel* there (at Hugly) was sent for by Permesuradass, Bulchund's servant, who immediately clapt him in prison. Ye same day was brought forth and slippered; the next day he was beat on ye soles of his feet, ye third day **Chawbuckt**, and ye 4th drub'd till he could not speak, and all to force a writing in our names to pay Rupees 50,000 for custome of ye Silver brought out this year."—*Hedges, Diary*, Nov. 2; [Hak. Soc. i. 45].

[1684-5.—"Notwithstanding his being a great person was soon stripped and **chawbuckt**."—*Pringle, Madras Consns.* iv. 4.]

1688.—"Small offenders are only whipt on the Back, which sort of Punishment they call **Chawbuck**."—*Dampier*, ii. 138.

1699.—"The Governor of Surrat ordered the cloth Broker to be tyed up and **chawbucked**."—*Letter from General and Council at Bombay to E. I. C.* (in Record Office), 23rd March, 1698-9.

1726.—"Another Pariah he **chawbucked** 25 blows, put him in the Stocks, and kept him there an hour."—*Wheeler*, ii. 410.

1756.—"... a letter from Mr. Hastings ... says that the Nabob to engage the Dutch and French to purchase also, had put peons upon their Factories and threatened their *Vaquills* with the **Chaubac**."—In *Long*, 79.

1760.—"Mr. Barton, laying in wait, seized Benautrom Chattogoe opposite to the door of the Council, and with the assistance of his bearer and his peons tied his hands and his feet, swung him upon a bamboo like a hog, carried him to his own house, there with his own hand **chawbooked** him in the most cruel manner, almost to the deprivation of life; endeavoured to force beef into his mouth, to the irreparable loss of his Bramin's caste, and all this without giving ear to, or suffering the man to speak in his own defence. . . ."—*Fort Wm. Consn.*, in *Long*, 214-215.

1784.—

"The sentinels placed at the door  
Are for our security bail;  
With Muskets and **Chaubucks** secure,  
They guard us in Bangalore Jail."

*Song*, by a Gentleman of the Navy  
(prisoner with Hyder) in *Seton-Karr*, i. 18.

1817.—"... ready to prescribe his favourite regimen of the **Chabuk** for every man, woman, or child who dared to think otherwise."—*Lalla Rookh*.

**CHAWBUCKSWAR**, s. H. from P. *chābuk-sucdr*, a rough-rider.

[1820.—"As I turned him short, he threw up his head, which came in contact with mine and made my **chabooks-war** exclaim, *Ali mudat*. 'the help of Ali.'"—*Tad, Personal Narr.* Calcutta rep. ii. 723.

[1892.—"A sort of high-stepping caper is taught, the **chabuksowar** (whip-rider), or breaker, holding, in addition to the bridle, cords tied to the fore fetlocks."—*Kipling, Beast and Man in India*, 171.]

**CHEBULI**. The denomination of one of the kinds of **Myrobolans** (q.v.) exported from India. The true etymology is probably *Kābulī*, as stated by Thevenot, i.e. 'from Cabul.'

c. 1343.—"**Chebuli mirabolani**."—*List of Spices, &c.*, in *Pegolotti* (Della Decima, iii. 303).

c. 1665.—"De la Province de Caboul . . . les Mirabolans croissent dans les Montagnes et c'est la cause pourquoi les Orientaux les appellent **Cabuly**."—*Thevenot*, v. 172.

**CHEECHEE**, adj. A disparaging term applied to half-castes or **Eurasians** (q.v.) (corresponding to the **Lip-lap** of the Dutch in Java) and also to their manner of speech. The word is said to be taken from *chī* (Fie!), a common native (S. Indian) interjection of remonstrance or reproof, supposed to be much used by the class in question. The term is, however, perhaps also a kind of onomatopœia, indicating the mincing pronunciation which often characterises them (see below). It should, however, be added that there are many well-educated East Indians who are quite free from this mincing accent.

1781.—

"Pretty little Looking-Glasses,  
Good and cheap for **Chee-chee** Misses."  
*Hicky's Bengal Gazette*, March 17.

1873.—"He is no favourite with the pure native, whose language he speaks as his own in addition to the hybrid minced English (known as **chee-chee**), which he also employs."—*Fraser's Magazine*, Oct., 437.

1880.—"The Eurasian girl is often pretty and graceful. . . . 'What though upon her lips there hung The accents of her *teh-tel* tongue.'"—*Sir Ali Baba*, 122.

1881.—"There is no doubt that the '**Chee Chee** twang,' which becomes so objectionable to every Englishman before he has been



—“... am tormented every day by of gentlemen coming to the end of h to talk politics and smoke cheroots : them rather to think of mending ex in their old shirts, like me.”—*Lindsay* (in *Lives of the Lindsays*).

“Our evening amusements instead stupid Harmonics, was playing Cards kizammon, chewing Beetle and smok-  
**eroots**.”—*Old Country Captain*, in *Notes*, Feb'y. 24.

—“Le tabac y réussit très bien : les es de Manille sont renommées dans Inde par leur goût agréable ; aussi es dans ce pays fument-elles toute de.”—*Souvent, Voyage*, iii. 43.

—“At that time (c. 1757) I have seen ers mount guard many's the time . . . neither did they at that time ur fuses, but had a long Pole with head to it . . . With this in one nd a **Chiroot** in the other you saw ating away at the Main Guard.”—*Chron.*, April 3.

“The lowest classes of Europeans, f the natives . . . frequently smoke s. exactly corresponding with the s, though usually made rather ky.”—*Williamson, V. M.* i. 499.

“Dire que le **Tcherout** est la est me dispenser d'en faire la .”—*Solema*, iii.

“He amused himself by smoking **arrootes**.”—*Deen, Narr.* ii. 50.]

“The meal despatched, all who t. duty lay down . . . almost too -smoke their **cheroots** before falling  
*The Pilot*, ch. xxxvii.

**ERRY FOIJ**, s. H. *chari-fauj*? urious phrase occurs in the es, the second of which ex- meaning. I am not certain he first part is, but it is most a *chari*, in the sense of ‘move- isonative,’ so that the phrase prevalent to ‘flying brigade.’ possibly be *charhī*, for *charhū*, use of ‘preparation for battle.’ evidently a technicality of the armies.

“The object of a **cherry fouj**. g. with two armies after it. to be sent and plunder the richest e. in mind, not to march through d. countries, to make revolutions in *Populace*, in *Life*, i. 59.

“Two detachments under . . . acts of some consequence, are iced in levying contributions in parts of the dy-poor country. Such ts are called **churee fouj**; they ra y equipped very lightly, with rtilery; and are equally formi- their progress to friend and foe.”  
—*Letters from a Mahatta Camp*, 1842, p. 93.]

**CHETTY**, s. A member of any of the trading castes in S. India, answering in every way to the **Banyans** of W. and N. India. Malayāl. *chetti*, Tam. *shetti*, [Tel. *setti*, in Ceylon *seidli*]. These have all been supposed to be forms from the Skt. *śreshṭi*; but C. P. Brown (MS.) denies this, and says “*Shetti*, a shop-keeper, is plain Telegu,” and quite distinct from *śreshṭi*. [The same view is taken in the *Madras Gloss*.] Whence then the H. *Seth* (see **SETT**)? [The word was also used for a ‘merchant-man’: see the quotations from Pyrard on which Gray notes: “I do not know any other authority for the use of the word for merchantships, though it is analogous to our ‘merchantmen.’”]

c. 1349.—The word occurs in Ibn Batuta (iv. 259) in the form *sāti*, which he says was given to very rich merchants in *China*; and this is one of his questionable statements about that country.

1511.—“The great Afonso Dalboquerque . . . determined to appoint Ninachatu, because he was a Hindoo, Governor of the Quilins (**Cheling**) and **Chetins**.”—*Comment. of Af. Dalboq.*, Hak. Soc. iii. 128; [and see quotation from *ibid.* iii. 146, under **KLING**].

1516.—“Some of these are called **Chettis**, who are Gentiles, natives of the province of Cholmender.”—*Barbosa*, 144.

1552.—“... whom our people commonly call **Chatis**. These are men with such a genius for merchandise, and so acute in every mode of trade, that among our people when they desire either to blame or praise any man for his subtlety and skill in merchant's traffic they say of him, ‘he is a **Chatim**’; and they use the word **chatinar** for ‘to trade,’ which are words now very commonly received among us.”—*Barros*, I. ix. 3.

c. 1566.—“U sono uomini periti che si chiamano **Chitini**, li quali metteno il prezzo alle perle.”—*Cesare Federici*, in *Ramusio*, iii. 390.

1568.—“The vessels of the **Chatins** of these parts never sail along the coast of Malavar nor towards the north, except in a *capilla*, in order to go and come more securely, and to avoid being cut off by the Malavars and other corsairs, who are continually roving in those seas.”—*Vicron's Proclamation at Goa*, in *Archiv. Port. Or.*, fasc. 3, 661.

1598.—“The Souldiers in these dayes give themselves more to be **Chettijns** [var. lect. **Chatiins**] and to deale in Marchandise, than to serve the King in his Armado.”—*Linschoten*, 58; [Hak. Soc. i. 202].

[... “Most of these vessels were **Chetils**, that is to say, merchantmen.”—*Pyrard de Laub.*, Hak. Soc. i. 345.

[c. 1610.—“Each is composed of fifty or sixty war galiots, without counting those of **chetie**, or merchantmen.”—*P'grard de Laval*, Hak. Soc. ii. 117.]

1651.—“The **Sitty** are merchant folk.”—*Rogierius*, 8.

1686.—“... And that if the **Chetty** Bazaar people do not immediately open their shops, and sell their grain, etc., as usually, that the goods and commodities in their several ships be confiscated.”—In *Wheeler*, i. 152.

1726.—“The **Sittis** are merchant folk and also porters. . . .”—*Valentijn*, *Choro*. 88.

“The strength of a Bramin is Knowledge; the strength of a King is Courage; the strength of a *Bellale* (or Cultivator) is Revenue; the strength of a **Chetti** is Money.”—*Apophthegms of Ceylon*, tr. in *Valentijn*, v. 390.

c. 1754.—“**Chitties** are a particular kind of merchants in Madras, and are generally very rich, but rank with the *left-hand cast*.”—*Ices*, 25.

1796.—“**Cetti**, mercanti astuti, diligenti, laboriosi, sobrii, frugali, ricchi.”—*Fra Paolino*, 79.

[**CHEYLA**, s. “Originally a H. word (*chela*, Skt. *chetaka*, *chedaka*) meaning ‘a servant,’ many changes have been rung upon it in Hindu life, so that it has meant a slave, a household slave, a family retainer, an adopted member of a great family, a dependant relative and a soldier in its secular senses; a follower, a pupil, a disciple and a convert in its ecclesiastical senses. It has passed out of Hindu usage into Muhammadan usage with much the same meanings and ideas attached to it, and has even meant a convert from Hinduism to Islam.” (*Col. Temple*, in *Ind. Ant.*, July, 1896, pp. 200 *seqq.*). In Anglo-Indian usage it came to mean a special battalion made up of prisoners and converts.

[c. 1596. “The **Chelabs** or Slaves. His Majesty from religious motives dislikes the name *bandah* or slave. . . . He therefore calls this class of men **Chelabs**, which Hindi term signifies a faithful disciple.”—*Am. Blochmann*, i. 253 *seqq.*

[1791.—“(The Europeans) all were bound on the parade and rings (*boldy*) the badge of slavery were put into their ears. They were then incorporated into a battalion of **Cheyilas**.”—In *Seton-Karr*, ii. 311.

[1795.—“... a Havildar . . . compelled to serve in one of his **Chela** Corps.”—*Ibid.* ii. 407.]

**CHIAMAY**, n.p. The name of an imaginary lake, which in the maps of the 16th century, followed by most of those

of the 17th, is made the source of most of the great rivers of Further India, including the Brahmaputra, the Irawadi, the Salwen, and the Menam. Lake Chiamay was the counterpart of the African lake of the same period which is made the source of all the great rivers of Africa, but it is less easy to suggest what gave rise to this idea of it. The actual name seems taken from the State of **Zimmé** (see **JANGOMAY**) or Chiang-mai.

c. 1544.—“So proceeding onward, he arrived at the Lake of *Singipatanor*, which ordinarily is called **Chiammay**. . . .”—*F. M. Pinto*, *Cogan's tr.*, p. 271.

1552.—“The Lake of **Chiamai**, which stands to the northward, 200 leagues in the interior, and from which issue six notable streams, three of which combining with others form the great river which passes through the midst of Siam, whilst the other three discharge into the Gulf of Bengala.”—*Barros*, I. ix. 1.

1572.—

“Olha o rio Menão, que se derrama  
Do grande lago, que **Chiamai** se chama.”

*Camões*, x. 125.

1652.—“The Countrey of these Brames . . . extendeth Northwards from the nearest *Peyuan* Kingdomes . . . watered with many great and remarkable Rivers, issuing from the Lake **Chiamay**, which though 600 miles from the Sea, and emptying itself continually into so many Channels, contains 400 miles in compass, and is nevertheless full of waters for the one or the other.”—*P. Heylin's Cosmographie*, ii. 238.

### CHICANE, CHICANERY. s.

These English words, signifying pettifoggery, captious contention, taking every possible advantage in a contest, have been referred to Spanish *chica*, ‘little,’ and to Fr. *chic*, *chicquet*, ‘a little bit,’ as by Mr. Wedgwood in his *Did. of Eng. Etymology*. See also quotation from *Saturday Review* below. But there can be little doubt that the words are really traceable to the game of *chaugda*, or horse-golf. This game is now well known in England under the name of **Polo** (q.v.). But the recent introduction under that name is its second importation into Western Europe. For in the Middle Ages it came from Persia to Byzantium, where it was popular under a modification of its Persian name (verb *τῆκεν*, playing ground *τῆκενιστήριον*), and from Byzantium it passed, as a pedestrian game, to Languedoc, where it was called, by a further modification, *chicane* (see



*icange*, *Dissertation sur l'Histoire St. Louis*, viii., and his *Glossarium acritatis*, s.v. *ῥῥικανίσην*; also Ouseley's *arab.* i. 345). The analogy of certain words of the game of golf suggests the figurative meaning of *chicaner* might arise in taking advantage of the petty accidents of the surface. And this is the strict meaning of *chicaner*, used by military writers.

Ducange's idea was that the Greeks had borrowed both the game and the name from France, but this is evidently erroneous. He was not aware of the Persian *chaugān*. But he explains well how the tactics of the game could have led to the application of the name to "those tortuous proceedings and pleadings which we old practitioners call *barres*." The indication of the Persian origin of both the Greek and French words is due to W. Ouseley and to Quatremère. The latter has an interesting note, full of his usual wealth of Oriental reading, in his translation of Makrizi's *Mameluke Sultans*, tom. i. p. 121 *sup.*

The preceding etymology was put forward again in Notes upon Mr. Howard's Dictionary published by one of the present writers in *Oceanography*, Sept. 1872, p. 186. The same etymology has since been given by *Revue* (s.v.), who says: "Dès lors, la racine des sens est: jeu de mail, puis jeu de disputer la partie, et enfin manœuvres progressives"; [and is accepted by the *N.E.D.* with the reservation that "evidence actually connecting the French with the Greek word seems not to be known"].

The P. forms of the name are *chahān* and *chamigān*; but according to the *Bihārī Ajam* (a great Persian dictionary compiled in India, 1768) the native form of the word is *chulgān* or *chāl*, 'bent,' which (as to the form) corroborated by the Arabic *ṣurjān*. On the other hand, a probable origin of *chaugān* would be an Indian (Prakrit) root meaning 'four corners' [Platts in *chaugāna*, 'four-fold'], viz. as a name for the polo-ground. The *chulgān* is probably a 'striving after meaning,' and meanings are according to Vullers: (1) any stick with a crook; (2) such a stick used as a drumstick; (3) a stick from which a steel ball is suspended, which was one of the royal insignia, otherwise called *kaubaba* [see *Schmann, Ain*, vol. i. plate ix. No. 2.];

(4) (The golf-stick, and) the game of horse-golf.

The game is now quite extinct in Persia and Western Asia, surviving only in certain regions adjoining India, as is specified under **POLO**. But for many centuries it was the game of kings and courts over all Mahommedan Asia. The earliest Mahommedan historians represent the game of *chaugān* as familiar to the Sassanian kings; Ferdusi puts the *chaugān*-stick into the hands of Siāwūsh, the father of Kai Khusrū or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nūruddīn the Just, Atābek of Syria and the great enemy of the Crusaders. He was so fond of the game that he used (like Akbar in after days) to play it by lamp-light, and was severely rebuked by a devout Mussulman for being so devoted to a mere amusement. Other zealous *chaugān*-players were the great Saladin, Jalāluddīn Mankbarni of Khwārizm, and Malik Bībars, Marco Polo's "Bendocquedar Soldan of Babylon," who was said more than once to have played *chaugān* at Damascus and at Cairo within the same week. Many illustrious persons also are mentioned in Asiatic history as having met their death by accidents in the *maidān*, as the *chaugān*-field was especially called; e.g. Kutbuddīn Ibak of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amir at the Mameluke Court called Husāmuddīn Lajīn 'Azīzī the *Jukāndār* (or Lord High Polo-stick).

It is not known when the game was conveyed to Constantinople, but it must have been not later than the beginning of the 8th century.\* The fullest description of the game as played there is given by Johannes Cinnamus (c. 1190), who does not however give the barbarian name:

"The winter now being over and the gloom cleared away, he (the Emperor Manuel Comnenus) devoted himself to a certain sober exercise which from the first had been the custom of the Emperors and their sons to practise. This is the manner thereof. A party of young men divide into two equal bands, and in a flat space which has been

\* The court for *chaugān* is ascribed by Codinus (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (716-718).

measured out purposely they cast a leather ball in size somewhat like an apple; and setting this in the middle as if it were a prize to be contended for they rush into the contest at full speed, each grasping in his right hand a stick of moderate length which comes suddenly to a broad rounded end, the middle of which is closed by a network of dried catgut. Then each party strives who shall first send the ball beyond the goal planted conspicuously on the opposite side, for whenever the ball is struck by the netted sticks through the goal at either side, that gives the victory to the other side. This is the kind of game, evidently a slippery and dangerous one. For a player must be continually throwing himself right back, or bending to one side or the other, as he turns his horse short, or suddenly dashes off at speed, with such strokes and twists as are needed to follow up the ball. . . . And thus as the Emperor was rushing round in furious fashion in this game, it so happened that the horse which he rode came violently to the ground. He was prostrate below the horse, and as he struggled vainly to extricate himself from its incumbent weight his thigh and hand were crushed beneath the saddle and much injured. . . ."—In Bonn ed. pp. 263-264.

We see from this passage that at Byzantium the game was played with a kind of racket, and not with a polo-stick.

We have not been able to find an instance of the medieval French *chicane* in this sense, nor does Littré's Dictionary give any. But Ducange states positively that in his time the word in this sense survived in Languedoc, and there could be no better evidence. From Henschel's *Ducange* also we borrow a quotation which shows *chuca*, used for some game of ball, in French-Latin, surely a form of *chaugān* or *chicane*.

The game of *chaugān*, the ball (*qū* or *qurī*) and the playing-ground (*maidān*) afford constant metaphors in Persian literature.

c. 820.—"If a man dream that he is on horseback along with the King himself, or some great personage, and that he strikes the ball home, or wins the **chukān** (*ἡτοι τζυκανιστήριον*) he shall find grace and favour thereupon, conformable to the success of his ball and the dexterity of his horse." Again: "If the King dream that he has won in the **chukān** (*ὅτι ἐτζυκανιστήριον*) he shall find things prosper with him."—*The Dream Judgments of Achmet Ibn Sirin*, from a MS. Greek version quoted by *Ducange* in *Gloss. Graecolatina*.

c. 940. Constantine Porphyrogenitus, speaking of the rapids of the *Dniapris* or Dnieper, says: "ὁ δὲ τοῦτο φραγμὸς τοσοῦ-

τον ἐστὶ στενὸς ὅσον τὸ πλάτος τοῦ τζυκανιστήριου" ("The defile in this case is as narrow as the width of the *chukān*-ground.")—*De Adm. Imp.*, cap. ix. (Bonn ed. iii. 75).

969.—"Cumque inquisitionis sedicio non modica petit pro Constantino . . . ex ea parte qua **Zucanistri** magnitudo portenditur. Constantinus crines solutus per cancellos caput exposuit, suaque ostensione populi mox tumultum sedavit."—*Liudprandus*, in *Pertz, Mon. Germ.*, iii. 333.

" . . . he selected certain of his medicines and drugs, and made a *goff-stick* (*jaukan?*) [Burton, 'a bat'] with a hollow handle, into which he introduced them; after which . . . he went again to the King . . . and directed him to repair to the horse-course, and to play with the ball and *goff-stick*. . . ."—*Lasei Arabian Nights*, i. 85-86; [Burton, i. 43].

c. 1030-40.—"Whenever you march . . . you must take these people with you, and you must . . . not allow them to drink wine or to play at **chaughān**."—*Bakaki*, in *Elliot*, ii. 120.

1416.—"Bernardus de Castro novo et nonnulli alii in studio Tholosano studentes ad ludum lignobolini sive **Chucarum** luderunt pro vino et volema, qui ludus est quasi ludus billardi," &c.—MS. quoted in *Henschel's Ducange*.

c. 1420.—"The **Τζυκανιστήριον** was founded by Theodosius the Less . . . Basilus the Macedonian extended and levelled the **Τζυκανιστήριον**."—*Georgius Codinus de Antiq. Constant.*, Bonn ed. 81-82.

1516.—Barbosa, speaking of the Mahomedans of Cambay, says: "Saom tam ligeiros o manhosos na sela que a cavalejagom ha **choqua**, ho qual joguo eles tem antre sy na conta em que nos temos ho **de canas**"—(Lisbon ed. 271); i.e. "They are so swift and dexterous in the saddle that they play **choca** on horseback, a game which they hold in as high esteem as we do that of the canes" (i.e. the *jered*).

1560.—"They (the Arabs) are such great riders that they play tennis on horseback" (*que jogão a choca a cavallo*).—*Tercera Itinerario*, ed. 1762, p. 359.

c. 1590.—"His Majesty also plays at **chaugān** in dark nights. . . the balls which are used at night are set on fire. . . . For the sake of adding splendour to the games . . . His Majesty has knobs of gold and silver fixed to the tops of the *chaugān* sticks. If one of them breaks, any player that get hold of the pieces may keep them."—*Isa-i Akbari*, i. 298; [ii. 303].

1837.—"The game of **choughan** mentioned by Baber is still played everywhere in Tibet: it is nothing but 'hockey on horseback,' and is excellent fun."—*Vigne*, in *J. A. S. Bengal*, vi. 774.

In the following I would say, in justice to the great man whose words are quoted, that *chicane* is used in the quasi-military sense of taking every

*Incertations sur l'Histoire* ouia, viii., and his *Glossarium* ouia, v. 754-755; also Ouseley's i. 345). The analogy of certain of the game of golf suggests figurative meaning of *chicaner* in taking advantage of the crevices of the surface. And the strict meaning of *chicaner*, by military writers.

Ouseley's idea was that the Greeks borrowed both the game and the name from France, but this is erroneous. He was not aware of Persian *chaugān*. But he excellently how the tactics of the game have led to the application of the term to these tortuous proceedings which we old practitioners call "chicanery." The indication of the origin of both the Greek and the word is due to W. Ouseley's *Manuel*. The latter has an interesting note, full of his usual wealth of reading, in his translation of the *Mameluke Sultans*, tom. i. 121-122.

The following etymology was put forth in Notes upon Mr. Ouseley's Dictionary published by the present writers in *Ocean* (Sept. 1872, p. 186). The same etymology has since been given by Ouseley, who says: "Dès lors, la partie est perdue de mail, puis le disputeur la partie, et enfin les procès-verbaux"; [and is accepted in the *N.E.D.* with the reservation, "evidence actually connecting French with the Greek word is not yet known"].

Other forms of the name are *chaulgān*; but according to *Asiatic Researches* (a great Persian work compiled in India, 1768) the original form of the word is *chulqān* (Persian), which (as to the form) is derived from the Arabic *sauljān*. The latter has a probable origin in the word *chaul* (an Indian (Prakrit) meaning 'four corners' [Platts *Prakrit*, 'four-fold'], viz. as a square playing-ground. The *chulqān* is 'striving after meaning.' The *chaul* is according to Vulliamy (1) a crook; (2) such a crook as a drumstick; (3) a crook in which a steel ball is suspended, which was one of the royal games otherwise called *kaikubā* [see *Asiatic Researches*, vol. i. plate ix. No. 2.];

(4) (The golf-stick, and) the game of horse-golf.

The game is now quite extinct in Persia and Western Asia, surviving only in certain regions adjoining India, as is specified under **POLO**. But for many centuries it was the game of kings and courts over all Mahomedan Asia. The earliest Mahomedan historians represent the game of *chaugān* as familiar to the Sassanian kings; Ferdusi puts the *chaugān*-stick into the hands of Siāwūsh, the father of Kai Khusrū or Cyrus; many famous kings were devoted to the game, among whom may be mentioned Nūruddīn the Just, Atābek of Syria and the great enemy of the Crusaders. He was so fond of the game that he used (like Akbar in after days) to play it by lamp-light, and was severely rebuked by a devout Mussulman for being so devoted to a mere amusement. Other zealous *chaugān*-players were the great Saladin, Jalāluddīn Mankbarni of Khwārizm, and Malik Bībars, Marco Polo's "Bendocquedar Soldan of Babylon," who was said more than once to have played *chaugān* at Damascus and at Cairo within the same week. Many illustrious persons also are mentioned in Asiatic history as having met their death by accidents in the *maidān*, as the *chaugān*-field was especially called; e.g. Kutbuddin Ibak of Delhi, who was killed by such a fall at Lahore in (or about) 1207. In Makrizi (I. i. 121) we read of an Amir at the Mameluke Court called Husāmuddīn Lajīn 'Azizī the *Jukāndār* (or Lord High Polo-stick).

It is not known when the game was conveyed to Constantinople, but it must have been not later than the beginning of the 8th century.\* The fullest description of the game as played there is given by Johannes Cinnamus (c. 1190), who does not however give the barbarian name:

"The winter now being over and the gloom cleared away, he (the Emperor Manuel Comnenus) devoted himself to a certain sober exercise which from the first had been the custom of the Emperors and their sons to practise. This is the manner thereof. A party of young men divide into two equal bands, and in a flat space which has been

\* The court for *chaugān* is ascribed by Cinnamus (see below) to Theodosius Parvus. This could hardly be the son of Arcadius (A.D. 408-450), but rather Theodosius III. (716-719).

**CHICKEN.**

194

**CHICKORE.**

the name of the Greek Partonopaeus's *Camboul*, ed. 1839, same bird which is called natives and fire-eater by Bengal."—*Ibid.* ii. 95].

One day in the fort he found enclosed in a wicker basket, called the chuckoor, and is—*Mrs. Sherwood, Autobiog.*,

Eight of birds attracted my gine them to be a species of so—black beneath and with out the wings—they were ch; the people called them Abbott, *Notes during a* via, in *J. R. Geog. Soc.*

n.p. A place on the west on, an old seat of the The name is a corrup-Tam. *salābham*, 'the nghalese it is *Halavutta*. s commonly applied by e to the whole aggrega- (Baixos de *Chilao*) in Manaar, between Ceylon of Madura and Tinne-

of *Chilao*." See quotation A.

pequeria de *Chilao* . . . por nente in un puerto del mis- isla de Seylan . . . llamado ; por que *chilao*, on lengua quiere dezir *pequeria*."—29.

, s. H. *chilam*; "the *chilam* (see **HOOKA**) which diacco and charcoal balls, sometimes loosely used for , or the act of smoking It is also applied to the of the bowl, in the same asks for "another glass." s used by the masses in bble, is cut small and a pulp with *goor*, i.e. a little water. Hence with glowing charcoal -p it alight.

ing a hubble-bubble, per ms a day.

for 0, duhs 3, cash 0." rrences in *Captivity of Hon.* ars of *Liadaiya*, iii.

have not the same scruples as for the rest of the *Hooka*, lent . . . whereas the very the *Hooka* gives rise fre-most ridiculous quarrels."—

1828.—"Every sound was hushed but the noise of that wind . . . and the occasional bubbling of my *hookah*, which had just been furnished with another *chillum*."—*The Kuz-zilbash*, i. 2.

1829.—"Tugging away at your *hookah*, find no smoke; a thief having purloined your silver *chelam* and *surpoose*."—*John Shipp*, ii. 159.

1848.—"Jos however . . . could not think of moving till his baggage was cleared, or of travelling until he could do so with his *chillum*."—*Vanity Fair*, ii. ch. xxiii.

**CHILLUMBRUM**, n.p. A town in S. Arcot, which is the site of a famous temple of Siva, properly *Shidamburam*. Etym. obscure. [Garstin (*Man. S. Arcot*, 400) gives the name as *Chedambaram*, or more correctly *Chittambalam*, 'the atmosphere of wisdom.']

1755.—"Scheringham (Seringam), *Schalembron*, et Gengy m'offroient également la retraite après laquelle je soupirois."—*Anquetil du Perron, Zendav. Disc. Prelim.* xxviii.

**CHILLUMCHEE**, s. H. *chilamchī*, also *silfchī*, and *silpchī*, of which *chilamchī* is probably a corruption. A basin of brass (as in Bengal), or tinned copper (as usually in the West and South) for washing hands. The form of the word seems Turkish, but we cannot trace it.

1715.—"We prepared for our first present, viz., 1000 gold mohurs . . . the unicorn's horn . . . the aston (!) and *chelungie* of Manilla work. . . ."—In *Wheeler*, ii. 246.

1833.—"Our supper was a *peelaw* . . . when it was removed a *chillumchee* and goblet of warm water was handed round, and each washed his hands and mouth."—*P. Gordon, Fragment of the Journal of a Tour, &c.*

1851.—"When a *chillumchee* of water sans soap was provided, 'Have you no soap?' Sir C. Napier asked—"—*Mawson, Indian Command of Sir C. Napier*.

1857.—"I went alone to the Fort Adjutant, to report my arrival, and inquire to what regiment of the Bengal army I was likely to be posted.

"Army!—regiment!" was the reply. 'There is no Bengal Army; it is all in revolt. . . . Provide yourself with a camp-bedstead, and a *chillumchee*, and wait for orders.'

"I saluted and left the presence of my superior officer, deeply pondering as to the possible nature and qualities of a *chillumchee*, but not venturing to enquire further."—*Lt.-Col. Lewin, A Fly on the Wheel*, p. 8.

There is an Anglo-Indian tradition, which we would not vouch for, that

one of the orators on the great Hastings trial depicted the oppressor on some occasion, as "grasping his *chillum* in one hand and his *chillumchee* in the other."

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has another name. And it is told of a gallant veteran of the old Bengal Artillery, who was full of "Presidential" prejudices, that on hearing the Bombay army commended by a brother officer, he broke out in just wrath: "The Bombay Army! Don't talk to me of the Bombay Army! They call a *chillumchee* a *gindy*!—THE BEASTS!"

**CHILLY**, s. The popular Anglo-Indian name of the pod of red pepper (*Capsicum frutescens* and *C. annuum*, Nat. Ord. *Solanaceae*). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from *Chili* in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1604.—"Indian pepper. . . . In the language of Cusco, it is called Vchu, and in that of Mexico, *chili*."—*Grimston*, tr. *D'Acosta*, *H. W. Indies*, I. Bk. iv. 239 (*Stanf. Dict.*)]

1631.—". . . eos addere fructum Ricini Americani, quod *lada Chili* Malaii vocant, quasi dicas Piper e *Chile*, Brasiliæ contermina regione."—*Jac. Bontii*, *Dial.* V. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it '*piper Chilensis*,' and also '*Ricinus Braziliensis*.' But his commentator, Piso, observes that *Ricinus* is quite improper; "*vera Piperis sive Capsici Braziliensis species apparet*." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of *chilly* continually chewed, but he found it intolerable.

1848.—"Try a *chili* with it, Miss Sharp," said Joseph, really interested. 'A *chili*?' said Rebecca, gasping. 'Oh yes!' . . . 'How fresh and green they look,' she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer."—*Vanity Fair*, ch. iii.

**CHIMNEY-GLASS**, s. Gardener's name, on the Bombay side of India, for the flower and plant *Allamanda cathartica* (*Sir G. Birdwood*).

**CHINA**, n.p. The European knowledge of this name in the forms *Thinae* and *Sinae* goes back nearly to the Christian era. The famous mention of the *Sinim* by the prophet Isaiah would carry us much further back, but we fear the possibility of that referring to the Chinese must be abandoned, as must be likewise, perhaps, the similar application of the name *Chinas* in ancient Sanskrit works. The most probable origin of the name—which is essentially a name applied by *foreigners* to the country—as yet suggested, is that put forward by Baron F. von Richthofen, that it comes from *Jih-nan*, an old name of Tongking, seeing that in *Jih-nan* lay the only port which was open for foreign trade with China at the beginning of our era, and that that province was then included administratively within the limits of China Proper (see *Richthofen*, *China*, i. 504-510; the same author's papers in the *Trans. of the Berlin Geog. Soc.* for 1876; and a paper by one of the present writers in *Proc. R. Geog. Soc.*, November 1882.)

Another theory has been suggested by our friend M. Terrien de la Couperie in an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that Kiao-chi or Tongking, anciently called *Kiao-ti*, was the *Kattigara* of Ptolemy's authority, he denies that *Jih-nan* can have been the origin of *Sinae*. This he does on two chief grounds: (1) That *Jih-nan* was not Kiao-chi, but a province a good deal further south, corresponding to the modern province of *An* (*Nghé An*, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17' in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. *An* was one of the twelve provinces of Cochin China proper till 1820-41, when, with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, *Jih-nan* lies in *Chen-Ching*, i.e. Cochin-China. (2) That the ancient pronunciation of *Jih-nan*, as indicated by the Chinese authorities of the Han period, was *Nit-nam*. It is still pronounced in Sino-Annamite (the most archaic of the Chinese dialects) *Nhut-nam*, and in Cantonese *Yat-nam*. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and



as for several centuries B.C. issued by the State of Tsen (announced in Sinico-Annamite and in Mandarin Tien), which extended to the centre and west of Yun-nan. The *She-ki* of Sze-n (B.C. 91), and the Annals of the Han Dynasty afford information on this subject. The Emperor Wu-ti, in consequence of Chang-Kien's information back from Bactria, sent envoys to discover the route followed by the *Shih* (i.e. Sze-chuen) to these envoys were detained by the King of Tsen, who obstructed their exploring trade-routes in his territory, saying haughtily: "How can Han have a greater dominion than

we?" The foreigner conceives that as the communication of this Tsen State to the Sea would be by the Song-Koi (Ganges), the importance of sea-trade with that river would be at its mouth, viz. at Kiaochow. Thus, he considers, the Tsen, this powerful and arrogant, the monopoliser of trade in all probability that which spread and wide the name of *Chin*, i.e. *Thanae*, and preserved its name in the mouths of all, even when, as in the 2nd century of our era, the great Empire of the Han has extended over the Delta of the Song-Koi.

But it needs more consideration to now give it. But it will be discussed elsewhere, and does not disturb Richthofen's notion of Kattigara.

Others regard the suggestions of P. de la Comperie. From a recent relation of the subject he has come to the conclusion that the name *Chin* is derived from the name of a dynasty, *Chin* or *Tsin*, which lasted B.C. 255-207, and before it was known in India, Persia, and Asiatic countries, the final name was given by the Portuguese.]

Behind this country, as it comes to a termination in *Thin*, and in the interior of the country to the north, there is a city called *Thinnae*, from which all silk thread and silk stuffs are carried through Bactria to Barycæ, and on the other hand by the river to Lamyrcæ. It is not easy to get to this *Thin*, and few and

far between are those who come from it. . . ." — *Periplus Maris Erythraei*; see Müller, *Geog. Gr. Min.* i. 303.

c. 150. — "The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of Asia Minor, the *Sinae* and the natives of *Sericæ*. . . ." — *Claudius Ptolemy*, Bk. vii. ch. 5.

c. 545. — "The country of silk, I may mention, is the remotest of all the Indies, lying towards the left when you enter the Indian Sea, but a vast distance further off than the Persian Gulf or that island which the Indians call *Selediba*, and the Greeks *Taprobano*. *Tzinista* (elsewhere *Tzinista*) is the name of the Country, and the Ocean compasses it round to the left, just as the same Ocean compasses *Barhari* (i.e. the *Somali* Country) round to the right. And the Indian philosophers called *Brachmans* tell you that if you were to stretch a straight cord from *Tzinista* through Persia to the Roman territory, you would just divide the world in halves." — *Cosmas, Topog. Christ.*, Bk. II.

c. 641. — "In 641 the King of Magadha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor . . . in return directed one of his officers to go to the King . . . and to invite his submission. The King *Shiloyto* (*Siladitya*) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from *Mohochintan*?' . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called *Mohochintan* (*Mahā-China-sthāna*)."—From *Cathay*, &c., lxviii.

781. — "Adam Priest and Bishop and Pope of *Tzinesthan*. . . . The preachings of our Fathers to the King of *Tzinia*." — *Syriac Part of the Inscription of Singuifu*.

11th Century. The "King of China" (*Shina* or *Tarashan*) appears in the list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1128. — "*China* and *Mahachina* appear in a list of places producing silk and other cloths, in the *Abhilashitārthachintāmani* of the Chālukya King." — *Somavamsa* (MS.)\* Bk. III. ch. 6.

1298. — "You must know the Sea in which lie the Islands of those parts is called the Sea of *Chin*. . . . For, in the language in those Isles, when they say *Chin*, 'tis *Manzi* they mean." — *Marco Polo*, Bk. III. ch. iv.

\* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell's handwriting (Y):

Pohlapura.	Amravāta ( <i>Ankūtrā</i> ).
Chavavalli.	Sunapura.
Avantikshetra ( <i>Avantika</i> ).	Mūlasthanā ( <i>Mullān</i> ).
Nagapattana ( <i>Nagapattana</i> ).	Tottudeka.
Pāndyabekka ( <i>Madura</i> ).	Pāndyapattana.
Allakara.	China.
Sinhala-dvīpa ( <i>Ceylon</i> ).	Mahachina.
Capornasthana ( <i>Capornasthana</i> ).	Kalingadeśa ( <i>Telugu</i>
Guravasthana.	Country).
Thavaka ( <i>Thavaka</i> ).	Vatigadeśa ( <i>Bengal</i> ).



one of the orators on the great Hastings trial depicted the oppressor on some occasion, as "grasping his *chillum* in one hand and his *chillumchee* in the other."

The latter word is used chiefly by Anglo-Indians of the Bengal Presidency and their servants. In Bombay the article has another name. And it is told of a gallant veteran of the old Bengal Artillery, who was full of "Presidential" prejudices, that on hearing the Bombay army commended by a brother officer, he broke out in just wrath: "The Bombay Army! Don't talk to me of the Bombay Army! They call a *chillumchee* a *gindy*!—THE BEASTS!"

**CHILLY**, s. The popular Anglo-Indian name of the pod of red pepper (*Capsicum fruticosum* and *C. annuum*, Nat. Ord. *Solanaceae*). There can be little doubt that the name, as stated by Bontius in the quotation, was taken from *Chili* in S. America, whence the plant was carried to the Indian Archipelago, and thence to India.

[1604.—"Indian pepper. . . . In the language of Cusco, it is called Vebu, and in that of Mexico, *chili*."—*Grimston*, tr. *D'Acosta*, *H. W. Indies*, l. Bk. iv. 239 (*Stanf. Dict.*)]

1631.—". . . eos addere fructum Ricini Americani, quod *lada Chili* Malaii vocant, quasi dicas Piper e *Chile*, Brasiliæ contermina regione."—*Jac. Bontii*, *Dial.* V. p. 10.

Again (lib. vi. cap. 40, p. 131) Bontius calls it '*piper Chilensis*,' and also '*Ricinus Braziliensis*.' But his commentator, Piso, observes that *Ricinus* is quite improper; "*vera Piperis sive Capsici Braziliensis species apparet*." Bontius says it was a common custom of natives, and even of certain Dutchmen, to keep a piece of *chilly* continually chewed, but he found it intolerable.

1818.—"Try a *chili* with it, Miss Sharp," said Joseph, really interested. 'A *chili*?' said Rebecca, gasping. 'Oh yes!' . . . 'How fresh and green they look,' she said, and put one into her mouth. It was hotter than the curry; flesh and blood could bear it no longer."—*Vanity Fair*, ch. iii.

**CHIMNEY-GLASS**, s. Gardener's name, on the Bombay side of India, for the flower and plant *Allamanda cathartica* (Sir G. Birdwood).

**CHINA**, n.p. The European knowledge of this name in the forms *Thinæ* and *Sinæ* goes back nearly to the Christian era. The famous mention of the *Sinim* by the prophet Isaiah would carry us much further back, but we fear the possibility of that referring to the Chinese must be abandoned, as must be likewise, perhaps, the similar application of the name *China* in ancient Sanskrit works. The most probable origin of the name—which is essentially a name applied by *foreigners* to the country—as yet suggested, is that put forward by Baron F. von Richthofen, that it comes from *Jih-nan*, an old name of Tongking, seeing that in *Jih-nan* lay the only port which was open for foreign trade with China at the beginning of our era, and that that province was then included administratively within the limits of China Proper (see *Richthofen*, *China*, i. 504-510; the same author's papers in the *Trans. of the Berlin Geog. Soc.* for 1876; and a paper by one of the present writers in *Proc. R. Geog. Soc.*, November 1882.)

Another theory has been suggested by our friend M. Terrien de la Couperie in an elaborate note, of which we can but state the general gist. Whilst he quite accepts the suggestion that *Kiao-chi* or Tongking, anciently called *Kiao-ti*, was the *Kattigara* of Ptolemy's authority, he denies that *Jih-nan* can have been the origin of *Sinæ*. This he does on two chief grounds: (1) That *Jih-nan* was not *Kiao-chi*, but a province a good deal further south, corresponding to the modern province of *An* (*Nghé Aue*, in the map of M. Dutreuil de Rhins, the capital of which is about 2° 17' in lat. S. of Hanoi). This is distinctly stated in the Official Geography of Annam. *An* was one of the twelve provinces of Cochin China proper till 1820-41, when, with two others, it was transferred to Tongking. Also, in the Chinese Historical Atlas, *Jih-nan* lies in *Chen-Ching*, i.e. Cochin-China. (2) That the ancient pronunciation of *Jih-nan*, as indicated by the Chinese authorities of the Han period, was *Nit-nam*. It is still pronounced in Sinito-Annamite (the most archaic of the Chinese dialects) *Nhut-nam*, and in Cantonese *Yat-nam*. M. Terrien further points out that the export of Chinese goods, and the traffic with the south and

several centuries B.C. by the State of Tsen in Sinico-Annamite (Mandarin Tien), which is the centre and west of it. The *She-ki* of Sze (91), and the *Annals* of the Han Dynasty afford information on this subject. Emperor Wu-ti, in consequence of Kien's information from Bactria, sent envoys to explore the route followed by the *uh* (i.e. Sae-chuen) to explore trade-routes to the west, saying haughtily: "I have a greater dominion than

you conceive that as the centre of this Tsen State would be by the Song-Koiu of sea-trade with that at its mouth, viz. at Kiao-tsun.

Thus, he considers, the sea is his powerful and arrogant monopoliser of trade-probability that which wide the name of *China*, *India*, and preserved its name in the mouths of the world when, as in the 2nd century, the great Empire extended over the Delta of the Ganges.

He needs more consideration to give it. But it will be discussed elsewhere, and disturb Richthofen's *Kattigara*.

regards the suggestions of T. de la Couperie. From a recent review of the subject he has concluded that the name *China* is derived from the name of the city, *Ch'in* or *Tsin*, B.C. 255-207, and known in India, Persia, and the countries, the final *y* by the Portuguese.]

— "Behind this country comes to a termination in the interior of it to the north, there is called *Tsinna*, from which thread and silk stuffs are brought through Bactria to Baryn on the other hand by the *Lamyriö*. It is not easy to find this, and few and

far between are those who come from it. . . ." — *Periplus Maris Erythraei*; see Müller, *Geog. Gr. Min.* i. 303.

c. 150. — "The inhabited part of our earth is bounded on the east by the Unknown Land which lies along the region occupied by the easternmost races of Asia Minor, the *Sinae* and the natives of *Serica*. . . ." — *Claudius Ptolemy*, Bk. vii. ch. 5.

c. 545. — "The country of silk, I may mention, is the remotest of all the Indies, lying towards the left when you enter the Indian Sea, but a vast distance further off than the Persian Gulf or that island which the Indians call *Selediba*, and the Greeks *Taprobane*. *Tsinna* (elsewhere *Tsinista*) is the name of the Country, and the Ocean compasses it round to the left, just as the same Ocean compasses *Barbari* (i.e. the Somali Country) round to the right. And the Indian philosophers called *Brachmans* tell you that if you were to stretch a straight cord from *Tsinna* through Persia to the Roman territory, you would just divide the world in halves." — *Coenae Topog.* (Christ.), Bk. II.

c. 641. — "In 641 the King of Magadha (Behar, &c.) sent an ambassador with a letter to the Chinese Court. The emperor . . . in return directed one of his officers to go to the King . . . and to invite his submission. The King *Shiloyto* (*Siladitya*) was all astonishment. 'Since time immemorial,' he asked his officer, 'did ever an ambassador come from *Mohachintan*?' . . . The Chinese author remarks that in the tongue of the barbarians the Middle Kingdom is called *Mohachintan* (*Mahā-Chīna-sthāna*)."—From *Chüan*, &c., lxviii.

781. — "Adam Priest and Bishop and Pope of *Tsinna*. . . The preachings of our Fathers to the King of *Tsinna*." — *Syriac Part of the Inscription of Singara*.

11th Century. — The "King of China" (*Shinaitarnahan*) appears in the list of provinces and monarchies in the great Inscription of the Tanjore Pagoda.

1128. — "*China* and *Mahachina* appear in a list of places producing silk and other cloths, in the *Abhilashitarthachintamani* of the Chälukya King." — *Somavamsa* (M.S.) Bk. III. ch. 6.

1298. — "You must know the Sea in which lie the Islands of these parts is called the Sea of *Chin*. . . For, in the language in these Isles, when they say *Chin*, 'tis *Mandi* they mean." — *Marco Polo*, Bk. III. ch. iv.

\* It may be well to append here the whole list which I find on a scrap of paper in Dr. Burnell's handwriting (Y):

Pohālapura.	Antavāta ( <i>Anāirōd</i> ).
Chinavall.	Mināpura.
Avantikabeta ( <i>Uyain</i> ).	Māla-sthāna ( <i>Melton</i> ).
Nāgapattana ( <i>Negapatnam</i> ?).	Tattulaka.
Pānchajanya ( <i>Melton</i> ).	Panchapattana.
Allikakara.	China.
Mahāladivya ( <i>Maldiva</i> ).	Mahachina.
Gopikasthāna ('?').	Kalungadaka ( <i>Telugu</i>
Gujarasthāna.	country).
Thānaka ( <i>Thana</i> ?).	Vāngadaka ( <i>Brugal</i> ).

c. 1300.—“Large ships, called in the language of Chin ‘junks,’ bring various sorts of choice merchandize and cloths. . . .”—*Rashiduddin*, in *Elliot*. i. 69.

1516.—“ . . . there is the Kingdom of China, which they say is a very extensive dominion, both along the coast of the sea, and in the interior. . . .”—*Barbosa*, 204.

1563.—“*R.* Then Ruelius and Mathiolus of Siena say that the best camphor is from China, and that the best of all Camphors is that purified by a certain barbarian King whom they call King (of) China.

“*O.* Then you may tell Ruelius and Mathiolus of Siena that though they are so well acquainted with Greek and Latin, there’s no need to make such a show of it as to call every body ‘barbarians’ who is not of their own race, and that besides this they are quite wrong in the fact . . . that the King of China does not occupy himself with making camphor, and is in fact one of the greatest Kings known in the world.”—*Garcia De Orta*, f. 45b.

c. 1590.—“Near to this is Pegu, which former writers called Cheen, accounting this to be the capital city.”—*Ayeen*, ed. 1800, ii. 4; [tr. *Jarrett*, ii. 119]. (See **MACHEEN**.)

**CHINA**, s. In the sense of porcelain this word (*Chinī*, &c.) is used in Asiatic languages as well as in English. In English it does not occur in Minshew (2nd ed. 1627), though it does in some earlier publications. [The earliest quotation in *N.E.D.* is from *Cogan’s Pinto*, 1653.] The phrase *China-dishes* as occurring in Drake and in Shakspeare, shows how the word took the sense of porcelain in our own and other languages. The phrase *China-dishes* as first used was analogous to *Turkey-carpet*s. But in the latter we have never lost the geographical sense of the adjective. In the word *turquoises*, again, the phrase was no doubt originally *pierres turquoises*, or the like, and here, as in *china dishes*, the specific has superseded the generic sense. The use of *arab* in India for an Arab horse is analogous to *china*. The word is used in the sense of a *china dish* in *Lane’s Arabian Nights*, iii. 492; [Burton, I. 375].

851.—“There is in China a very fine clay with which they make vases transparent like bottles; water can be seen inside of them. These vases are made of clay.”—*Reinoud, Relations*, i. 34.

c. 1350.—“China-ware (*al-fakhkhār al-Sīnī*) is not made except in the cities of Zaitūn and of Sīn Kalān. . . .”—*Ibn Batuta*, iv. 256.

c. 1530.—“I was passing one day along a street in Damascus, when I saw a slave-boy let fall from his hands a great China dish (*ṣahfat min al-bakhkhār al-Sīnī*) which they call in that country *sahn*. It broke, and a crowd gathered round the little Mameluke.”—*Ibn Batuta*, i. 238.

c. 1567.—“Le mercantie ch’andauano ogn’ anno da Goa a Bezeneger erano molti caualli Arabi . . . e anche *pece di China*, zafaran, e scarlatti.”—*Cesare de’ Federici*, in *Ramusio*, iii. 389.

1579.—“ . . . we met with one ship more loaden with linnen, China silke, and China dishes. . . .”—*Drake, World Encompassed*, in *Hak. Soc.* 112.

c. 1580.—“Usus vasorum aureorum et argenteorum Aegyptii rejecerunt, ubi murrhina vasa adinvenere; quae ex India afferuntur, et ex ea regione quam Sini vocant, ubi conficiuntur ex variis lapidibus, praecipueque ex jaspide.”—*Prosp. Alpianus*, Pl. I. p. 55.

c. 1590.—“The gold and silver dishes are tied up in red cloths, and those in Copper and China (*chīnī*) in white ones.”—*Āin*, i. 58.

c. 1603.—“ . . . as it were in a fruit-dish, a dish of some threepence, your honour have seen such dishes; they are not China dishes, but very good dishes.”—*Measure for Measure*, ii. 1.

1608-9.—“A faire China dish (which cost ninetie Rupias, or forty-five Reals of eight) was broken.”—*Hawkins*, in *Purchas*, i. 20.

1609.—“He has a lodging in the Strand for the purpose, or to watch when ladies are gone to the China-house, or the Exchange, that he may meet them by chance and give them presents. . . .”

“Ay, sir: his wife was the rich China-woman, that the courtiers visited so often.”—*Ben Jonson, Silent Woman*, i. 1.

1615.—

“ . . . Oh had I now my Wishes,  
Sure you should learn to make their China  
Dishes.”

Doggrel prefixed to *Coryu’s Credits*.

c. 1690.—Kaempfer in his account of the Persian Court mentions that the department where porcelain and plate dishes, &c., were kept and cleaned was called *Chin-khāna*. ‘the China-closet’; and those servants who carried in the dishes were called *Chinikash*.—*Amoen. Exot.*, p. 125.

1711.—“Purselaine, or China-ware is as tender a Commodity that good Instructions are as necessary for Package as Purchase.”—*Lockyer*, 126.

1747.—“The Art of Cookery made Plain and Easy; which far Exceeds any Thing of the Kind yet Published. By a Lady. London. Printed for the Author, and Sold by Mrs. Asburn a China Shop Woman, Corner of Fleet Ditch, MDCCXLVII.” This the title of the original edition of Mrs. Glass’s Cookery, as given by G. A. Sala, in *Illd. News*, May 12, 1883.

1576.—"Schuyler mentions that the best native earthenware in Turkistan is called **Chai**, and bears a clumsy imitation of a Chinese mark. —(see *Turkistan*, i. 187.)

For the following interesting note on the Arabic use we are indebted to Professor Robertson Smith:—

Sinā is spoken of thus in the *Latā'if al-Ma'ārif* of al-Tbībī, ed. De Jong, Leyden, 1897, a book written in A.D. 990. "The Arabs were wont to call all elegant vessels and the like **Sināya** (i.e. Chinese), whatever they really were, because of the specialty of the Chinese in objects of vertu; and this usage remains in the common word *sawdād* in Arabic to the present day."

So in the *Tarikh al-Hind* of Ibn Maskawaih, Fr. Hist. Ar. ii. 457, it is said that at the wedding of Mamūn with Būrān "her garments were strewn over her 1000 pearls from a **Sināya** of gold." In Egypt the Chinese metal brass trays used to dine off, are called *sināya* (vulgo *sinīya*), [the word of N. India] and so is a European water.

Dr. G. P. Smith, *Journal of the Asiatic Society*, "A Chinese name" is quoted again by De Goeje from a poem of Abū al-Shihā Agāni, xiii. 27. [See **SHAKER**.]

**CHINA-BEER.** s. Some kind of beer brewed in China, perhaps a variety of beer.

1577.—"I wish to take to Portugal some of the **Root** or Wood of **China**, since it is not a contraband drug. . . .

1563.—"R. I wish to take to Portugal some of the **Root** or Wood of **China**, since it is not a contraband drug. . . .

"O. This wood or root grows in China, an immense country, presumed to be on the confines of Muscovy . . . and because in all these regions, both in China and in Japan, there exists the *morbo napolitano*, the merciful God hath willed to give them this root for remedy, and with it the good physicians there know well the treatment."—*Garcia*, f. 177.

c. 1590.—"Sircar Silhet is very mountainous. . . . **China-Root** (*chob-chint*) is produced here in great plenty, which was but lately discovered by some Turks."—*Ayeen Akb.*, by Gludwin, ii. 10; [ed. Jarrett, ii. 124].

1598.—"The **roots of China** is commonlie used among the Egyptians . . . specially for a consumption, for the which they seeth the **roote China** in broth of a henne or cocke, whereby they become whole and faire of face."—*Dr. Paludanus*, in *Lincolnen*, 124, [Hak. Soc. ii. 112].

c. 1610.—"Quant à la verole. . . . Ils la guerissent sans suer avec du **bois d'Eschine**. . . ."—*Pyrrard de Laval*, ii. 9 (ed. 1679); [Hak. Soc. ii. 13; also see i. 182].

[c. 1690.—"The caravans returned with musk, **China-wood** (*bois de Chine*)."—*Bernier*, ed. Constable, p. 425.]

**CHINAPATAM**, n.p. A name sometimes given by the natives to Madras. The name is now written *Shennai-Shenna-pattanam*, Tam., in Tel. *Chennapattanam*, and the following is the origin of that name according to the statement given in W. Hamilton's *Hindustan*.

On "this part of the Coast of Coromandel . . . the English . . . possessed no fixed establishment until A.D. 1639, in which year, on the 1st of March, a grant was received from the descendants of the Hindoo dynasty of Bijanagur, then reigning at Chandergherry, for the erection of a fort. This document from Sree Rung Rayeel expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, *Sree Runga Ramapatnam*; but the local governor or Naik, Damerla Venkatadri, who first invited Mr. Francis Day, the chief of Armagon, to remove to Madras, had previously intimated to him that he would have the new English establishment founded in the name of his father Chenappa, and the name of Chenappapatnam continues to be universally applied to the town of Madras by the natives of that division of the south of India named Dravida." (Vol. ii. p. 413).

Dr. Burnell doubted this origin of the name, and considered that the actual name could hardly have been formed from that of Chenappa. It is possible that some name similar to

**CHINA-BUCKEER**, n.p. One of the most Delta mouths of the Irawadi in the Burmah charts. We have not been able to ascertain the origin of the name, further than that Prof. Burnell, in his *Notes on the Early History of Burmah* (p. 16), states that the country between Rangoon and Bhamo, on the west of the Irrawaddy River, bore the name of *Pachin*, of which *Buckeer* is a corruption. This does not explain the *China*.

**CHINA-ROOT.** s. A once famous medicinal root, as *Radix Chinae* and *Radix Sinensis*, being the tuber of the root of *Sinapis* (N. O. Smilacaceae), to which sarsaparilla is added. It was said to have been introduced into Europe on Charles V. being cured from gout, and acquired great popularity. It was also much used in the same way as sarsaparilla. It is now obsolete in England, but is still in esteem in the native pharmacopoeias of China and India.



obscuration to advance to been prepared for them, first be seated; in this chaman, who had visited what was to be done; I d on the foremost, whilst self grappled with the man fixed them in their during the struggle, re- 1. **Chin Chin**, the Chinese on."—*Seymour, Embassy to*

d the Chinese servants said, 'Mr. Talbot chin- town.'"—*The Fankue at*

ar from thinking it any our beautiful language, to glory in its distortion, k one another to come to ead of dinner; and send even in letters, rather iments; most of them ig- t that 'chinc-chinc' is no an it is Hebrew; that h an expression used by not in its true meaning 'good-bye, old fellow,' for used, or the compliments gently substituted."—*W. on Stud.* i. 156; [ed. 1883.

a. n.p. A town on the 6 miles above Calcutta, ik, which was the seat tlement and factory when it was ceded to ty of London, under a gave up Malacca and - in continental India, irew from Sumatra. it's name to a kind of s. (see **PIECE-GOODS**).]

a. between 3 and 6 o'clock Capt. Richardson and his a my house in ye Chin- And this following message t. . . ."—*Hedger, Diary,*

a. app. lée Chandernagor Mersa, situé sur le bord de la grande Ville rat . . . ."—*L'Asiatique*, 64-65.

a. where our Lodge for t. . . called **Sinternu** [i.e. t. . . Hagg; which is the t. . . ."—*Verney*, v. 162.

**hura**, where the Dutch t. . . the Factors have t. . . Horses standing pleas- er Side; and all of them t. . . ."—*A Hamilton*, ii. 20;

**shura**." See quotation t. . .

**CHINTS, CHINCH**, s. A bug. This word is now quite obsolete both in India and in England. It is a corruption of the Portuguese *chinche*, which again is from *cimex*. Mrs. Trollope, in her once famous book on the Domestic Manners of the Americans, made much of a supposed instance of affected squeamishness in American ladies, who used the word *chintzes* instead of *bugs*. But she was ignorant of the fact that *chintz* was an old and proper name for the objectionable exotic insect, 'bug' being originally but a figurative (and perhaps a polite) term, 'an object of disgust and horror' (*Wedgwood*). Thus the case was exactly the opposite of what she chose to imagine; *chintz* was the real name, *bug* the more or less affected euphonism.

1616.—"In the night we were likewise very much disquieted with another sort, called *Musqueetoes*, like our Gnats, but some-what less; and in that season we were very much troubled with **Chinches**, another sort of little troublesome and offensive creatures, like little *Ticks*: and these annoyed us two wayes; as first by their biting and stinging, and then by their stink."—*Terry*, ed. 1665, p. 372; [ed. 1777, p. 117].

1645.—". . . for the most part the bedsteads in Italy are of forged iron gilded, since it is impossible to keepe the wooden ones from the **chimices**."— *Evelyn's Diary*, Sept. 29.

1673.—". . . Our Bodies broke out into small fiery Pimples . . . augmented by Muskeetoe-Bites, and **Chinces** raising Blisters on us."—*Fryer*, 35.

"**Chints** are venomous, and if squeezed leave a most Poysonous Stench."—*Ibid.* 189.

**CHINTZ**, s. A printed or spotted cotton cloth; Port. *chita*; Mahr. *chit*, and H. *chint*. The word in this last form occurs (c. 1590) in the *Āin-i-Akbari* (i. 95). It comes apparently from the Skt. *chitra*, 'variegated, speckled.' The best *chintzes* were bought on the Madras coast, at Masulipatam and Sadras. The French form of the word is *chite*, which has suggested the possibility of our *sheet* being of the same origin. But *chite* is apparently of Indian origin, through the Portuguese, whilst *sheet* is much older than the Portuguese communication with India. Thus (1450) in Sir T. Cumberworth's will he directs his "wretched body to be beryd in a *chitte* with owte any kyste" (*Academy*, Sept. 27, 1879, p. 230).

The resemblance to the Indian forms in this is very curious.

1614.—“. . . **chintz** and chadors. . . .”—*Peyton*, in *Purchas*, i. 530.

[1616.—“3 per **Chint** bramport.”—*Cocks's Diary*, i. 171.

[1623.—“Linnen stamp'd with works of sundry colours (which they call **cit**).”—*P. della Valle*, *Hak. Soc.* i. 45.]

1653.—“**Chites** en Indou signifie des toilles imprimeés.”—*De la Boullaye-le-Gouz*, ed. 1647, p. 536.

c. 1666.—“Le principal trafic des Hollandois à Amedabad, est de **chites**, qui sont de toiles peintes.”—*Theriot*, v. 35. In the English version (1687) this is written **schites** (iv. ch. v.).

1676.—“**Chites** or Painted Calicuts, which they call *Calمندار*, that is done with a pencil, are made in the Kingdom of Golconda, and particularly about *Masulipatam*.”—*Tavernier*, E.T., p. 126; [ed. *Ball*, ii. 4].

1725.—“The returns that are injurious to our manufactures, or growth of our own country, are printed calicoes, **chintz**, wrought silks, stuffs, of herba, and barks.”—*Deſoe*, *New Voyage round the World*. Works, Oxford, 1840, p. 161.

1726.—“The Warehouse Keeper reported to the Board, that the **chintzes**, being brought from painting, had been examined at the sorting godown, and that it was the general opinion that both the cloth and the paintings were worse than the musters.”—In *Wheeler*, ii. 407.

c. 1733.—

“No, let a charming **chintz** and Brussels lace  
Wrap my cold limbs, and shade my lifeless face.”

*Pope*, *Moral Essays*, i. 248.

“And, when she sees her friend in deep despair,  
Observes how much a **Chintz** exceeds Mohair. . . .”

*Ibid.* ii. 170.

1817.—“Blue cloths, and **chintzes** in particular, have always formed an extensive article of import from Western India.”—*Raffles*, *H. of Java*, i. 86; [2nd ed. i. 95, and comp. i. 190].

In the earlier books about India some kind of *chintz* is often termed **pintado** (q.v.). See the phraseology in the quotation from *Wheeler* above.

This export from India to Europe has long ceased. When one of the present writers was Sub-Collector of the Madras District (1866-67), *chintzes* were still figured by an old man at Sadras, who had been taught by the Dutch, the cambric being furnished to him by a Madras **Chetty** (q.v.). He is

now dead, and the business has ceased; in fact the colours for the process are no longer to be had.\* The former *chintz* manufactures of Pulicat are mentioned by *Correa*, *Lendas*, ii. 2, p. 567. Havart (1693) mentions the manufacture at Sadras (i. 92), and gives a good description of the process of painting these cloths, which he calls **chitsen** (iii. 13). There is also a very complete account in the *Lettres Édifiantes*, xiv. 116 seqq.

In Java and Sumatra *chintzes* of a very peculiar kind of marbled pattern are still manufactured by women, under the name of *batik*.

**CHIPE**, s. In Portuguese use, from Tamil *shippi*, ‘an oyster.’ The pearl-oysters taken in the pearl-fisheries of Tuticorin and Manār.

[1602.—“And the fishers on that coast gave him as tribute one day's oysters (*am dia de chipo*), that is the result of one day's pearl fishing.”—*Couto*, Dec. 7, Bk. VIII. ch. ii.]

1685.—“The *chipe*, for so they call those

\* I leave this passage as Dr. Burnell wrote it. But though limited to a specific locality, of which I doubt not it was true, it conveys an idea of the entire extinction of the ancient *chintz* production which I find is not justified by the facts, as shown in a most interesting letter from Mr. Purdon Clarke, C.S.L., of the India Museum. One kind is still made at Masulipatam, under the superintendence of Persian merchants, to supply the Isfahan market and the “Moghul” traders at Bombay. At Pulicat very peculiar *chintzes* are made, which are entirely *Kalam Kārī* work, or hand-painted (apparently the word now used instead of the *Calمندار* of Tavernier,—see above, and under **CALAMANDER**). This is a work of infinite labour, as the ground has to be stopp'd off with wax almost as many times as there are colours used. At Combaconum *Sarongs* (q.v.) are printed for the Straits. Very bold printing is done at Wālājāpet in N. Arcot, for sale to the Moles at Hyderabad and Bangalore.

An anecdote is told me by Mr. Clarke which indicates a caution as to more things than *chintz* printing. One particular kind of *chintz* met with in S. India, he was assured by the vendor, was printed at W—; but he did not recognise the locality. Shortly afterwards, visiting for the second time the city of X. (we will call it), where he had already been assured by the collector's native aids that there was no such manufacture, and showing the stuff, with the statement of its being made at W—, ‘Why,’ said the collector, ‘that is where I live!’ Immediately behind his bungalow was a small bazar, and in this the work was found going on, though on a small scale.

Just so we shall often find persons “who have been in India, and on the spot”—assembling that at such and such a place there are no missions or no converts; whilst those who have cared to know, know better.—(H. Y.)

[For Indian *chintzes*, see Forbes Watson, *Textile Manufactures*, 90 seqq.; Mukharji, *Art Manufactures of India*, 348 seqq.; S. H. Hadi, *Mon. on Dyes and Dyeing in the N.W.P. and Oudh*, 44 seqq.; Francis, *Mon. on Punjab Cotton Industry*, 8.]



where which their boats are wont to fish."—*Asiatic Res.* i. 63.

1710.—"Some of these oysters or **chopis**, as the natives call them, produce pearls, but such are rare, the greater part producing only small pearls (*uljofras*) [see **ALJOFAR**]."—*Syst. Conch. Conquid.* ii. 243.

**CHIRETTA**, s. *H. chirita*, Mahr. *चिरिता*. A Himalayan herbaceous plant of the order *Gentianaceae* (*Suertia* Thunb.; Ham.: *Ophelia Chirita*, Griseb.; *Gentiana Chirayita*, Roxb.; *Asiatica chiraya*, Don.), the dried roots of which, infused, afford a pure tonic and febrifuge. Its Skt. name *चिरिता*, 'the bitter plant of the Kippada,' refers its discovery to that people in an extensively-diffused forest tract east and north-east of Bengal, the *Kippada* of the Periplus, and the *Kippadia* of Ptolemy. There is no indication of its having been known to G. de Orta.

1777.—*Kut Moy* in Bengal; **Creat** in Beng. It is excessively bitter, and given as a stomachic and vermifuge."—*Lex.* 6.

1822.—They also give a bitter decoction of the roots (*M. chirita* root) and **chenna** (the root of *Taraxacum officinale*, in *Pharm. Ind. Beng.* ii. 232).

1874.—**Chiretta** has long been held in esteem by the Hindus. . . . In England it attracted some attention about 1822, and in 1839 was introduced into the *British Pharmacopœia*. The plant was first described by Roxburgh in 1814."—*Pharm. Ind. Beng.* 392.

**CHIT. CHITTY**, s. A letter or certificate given to a soldier or the like; a pass. *H. chitthi*; *चिट्ठी* [Skt. *chitra*, 'marked,'] The Portuguese also use *chito* (see *Portug. Supplement*). The Beng. people use *chit* for a ticket, or receipt for goods.

1871.—"One of our Guides, with a **Chitty** or Pass, to the Government of the province,"—*Fraser*, 126.

1877.—"If Mr. . . . is not too busy to . . . the **chitt** . . . nothing but the . . . draw from me."—*Fraser*, 126.

1878.—"These Ladies and Gentle- . . . that polite Art . . . Mr. H. . . may know his terms . . . **Chit** . . . In *Ston-Karr*, . . .

1879.—"You are to sell rice, &c., to every . . . from Muscat who brings you a . . . **chit** to a Meer Khaim."—*Tippen's Letters*, 54.

1787.—"Mrs. Arend . . . will wait upon any Lady at her own house on the shortest notice, by addressing a **chit** to her in Chattawala Gully, opposite Mr. Motte's old house, Tirota's bazar."—Advt. in *Ston-Karr*, i. 228.

1794.—"The petty but constant and universal manufacture of **chits** which prevails here."—*Hugh Boyd*, 147.

1829.—"He wanted a **chithe** or note, for this is the most note-writing country under heaven; the very Drum-major writes me a note to tell me about the mails."—*Mem. of Col. Mountain*, 2nd ed., 80.

1839.—"A thorough Madras lady . . . receives a number of morning visitors, takes up a little worsted work; goes to tiffin with Mrs. C., unless Mrs. D. comes to tiffin with her, and writes some dozens of **chits**. . . . These incessant **chits** are an immense trouble and interruption, but the ladies seem to like them."—*Letters from Madras*, 284.

**CHITCHKY**, s. A curried vegetable mixture, often served and eaten with meat curry. Properly Beng. *chhechkī*.

1875.—" . . . **Chhenchki**, usually called *tarkāri* in the Vardhamāna District, a sort of hodge-podge consisting of potatoes, brinjals, and tender stalks. . . ."—*Gocinda Samanta*, i. 59.

**CHITTAGONG**, n.p. A town, port, and district of Eastern Bengal, properly written *Chatgām* (see **PORTO PIQUENO**). Chittagong appears to be the *City of Bengala* of Varthema and some of the early Portuguese. (See **BANDEL, BENGAL**).

c. 1316.—"The first city of Bengal that we entered was **Sudkīwān**, a great place situated on the shore of the great Sea."—*Ibn Batuta*, iv. 212.

1552.—"In the mouths of the two arms of the Ganges enter two notable rivers, one on the east, and one on the west side, both bounding this kingdom (of Bengal); the one of these our people call the River of **Chatigam**, because it enters the Eastern estuary of the Ganges at a city of that name, which is the most famous and wealthy of that Kingdom, by reason of its Port, at which meets the traffic of all that Eastern region."—*De Barros*, Dec. IV. liv. ix. cap. i.

1586.—"**Satagam**." See quotation under **HING**.]

1591.—"So also they inform me that Antonio de Sousa Goudinho has served me well in *Bongalla*, and that he has made tributary to this state the Isle of Sundiva, and has taken the fortress of **Chataguão** by force of arms."—*King's Letter*, in *Archives Port. Orient.*, fasc. iii. 257.

1598.—“From this River Eastward 50 miles lyeth the towne of **Chatigan**, which is the chief towne of Bengala.”—*Linschoten*, ch. xvi.; [Hak. Soc. i. 94].\*

c. 1610.—Pyrard de la Val has **Chartican**, i. 234; [Hak. Soc. i. 326].

1727.—“**Chittagoung**, or, as the Portuguese call it, **Xatigam**, about 50 Leagues below Dacca.”—*A. Hamilton*, ii. 24; ed. 1744, ii. 22.

17—“**Chittigan**” in Orme (reprint), ii. 14.

1786.—“The province of **Chatigan** (vulgarly **Chittagong**) is a noble field for a naturalist. It is so called, I believe, from the *chataq*,† which is the most beautiful little bird I ever saw.”—*Sir W. Jones*, ii. 101.

Elsewhere (p. 81) he calls it a “Montpelier.” The derivation given by this illustrious scholar is more than questionable. The name seems to be really a form of the Sanskrit *Chaturgrāma* (= *Tetrapolis*), [or according to others of *Saptagrāma*, ‘seven villages’], and it is curious that near this position Ptolemy has a *Pentapolis*, very probably the same place. *Chaturgrāma* is still the name of a town in Ceylon, lat. 6°, long. 81°.

**CHITTLEDDROOG**, n.p. A fort S.W. of Bellary; properly *Chitra Durgam*, Red Hill (or Hill-Fort, or [‘picturesque fort’]) called by the Mahommedans *Chitaklurg* (C. P. B.).

**CHITTORE**, n.p. *Chitor*, or *Chitorgarh*, a very ancient and famous rock fortress in the Rajput State of Mewār. It is almost certainly the *Tidaroupa* of Ptolemy (vii. 1).

1533.—“Badour (i.e. Bahādur Shāh) . . . in Champanel . . . sent to carry off a quantity of powder and shot and stores for the attack on **Chitor**, which occasioned some delay because the distance was so great.”—*Correa*, iii. 506.

1615.—“The two and twentieth (Dec.), Master Edwards met me, accompanied with Thomas Coryat, who had passed into India on foote, five *cours* to **Cytor**, an ancient Citie ruined on a hill, but so that it appeares a Tombe (Towne?) of wonderfull magnificence. . . .”—*Sir Thomas Roe*, in

\* There is no reason to suppose that Linschoten had himself been to Chittagong. My friend, Dr. Burnell, in his (posthumous) edition of Linschoten for the Hakluyt Society has confounded *Chitigam* in this passage with *Satgaon*—see *Porto Piqueno* (H. Y.).

† The *chātak* which figures in Hindu poetry, is, according to the dictionaries, *Cuculus melanoleucos*, which must be the pied cuckoo, *Coccyzus melanoleucos*, Gm., in Jerdon; but this surely cannot be Sir William’s “most beautiful little bird he ever saw”?

*Purchas*, i. 540; [Hak. Soc. i. 102; “**Ceter**” in i. 111, “**Chytor**” in ii. 540].

[1813.—“ . . . a tribute . . . imposed by Muhadajee Seendhiya for the restitution of **Chuetohrgurh**, which he had conquered from the Rana.”—*Broughton*, *Letters*, ed. 1892, p. 175.]

**CHOBDAR**, s. H. from P. *chobdar*, ‘a stick-bearer.’ A frequent attendant of Indian nobles, and in former days of Anglo-Indian officials of rank. They are still a part of the state of the Viceroy, Governors, and Judges of the High Courts. The *chobdars* carry a staff overlaid with silver.

1442.—“At the end of the hall stand **tchobdars** . . . drawn up in line.”—*Abdur-Razzāk*, in *India in the XV. Cent.* 25.

1673.—“If he (the President) move out of his Chamber, the *Silver Staves* wait on him.”—*Fryer*, 68.

1701.—“ . . . Yesterday, of his own accord, he told our Linguists that he had sent four **Chobdars** and 25 men, as a safeguard.”—In *Wheeler*, i. 371.

1788.—“**Chubdar** . . . Among the Nabobs he proclaims their praises aloud, as he runs before their palankeens.”—*Indian Vocabulary* (Stockdale’s).

1793.—“They said a **Chubdar**, with a silverstick, one of the Sultan’s messengers of justice, had taken them from the place, where they were confined, to the public Bazar, where their hands were cut off.”—*Dirom*, *Narrative*, 235.

1798.—“The chief’s **Chobedar** . . . also endeavoured to impress me with an ill opinion of these messengers.”—*G. Forster’s Travels*, i. 222.

1810.—“While we were seated at breakfast, we were surprised by the entrance of a **Choabdar**, that is, a servant who attends on persons of consequence, runs before them with a silver stick, and keeps silence at the doors of their apartments, from which last office he derives his name.”—*Maria Graham*, 57.

This usually accurate lady has been here misled, as if the word were *chup-dar*, ‘silence-keeper,’ a hardly possible hybrid.

**CHOBWA**, s. Burmese *Tsaubwa*, Siamese *Chao*, ‘prince, king,’ also *Chaohpa* (compounded with *hpa*, ‘heaven’), and in Cushing’s Shan Dicty. and cacography, *soa*, ‘lord, master,’ *sochpa*, a ‘hereditary prince.’ The word *chu-hu*, for ‘chief,’ is found applied among tribes of Kwang-si, akin to the Shans, in A.D. 1150 (*Prof. T. de la Couperie*). The designation of the princes of the Shan States on the east of Burma, many of whom are (or were till lately) tributary to Ava.

After them came the Chobwaas, butary princes: these are perhaps before the Birmans had extensive conquests over the vast territory they now possess, had held independent sovereignties which they maintain so long as the balance continued doubtful between the Peguers, and Siamese."—*Symes*,

All that tract of land . . . is inhabited by a numerous nation called Sciam, the same as the Laos. Their kingdom is divided into small districts under chiefs called Zaboa, or petty Siagermano, 34.

The Tsanbwas of all these princes were most absolutely under all the forms and appurtenances—*Pyle, Mission to Ava*, 303.

The succession to the throne depends upon the person chosen and people being of princely rank are called chow or prince."

*Thousand Miles on an Elephant*,

**L. s.** Turki *choghd*. A long garment, like a dressing-gown (for which Europeans often use it). It is properly an arm of dress, and is generally made of soft woollen material, bordered on the sleeves and hem. In Bokhara the word is a furred robe. ["In Tibetan Turki *juba*. It is variously called *chuba*, *juba* or *chogha* in Persia, or *shubka* in Russia" N.S. XXIII. 122)].

We do not hear of 'shirt-sleeves' even with Henry (Lawrence), so in John's case; we believe his habit was an Afghan *choga*. The charity covered a multitude of sins. *Review*, No. 310, on *Life of Lord* . . . 303.

**IDAR**, s. A watchman. The word is usually applied to a watchman; in some parts he is generally of a thieving disposition and his employment may be as a sort of blackmail to the property. [In N. India the *Chaukidār* is the rural watchman, and he is also employed in the h and ward in the smaller

. . . at night parading about with his spear, shield, and sword, and assuming a most terrific aspect, until all the family are asleep; when HE GOES TO SLEEP TOO."—*Williamson, V. M. i.* 295.

c. 1817.—"The birds were scarcely beginning to move in the branches of the trees, and there was not a servant excepting the *chokedaurs*, stirring about any house in the neighbourhood, it was so early."—*Mrs. Sherwood's Stories*, &c. (ed. 1873), 243.

1837.—"Every village is under a *potail*, and there is a *puran* or priest, and *chou-keednop* (sic!) or watchman."—*Phillips, Million of Facts*, 320.

1864.—The church book at Peshawar records the death there of "The Revd. I— L—, who on the night of the —th —, 1864, when walking in his veranda was shot by his own *chokidar*"—to which record the hand of an injudicious friend has added: "Well done, thou good and faithful servant!" (The exact words will now be found in the late Mr. E. B. Eastwick's *Panjab Handbook*, p. 279).

**CHOKRA**, s. Hind. *chhokrd*, 'a boy, a youngster'; and hence, more specifically, a boy employed about a household, or a regiment. Its chief use in S. India is with the latter. (See **CHUCKAROO**.)

[1875.—"He was dubbed 'the *chokra*,' or simply 'boy.'"—*Wilson, Abode of Snow*, 136.]

**CHOKY**, s. H. *chauki*, which in all its senses is probably connected with Skt. *chatur*, 'four'; whence *chatushka*, 'of four,' 'four-sided,' &c.

a. (Perhaps first a shed resting on four posts); a station of police; a lock-up; also a station of palankin bearers, horses, &c., when a post is laid; a customs or toll-station, and hence, as in the first quotation, the dues levied at such a place; the act of watching or guarding.

1535.—"They only pay the *choques* coming in ships from the Moluccas to Malacca, which amounts to 3 parts in 10 for the owner of the ship for *choque*, which is freight; that which belongs to His Highness pays nothing when it comes in ships. This *choque* is as far as Malacca, from thence to India is another freight as arranged between the parties. Thus when cloves are brought in His Highness's ships, paying the third and the *choques*, there goes from every 30 bahars 16 to the King, our Lord."—*Arrangement made by Nuno da Cunha*, quoted in *Bat-lho Tombo*, p. 113. On this Mr. Whitway remarks: "In this arrangement the King of P . . . ship any cloves of his or but he took one-third

"And the Day follow the Cho-  
r Soldiers were r- v'd from  
Gates."—*Osing*

"The chokid-  
from performing

free, and on the balance he took one-third as **Choky**, which is, I imagine, in lieu of customs."]

c. 1590.—"Mounting guard is called in Hindi **Chauki**."—*Āin*, i. 257.

1608.—"The Kings Custome called **Chukey**, is eight bagges upon the hundred bagges."—*Saris*, in *Purchas*, i. 391.

1664.—"Near this Tent there is another great one, which is called **Tchaukykane**, because it is the place where the Omrahs keep guard, every one in his turn, once a week twenty-four hours together."—*Bernier*, E.T., 117; [ed. *Constable*, 363].

1673.—"We went out of the Walls by Broach Gate . . . where, as at every gate, stands a **Chocky**, or Watch to receive Toll for the Emperor. . . ."—*Fryer*, 100.

"And when they must rest, if they have no Tents, they must shelter themselves under Trees . . . unless they happen on a **Chowkie**, i.e., a Shed where the Customer keeps a Watch to take Custom."—*Ibid.* 410.

1682.—"About 12 o'clock Noon we got to ye **Chowkee**, where after we had shown our *Dustick* and given our present, we were dismissed immediately."—*Hedges*, *Diary*, Dec. 17; [Hak. Soc. i. 58].

1774.—"Il più difficile per viaggiare nell' Indostan sono certi posti di guardie chiamate **Cioki** . . . questi **Cioki** sono insolentissimi."—*Della Tomba*, 33.

1810.—". . . **Chokies**, or patrol stations."—*Williamson*, *V. M.*, i. 297.

This word has passed into the English slang vocabulary in the sense of 'prison.'

b. A chair. This use is almost peculiar to the Bengal Presidency. Dr. John Muir [*Orig. Skt. Texts*, ii. 5] cites it in this sense, as a Hindi word which has no resemblance to any Skt. vocable. Mr. Growse, however, connects it with *chatur*, 'four' (*Ind. Antiq.*, i. 105). See also beginning of this article. *Chau* is the common form of 'four' in composition, e.g. *chaubandi*, (i.e. 'four fastening') the complete shoeing of a horse; *chaupahra* ('four watches') all night long; *chaupār*, 'a quadruped'; *chaukat* and *chaukhat* ('four timber'), a frame (of a door, &c.). So *chauki* seems to have been used for a square-framed stool, and thence a chair.

1772.—"Don't throw yourself back in your *burra chokey*, and tell me it won't do. . . ."—*W. Hastings* to G. Vansittart, in *Gleig*, i. 238.

c. 1782.—"As soon as morning appeared he (Haidar) sat down on his chair (**chauki**) and washed his face."—*H. of Hydr. Naik*, 505.

**CHOLERA**, and **CHOLERA MORBUS**, s. The Disease. The term 'cholera,' though employed by the old medical writers, no doubt came, as regards its familiar use, from India. Littré alleges that it is a mistake to suppose that the word *cholera* (χολέρα) is a derivative from χολή, 'bile,' and that it really means 'a gutter,' the disease being so called from the symptoms. This should, however, rather be ἀπὸ τῶν χολάδων, the latter word being anciently used for the intestines (the etym. given by the medical writer, Alex. Trallianus). But there is a discussion on the subject in the modern ed. of *Stephani Thesaurus*, which indicates a conclusion that the derivation from χολή is probably right; it is that of Celsus (see below). [The *N.E.D.* takes the same view, but admits that there is some doubt.] For quotations and some particulars in reference to the history of this terrible disease, see under **MORT-DE-CHIEN**.

c. A.D. 20.—"Primoque facienda mentio est *cholerae*; quia commune id stomachi atque intestinorum vitium videri potest . . . intestina torquentur, bilis supra infraque erumpit, primum aquae similis: deinde ut in ea recens caro tota esse videatur, interdum alba, nonnunquam nigra vel varia. Ergo eo nomine morbum hunc χολέραν Graeci nominarunt. . . ." &c.—A. C. *Celsi Med. Libri VIII.* iv. xi.

c. A.D. 100.—"ΠΕΡΙ ΧΟΛΕΡΗΣ . . . θάνατος ἐπὶ ὧδυνος καὶ οὐκ ἐκτιστος σπασμὸς καὶ πνιγὶ καὶ ἐμέσῳ κενῷ."—*Aretaeus*, *De Causis et signis acutorum morborum*, ii. 5.

Also *Θεραπεῖα Χολερῆς*, in *De Curatione Morb. Ac.* ii. 4.

1563.—"R. Is this disease the one which kills so quickly, and from which so few recover? Tell me how it is called among us, and among them, and its symptoms, and the treatment of it in use?"

"O. Among us it is called *Cellerica passio*. . . ."—*Garcia*, f. 74c.

[1611.—"As those ill of *Colera*."—*Costa*, *Dialogo de Soldado Pratico*, p. 5.]

1673.—"The Diseases reign according to the Seasons. . . . In the extreme Heats, **Cholera Morbus**."—*Fryer*, 113-114.

1832.—"Le *Choléra Morbus*, dont vous me parlez, n'est pas inconnu à Cachemire."—*Jacquemont*, *Corresp.* ii. 109.

**CHOLERA HORN**. See **COLLEBY**.

**CHOOOLA**, s. H. *chālha*, *chālhi*, *chālā*, fr. Skt. *chulli*. The extemporized cooking-place of clay which a native of India makes on the ground

his own food; or to cook master.

marble corridor filled up with cooking-places, composed of mud, & unburnt bricks."—*Forbes, Or.* i; [2nd ed. ii. 193].

**LA**, a *Chalia* is a name common in Malabar to a class of Mahomedans, and to Mahomedans generally. Much obscurity about the proper application of the word is by some derived from *chada*, the top-knot which men must wear, and which is common to all after conversion to Islam. In the Punjab, *chotikat*, 'he had his top-knot cut off,' is a form of abuse used by Musulman converts; see *Sajad Ethnogr.* p. 240.] According to Bonnerat (i. 109), the Chulias are of descent and of Shia profession. The *Madras Gloss.* takes the word from the kingdom of Chola in a person of S. India.]

"... the city of Kaulam, which is the finest of Malibār. Its bazars, and its merchants are known as of *Chalia* (i.e. *Chalia*)."—*Ibid.* 9.

*Chulias* are esteemed learned men, and the general are merchants."—*Ibid.*

We had found . . . less of that civility, and much more disposition to quarrel in the *Chollars* of the country, Mahomedans and quite distinct from the *Chulias*. . . ."—*Hugh Boyd, Journal of an Embassy to Candy*, in *Asiatic Researches* (1800), i. 155.

During Mr. Saunders's government, the *Chullas* (Moors) vessels were sent from the Nicobar Islands to Furrat, *Voyage to Mergui*, p. v. *Chullas* and *Malabars* (the appellations are synonymous).—*Ibid.* 24.

Mr. Boyd . . . describes the name of *Chollas*, and Sir Johnston designates them by the *Lubbies* (see **LUBBYE**). These names, however, not admissible, for they are confined to a particular sect of men who are rather of an inferior rank, the latter to the priests who are called *Chittys*, in *J. R. A. Soc.*

There are over 15,000 *Klingas*, and other natives of India."—*Golden Chersonese*, 254.

Properly a seal-impression, or brand; H. *chhap*;

the verb (*chhapna*) being that which is now used in Hindustani to express the art of printing (books).

The word *chhap* seems not to have been traced back with any accuracy beyond the modern vernaculars. It has been thought possible (at least till the history should be more accurately traced) that it might be of Portuguese origin. For there is a Port. word *chapa*, 'a thin plate of metal,' which is no doubt the original of the Old English *chape* for the metal plate on the sheath of a sword or dagger.\* The word in this sense is not in the Portuguese Dictionaries; but we find 'homem *chapado*,' explained as 'a man of notable worth or excellence,' and Bluteau considers this a metaphor 'taken from the *chapas* or plates of metal on which the kings of India caused their letters patent to be engraved.' Thus he would seem to have regarded, though perhaps erroneously, the *chhap* and the Portuguese *chapa* as identical. On the other hand, Mr. Beames entertains no doubt that the word is genuine Hindi, and connects it with a variety of other words signifying *striking*, or *pressing*. And Thompson in his *Hindi Dictionary* says that *chhap* is a technical term used by the Vaishnavas to denote the sectarian marks (lotus, trident, &c.), which they delineate on their bodies. Fallon gives the same meaning, and quotes a Hindi verse, using it in this sense. We may add that while *chhap* is used all over the N.W.P. and Punjab for printed cloths, Drummond (1808) gives *chhapniya*, *chhapra*, as words for 'Stampers or Printers of Cloth' in Guzerati, and that the passage quoted below from a Treaty made with an ambassador from Guzerat by the Portuguese in 1537, uses the word *chapada* for struck or coined, exactly as the modern Hindi verb *chhapna* might be used.† *Chop*, in writers

\* Thus, in Shakespeare, "This is Monsieur Parolles, the gallant militarist . . . that had the whole theorie of war in the knot of his scarf, the practice in the *chape* of his dagger."—*All's Well that Ends Well*, iv. 3. And, in the *Scottish Rates and Valuations*, under 1612:

"Lockattis and *Chaps* for daggers."

† "... e quanto á moeda, ser *chapada* de sua sion (by error printed *sita*), pois já lhe concedea, que todo o proveyto seria del Rey de Portugal, como soya a ser dos Reis dos Guzarates, e ysto nas terras que nos tiuermos em Canbaya, e a nós quisermos bater."—Treaty (1537) in *S. Botelho*, Tombo, 226.



prior to the last century, is often used for the seal itself. "Owen Cambridge says the *Mohr* was the great seal, but the small or privy seal was called a '**chop**' or 'stamp.'" (*C. P. Brown*).

The word *chop* is hardly used now among Anglo-Indians in the sense of seal or stamp. But it got a permanent footing in the 'Pigeon English' of the Chinese ports, and thence has come back to England and India, in the phrase "*first-chop*," i.e. of the first brand or quality.

The word **chop** (*chūp*) is adopted in Malay [with the meanings of seal-impression, stamp, to seal or stamp, though there is, as Mr. Skeat points out, a pure native word *tera* or *tra*, which is used in all these senses;] and **chop** has acquired the specific sense of a passport or licence. The word has also obtained a variety of applications, including that just mentioned, in the *lingua franca* of foreigners in the China seas. Van Braam applies it to a tablet bearing the Emperor's name, to which he and his fellow envoys made **kotow** on their first landing in China (*Voyage*, &c., Paris, An vi., 1798, i. 20-21). Again, in the same jargon, a **chop** of tea means a certain number of chests of tea, all bearing the same brand. **Chop-houses** are customs stations on the Canton River, so called from the chops, or seals, used there (*Giles, Glossary*). **Chop-dollar** is a dollar *chopped*, or stamped with a private mark, as a guarantee of its genuineness (*ibid.*). (Dollars similarly marked had currency in England in the first quarter of last century, and one of the present writers can recollect their occasional occurrence in Scotland in his childhood). The *grand chop* is the port clearance granted by the Chinese customs when all dues have been paid (*ibid.*). All these have obviously the same origin; but there are other uses of the word in China not so easily explained, e.g. *chop*, for 'a hulk'; *chop-boat* for a lighter or cargo-boat.

In Captain Forrest's work, quoted below, a golden badge or decoration, conferred on him by the King of Achin, is called a **chapp** (p. 55). The portrait of Forrest, engraved by Sharp, shows this badge, and gives the inscription, translated: "Capt. Thomas Forrest, Orancayo [see **ORANKAY**] of the Golden Sword. This **chapp** was conferred as

a mark of honour in the city of Atcheen, belonging to the Faithful, by the hands of the Shabander [see **SHAHBUNDER**] of Atcheen, on Capt. Thomas Forrest."

[1534.—"The Governor said that he would receive nothing save under his **chapa**." "Until he returned from Badur with his reply and the **chapa** required."—*Corra*, iii. 585.]

1537.—"And the said Nizamamede Zamom was present and then before me signed, and swore on his Koran (*muqafu*) to keep and maintain and fulfil this agreement entirely . . . and he sealed it with his seal" (*o chapo de sua chapa*).—Treaty above quoted, in *S. Botelho, Tombo*, 228.

1552.—". . . ordered . . . that they should allow no person to enter or to leave the island without taking away his **chapa**. . . . And this **chapa** was, as it were, a seal."—*Castanheda*, iii. 32.

1614.—"The King (of Achen) sent us his **Chop**."—*Milicard*, in *Purchas*, i. 526.

1615.—"Sailed to Achen; the King sent his **Chope** for them to go ashore, without which it was unlawful for any one to do so."—*Stimson*, i. 445.

[ . . . "2 chistes plate . . . with the rendadors **chape** upon it."—*Cocks's Diary*, i. 219.]

1618.—"Signed with my **chop**, the 14th day of May (*sic*), in the Yeare of our Prophet Mahomet 1027."—Letter from Gov. of Mocha, in *Purchas*, i. 625.

1673.—"The Custom-house has a good Front, where the chief Customer appears certain Hours to **chop**, that is to mark Goods outward-bound."—*Fryer*, 98.

1678.—". . . sending of our *Vackel* this day to Compare the Coppys with those sent in order to y<sup>e</sup> **Chaup**, he refused it, alledging that they came without y<sup>e</sup> **Visiers Chaup** to him. . . ."—*Letter* (in India Office) from *Dacca Factory* to Mr. Matthias Vincent (Ft. St. George!).

1682.—"To Rajemaul I sent ye old Duan . . . 's Perwanna, **Chopt** both by the Nabob and new Duan, for its confirmation."—*Hedger, Diary*, Hak. Soc. i. 37.

1689.—"Upon their **Chops** as they call them in India, or Seals engraven, are only Characters, generally those of their Name."—*Oceington*, 251.

1711.—"This (Oath at Acheen) is administered by the Shabander . . . lifting, very respectfully, a short Dagger in a Gold Case, like a Scepter, three times to their Heads; and it is called receiving the **Chop** for Trade."—*Lockyer*, 35.

1715.—"It would be very proper also to put our **chop** on the said Books."—In *Wheeler*, ii. 224.

c. 1720.—"Here they demanded tax and toll; felt us all over, not excepting our mouths, and when they found nothing, stamped a **chop** upon our arms in red paint; which was to serve for a pass."—*Zetser*

*Prize . . . door Jacob de Breyne, 1757.*

'On my Arrival (at Acheen) I took at the great River's Mouth, to Custom. This *Chap* is a Piece about 8 ounces Weight, made in Cross, but the cross Part is very t we . . . put to our Fore-head, re to the Officer that brings the t we come on an honest Design to 4. *Hamilton*, ii. 103.

' . . . with *Tiapp* or passports."—181.

' . . . le Pilote . . . apporte avec *appe*, ensuite il adore et consulte sa. puis il fait lever l'ancre."—ii. 253.

'The bales (at Acheen) are im-opened; 12 in the hundred are the king's duty, and the remainder rked with a certain mark (*chapp*) rried where the owner pleases."—*to Mergui*, 41.

'The only pretended original pro-a manifest forgery, for it had not or smaller seal, on which is en-name of the Mogul."—*Carraccioli's* 14.

' . . . and so great reluctance did (alab) show to the ratification of y. that Mr. Pigot is said to have chop, or seal, and applied it to."—*Mill's Hist.* iii. 340.

'First chop! tremendously pretty the elegant Grecian, who had been er assiduous attention."—*Daniel Bk. I. ch. x.*

'On the edge of the river facing -shan' and the Creek Hong, were or branches of the Hoppo's nt, whose duty it was to prevent g, but whose interest it was to aid state the shipping of silks . . . at rable reduction on the Imperial *The Fankow at Canton*, p. 25.

riter last quoted, and others im, have imagined a Chinese or chop, e.g., as "from *chah*, ial note from a superior,' or contract, a diploma, &c.,' both at Canton the sound *cháp*, and them covering most of the 'uses of chop' (Note by *Bishop*

But few of the words used by us in Chinese trade are really . and we think it has been ear that chop comes from India.

**P-CHOP.** Pigeon-English (or ) for 'Make haste! look This is supposed to be from onese, pron. *kip-kip*, of what be Mandarin dialect *kip-kip*. Northern dialects *kwai-kuai*,

'quick-quick' is more usual (*Bishop Moule*). [Mr. Skeat compares the Malay *cepat-cepat*, 'quick-quick.']

## CHOPPER.

a. H. *chhuppar*, 'a thatched roof.'

[1773.—". . . from their not being provided with a sufficient number of boats, there was a necessity for crowding a large party of *Sepoys* into one, by which the *chuppar*, or upper slight deck broke down."—*Ives*, 174.]

1780.—"About 20 Days ago a Villian was detected here setting fire to Houses by throwing the *Tickera* of his Hooka on the *Choppers*, and was immediately committed to the *Phouzlar's* Prison. . . . On his tryal . . . it appering that he had more than once before committed the same Nefarious and abominable Crime, he was sentenced to have his left Hand, and right Foot cut off. . . . It is needless to expatiate on the Efficacy such exemplary Punishments would be of to the Publick in general, if adopted on all similar occasions. . . ."—Letter from Moorshedabad, in *Hicky's Bengal Gazette*, May 6.

1782.—"With Mr. Francis came the Judges of the Supreme Court, the Laws of England, partial oppression, and licentious liberty. The common felons were cast loose, . . . the merchants of the place told that they need not pay duties . . . and the natives were made to know that they might erect their *chappor* huts in what part of the town they pleased."—*Price, Some Observations*, 61.

1810.—"Choppers, or grass thatches."—*Williamson, V. M. i.* 510.

c. 1817.—"These cottages had neat *choppers*, and some of them wanted not small gardens, fitly fenced about."—*Mrs. Sherwood's Stories*, ed. 1873, 258.

[1832.—"The religious devotee sets up a *chupha*-hut without expence."—*Mrs. Meer Hassan Ali*, ii. 211.]

[b. In Persia, a corr. of P. *chár-pd*, 'on four feet, a quadruped' and thence a mounted post and posting.

1812.—"Eight of the horses belong to the East India Company, and are principally employed in carrying *choppers* or couriers to Shiraz."—*Morier, Journey through Persia*, &c., p. 64.

1883. "By this time I had begun to pique myself on the rate I could get over the ground 'en *chuppar*.'"—*Wills, In the Land of the Lion and the Sun*, ed. 1891, p. 259.]

**CHOPPER-COT**, a. Much as this looks like a European concoction, it is

\* H. *Tikui* is a little cake of charcoal placed in the bowl of the hooka, or hubble-bubble.



a genuine H. term, *chhappar khūt*, 'a bedstead with curtains.'

1778.—"Leito com armação. **Châpar cátt.**"—*Grammatica Indostana*, 128.

c. 1809.—"Bedsteads are much more common than in Puraniya. The best are called *Palang*, or **Chhappar Khat** . . . they have curtains, mattresses, pillows, and a sheet. . . ."—*Buchanan, Eastern India*, ii. 92.

c. 1817.—"My husband chanced to light upon a very pretty **chopper-cot**, with curtains and everything complete."—*Mrs. Sherwood's Stories*, ed. 1873, 161. (See **COT**.)

**CHOPSTICKS**, s. The sticks used in pairs by the Chinese in feeding themselves. The Chinese name of the article is '*kuai-tsz*,' 'speedy-ones.' "Possibly the inventor of the present word, hearing that the Chinese name had this meaning, and accustomed to the phrase *chop-chop* for 'speedily,' used *chop* as a translation" (*Bishop Moule*). [Prof. Giles writes: "The *N.E.D.* gives incorrectly *kuai-tze*, i.e. 'nimble boys,' 'nimble ones.' Even Sir H. Yule is not without blemish. He leaves the aspirate out of *kuai*, of which the official orthography is now *k'uai-k'uai-tzū*, 'hastenings,' the termination *-ers* bringing out the value of *tzū*, an enclitic particle, better than 'ones.' Bishop Moule's suggestion is on the right track. I think, however, that **chopstick** came from a Chinaman, who of course knew the meaning of *k'uai* and applied it accordingly, using the 'pidgin' word **chop** as the, to him, natural equivalent."]

c. 1540.—". . . his young daughters, with their brother, did nothing but laugh to see us feed ourselves with our hands, for that is contrary to the custome which is observed throughout the whole empire of *China*, where the Inhabitants at their meat carry it to their mouthes with two little sticks made like a pair of *Cizers*" (this is the translator's folly; it is really *com duos pauis feitos como fusos*—"like spindles").—*Pinto*, orig. cap. lxxxiii., in *Cogan*, p. 103.

[1598.—"Two little peeces of blacke woode made round . . . these they use instead of forkes."—*Linschoten*, Hak. Soc. i. 144.]

c. 1610.—". . . ont comme deux petites spatules de bois fort bien faites, qu'ils tiennent entre leurs doigts, et prennent avec cela ce qu'ils veulent manger, si dextrement, que rien plus."—*Masquet*, 346.

1711.—"They take it very dexterously with a couple of small **Chopsticks**, which serve them instead of Forks."—*Lockyer*, 174.

1876.—"Before each there will be found a pair of **chopsticks**, a wine-cup, a small saucer for soy . . . and a pile of small pieces of paper for cleaning these articles as required."—*Giles, Chinese Sketches*, 153-4.

**CHOTA-HAZRY**, s. H. *chhoti hāzrī*, vulg. *hāzrī*, 'little breakfast'; refreshment taken in the early morning, before or after the morning exercise. The term (see **HAZREE**) was originally peculiar to the Bengal Presidency. In Madras the meal is called 'early tea.' Among the Dutch in Java, this meal consists (or did consist in 1860) of a large cup of tea, and a large piece of cheese, presented by the servant who calls one in the morning.

1853.—"After a bath, and hasty ante-breakfast (which is called in India 'a little breakfast') at the Euston Hotel, he proceeded to the private residence of a man of law."—*Oakfield*, ii. 179.

1866.—"There is one small meal . . . it is that commonly known in India by the Hindustani name of **chota-hāzrī**, and in our English colonies as 'Early Tea.' . . ."—*Waring, Tropical Resident*, 172.

1875.—"We took **early tea** with him this morning."—*The Dilemma*, ch. iii.

**CHOUL, CHAUL**, n.p. A seaport of the Concan, famous for many centuries under various forms of this name, *Chemical* properly, and pronounced in Konkani *Tsimical* (*Sinclair, Ind. Ant.* iv. 283). It may be regarded as almost certain that this was the *Σιμουλα* of Ptolemy's Tables, called by the natives, as he says, *Τίμουλα*. It may be fairly conjectured that the true reading of this was *Τίμουλα*, or *Τιέμουλα*. We find the sound *ch* of Indian names apparently represented in Ptolemy by *τι* (as it is in Dutch by *tj*). Thus *Τιάρουρα* = *Chitor*, *Τιδόραμα* = *Chashtana*; here *Τίμουλα* = *Chemical*; while *Τιάγουρα* and *Τιαύσρα* probably stand for names like *Chagara* and *Chauspa*. Still more confidently *Chemical* may be identified with the *Saimur* (*Chaimur*) or *Jaimur* of the old Arab. Geographers, a port at the extreme end of *Lār* or *Guzerat*. At Choul itself there is a tradition that its antiquity goes back beyond that of *Suali* (see **SWALLY**), *Bassein*, or *Bombay*. There were memorable sieges of Choul in 1570-71, and again in 1594, in which the Portuguese successfully resisted *Mahomedan*

1727. "There are two or three little  
Choultries or Shades built for Patients to  
rest in." *J. Huxtable, ch. 12. ; [i. 95].*

[1773.—“A **Choltre** is not much unlike a large summer-house, and in general is little more than a bare covering from the inclemency of the weather. Some few indeed are more spacious, and are also endowed with a salary to support a servant or two, whose business is to furnish all passengers with a certain quantity of rice and fresh water.”—*Ires*, 67.]

1782.—“Les fortunes sont employées à bâtir des **Chauderies** sur les chemins.”—*Sonnerat*, i. 42.

1790.—“On ne rencontre dans ces voyages aucune auberge ou hôtellerie sur la route; mais elles sont remplacées par des lieux de repos appelées **schultris** (*chauderies*), qui sont des bâtimens ouverts et inhabités, où les voyageurs ne trouvent, en général, qu'un toit. . . .”—*Haufner*, ii. 11.

1809.—“He resides at present in an old **Choultry** which has been fitted up for his use by the Resident.”—*Ld. Valentia*, i. 356.

1817.—“Another fact of much importance is, that a Mahomedan Sovereign was the first who established **Choultries**.”—*Mill's Hist.* ii. 181.

1820.—“The **Chowree** or town-hall where the public business of the township is transacted, is a building 30 feet square, with square gable-ends, and a roof of tile supported on a treble row of square wooden posts.”—*Acc. of Township of Loony*, in *Tr. Lit. Soc. Bombay*, ii. 181.

1833.—“Junar, 6th Jan. 1833. . . . We at first took up our abode in the **Chawadi**, but Mr. Escombe of the C. S. kindly invited us to his house.”—*Smith's Life of Dr. John Wilson*, 156.

1836.—“The roads are good, and well supplied with **choultries** or taverns” (!)—*Phillips, Million of Facts*, 319.

1879.—“Let an organised watch . . . be established in each village . . . armed with good **tulwars**. They should be stationed each night in the village **chouri**.”—*Occident Times of India*, May 12, Suppl. 7b.

See also **CHUTTRUM**.

**CHOULTRY PLAIN**, n.p. This was the name given to the open country formerly existing to the S.W. of Madras. *Choultry Plain* was also the old designation of the Hd. Quarters of the Madras Army; equivalent to “Horse Guards” in Westminster (C. P. B. MS.).

1780.—“Every gentleman now possessing a house in the fort, was happy in accommodating the family of his friend, who before had resided in **Choultry Plain**. Note. The country near Madras is a perfect flat, on which is built, at a small distance from the fort, a small *choultry*.”—*Hodges, Travels*, 7.

**CHOUSE**, s. and v. This word is originally Turk. *chdush*, in former days a sergeant-at-arms, herald, or the like. [Vambéry (*Sketches*, 17) speaks of the *Tchaush* as the leader of a party of pilgrims.] Its meaning as ‘a cheat,’ or ‘to swindle’ is, apparently beyond doubt, derived from the anecdote thus related in a note of W. Gifford’s upon the passage in Ben Jonson’s *Alchemist*, which is quoted below. “In 1609 Sir Robert Shirley sent a messenger or *chiaus* (as our old writers call him) to this country, as his agent, from the Grand Signor and the Sophy, to transact some preparatory business. Sir Robert followed him, at his leisure, as ambassador from both these princes: but before he reached England, his agent had *chiaused* the Turkish and Persian merchants here of 4000*l.* and taken his flight, unconscious perhaps that he had enriched the language with a word of which the etymology would mislead Upton and puzzle Dr. Johnson.”—Ed. of *Ben Jonson*, iv. 27. “In Kattywar, where the native chiefs employ Arab mercenaries, the **Chaus** still flourishes as an officer of a company. When I joined the Political Agency in that Province, there was a company of Arabs attached to the Residency under a *Chaus*.” (*M.-Gen. Keatinge*). [The *N.E.D.* thinks that “Gifford’s note must be taken with reserve.” The *Stanf. Dict.* adds that Gifford’s note asserts that two other *Chiaus*es arrived in 1618-1625. One of the above quotations proves his accuracy as to 1618. Perhaps, however, the particular fraud had little to do with the modern use of the word. As Jonson suggests, *chiaus* may have been used for ‘Turk’ in the sense of ‘cheat’; just as *Catium* stood for ‘thief’ or ‘rogue.’ For a further discussion of the word see *N. & Q.*, 7 ser. vi. 387; 8 ser. iv. 129.]

1560.—“Cum vero me taederet incisionis in eodem diversorio, ago cum meo **Chiaus**o (genus id est, ut tibi scripsi alias multiplicis apud Turcas officii, quod etiam ad oratorum custodiam extenditur) ut mihi liceat aere meo domum conducere. . . .”—*Busbey. Epist.* iii. p. 149.

1610.—“*Dapper*. . . . What do you think of me, that I am a **chiaus**?

*Face*. What’s that?

*Dapper*. The Turk was here.

As one would say, do you think I am a Turk?

a, noble doctor, pray thee let's  
gentleman, and he's no **chians**."  
son, *The Alchemist*, Act I. sc. i.

ulls or Mogula,  
r other, hogen-mogen, vanden,  
r **chouses**. Whoo! the brace  
ied.  
f shavers are sneak'd from us,  
."

*The Lady's Trial*, Act II. sc. i.  
on gli ambasciatori stranieri  
duceva, cioè l'Indiano, di Sciah  
usc Turco ed i Moscoviti. . . ."  
lle, ii. 6.

**chiaoux** en Turq est vn Sergent  
t dans la campagne la garde  
me, qui fait le guet, se nomme  
ix, et cet employ n'est pas  
oneste."—*Le Gouz*, ed. 1657,

We are  
y to be ridiculous.  
t you! **Chiaus'd** by a scholar."  
ria d' *Mammon*, Act II. sc. iii.

he Portugals have **choused** us,  
the Island of Bombay in the  
for after a great charge of our  
went thither with full commis-  
King of Portugal to receive it,  
ir by some pretence or other  
ver it to Sir Abraham Ship-  
t, *Dury*, May 15; [ed. *Whalley*

e and pulien are seduc'd  
d sucking pigs are **chows'd**."  
*Hudibras*, Pt. II. canto 3.

d to a Frenchman by my art;  
your cloak, and pick'd your  
ind caldes'd ye like a black-  
*Ibid.*

0) **chiaux**: they carried in their  
with a double silver crook on  
; . . . these frequently chanted  
aces and encomiums on the  
sonally proclaiming also his  
he passed along." *Hawcay*,

e 27<sup>e</sup> d'Août 1762 nous enten-  
up de canon du chateau de  
it signe qu'un **Tajans** (courier)  
de la grande caravane."  
9<sup>e</sup>, i. 171.

started at break of day from  
suburb of Ispahan, led by the  
f the pilgrimage. . . ."  
6, p. 6.

**CHOW**, s. A common ap-  
the *Pigeon*-English term in  
mixed preserves; but, as

the quotation shows, it has many uses;  
the idea of mixture seems to prevail.  
It is the name given to a book by  
Viscountess Falkland, whose husband  
was Governor of Bombay. There it  
seems to mean 'a medley of trifles.'  
**Chow** is in 'pigeon' applied to food  
of any kind. ["From the erroneous  
impression that dogs form one of the  
principal items of a Chinaman's diet,  
the common variety has been dubbed  
the '**chow dog**'" (*Ball, Things Chinese*,  
p. 179).] We find the word **chow-  
chow** in Blumentritt's *Vocabular* of  
Manilla terms: "*Chau-chau*, a Tagal  
dish so called."

1858.—"The word **chow-chow** is sug-  
gestive, especially to the Indian reader, of  
a mixture of things, 'good, bad, and in-  
different,' of sweet little oranges and bits  
of bamboo stick, slices of sugar-cane and  
rinds of unripe fruit, all concocted together,  
and made upon the whole into a very  
tolerable confection. . . .

"Lady Falkland, by her happy selection  
of a name, to a certain extent deprecates  
and disarms criticism. We cannot complain  
that her work is without plan, unconnected,  
and sometimes trashy, for these are exactly  
the conditions implied in the word **chow-  
chow**."—*Bombay Quarterly Review*, January,  
p. 100.

1882.—"The variety of uses to which the  
compound word '**chow-chow**' is put is  
almost endless. . . . A '**No. 1 chow-chow**'  
thing signifies utterly worthless, but when  
applied to a breakfast or dinner it means  
'unexceptionably good.' A '**chow-chow**'  
cargo is an assorted cargo; a 'general shop'  
is a '**chow-chow**' shop. . . . one (factory) was  
called the '**chow-chow**,' from its being in-  
habited by divers Parsees, Moormen, or  
other natives of India."—*The Fankwee*,  
p. 63.

**CHOWDRY**, s. H. *chaudhari*, lit.  
'a holder of four'; the explanation of  
which is obscure: [rather Skt. *chakra-  
dharin*, 'the bearer of the discus as an  
ensign of authority']. The usual appli-  
cation of the term is to the headman  
of a craft in a town, and more  
particularly to the person who is  
selected by Government as the agent  
through whom supplies, workmen, &c.,  
are supplied for public purposes.  
[Thus the *Chaudhari* of carters provides  
carriage, the *Chaudhari* of Kahars  
bearers, and so on.] Formerly, in  
places, to the headman of a village;  
to certain holders of lands; and in  
Cuttack it was, under native rule,  
applied to a district Revenue officer.  
In a paper of 'Explanations of Terms'

furnished to the Council at Fort William by Warren Hastings, then Resident at Moradbagh (1759), **chowdrees** are defined as "Landholders in the next rank to Zemindars." (In *Long*, p. 176.) [Comp. **VENDU-MASTER**.] It is also an honorific title given by servants to one of their number, usually, we believe, to the *mīlī* [see **MOLLY**], or gardener—as *khalīfa* to the cook and tailor, *jama'dār* to the *bhishtī*, *mehtar* to the sweeper, *sirdār* to the bearer.

c. 1300.—". . . The people were brought to such a state of obedience that one revenue officer would string twenty . . . **chaudharis** together by the neck, and enforce payment by blows."—*Ziā-ud-dīn Barnī*, in *Elliot*, iii. 183.

c. 1343.—"The territories dependent on the capital (Delhi) are divided into hundreds, each of which has a **Jautharī**, who is the Sheikh or chief man of the Hindus."—*Ibn Batuta*, iii. 388.

[1772.—"**Chowdrahs**, land-holders, in the next rank to Zemindars."—*Verelst*, *View of Bengal*, (Gloss. s.v.)]

1788.—"**Chowdry**.—A Landholder or Farmer. Properly he is above the Zemindar in rank; but, according to the present custom of Bengal, he is deemed the next to the Zemindar. Most commonly used as the principal purveyor of the markets in towns or camps."—*Indian Vocabulary* (Stockdale's).

**CHOWK**, s. H. *chauk*. An open place or wide street in the middle of a city where the market is held, [as, for example, the *Chāndnī Chauk* of Delhi]. It seems to be adopted in Persian, and there is an Arabic form *Sūk*, which, it is just possible, may have been borrowed and Arabized from the present word. The radical idea of *chauk* seems to be "four ways" [Skt. *chatushka*], the crossing of streets at the centre of business. Compare *Carfax*, and the *Quattro Cantoni* of Palermo. In the latter city there is a market place called *Piazza Ballarò*, which in the 16th century a chronicler calls *Seggeballarath*, or as Amari interprets, *Sūk-Ballarā*.

[1833.—"The Chandy **Choke**, in Delhi . . . is perhaps the broadest street in any city in the East."—*Skinner*, *Excursions in India*, i. 49.]

**CHOWNEE**, s. The usual native name, at least in the Bengal Presidency, of an Anglo-Indian **cantonment** (q.v.). "a thatched roof,"

[1829.—"The . . . was at the **chaoni** his standing camp at Gaur . . . the event occurred."—*Tut*, *Annals* (reprint), ii. 611.]

**CHOWRINGHEE**, n.p. The name of a road and quarter of Calcutta, in which most of the best European houses stand; *Chaurungī*.

1789.—"The houses . . . at **Chowringee** also will be much more healthy."—*Scot-Kerr*, ii. 205.

1790.—"To dig a large tank opposite to the **Cheringhee** Buildings."—*Ibid.* 13.

1791.—"Whereas a robbery was committed on Tuesday night, the first instant, on the **Chowringhy** Road."—*Ibid.* 54.

1792.—"*For Private Sale*. A neat, compact and new built garden house, pleasantly situated at **Chouringy**, and from its contiguity to Fort William, peculiarly well calculated for an officer; it would likewise be a handsome provision for a native lady, or a child. The price is 1500 sicca rupees."—*Ibid.* ii. 541.

1803.—"**Chouringhee**, an entire village of palaces, runs for a considerable length at right angles with it, and altogether forms the finest view I ever beheld in any city."—*Lt. Valentia*, i. 236.

1810.—"As I enjoyed Calcutta much less this time . . . I left it with less regret. Still, when passing the **Chowringhee** road the last day, I—

'Looked on stream and sea and plain  
As what I ne'er might see again.'

*Elphinstone*, in *Life*, i. 231.

1848.—"He wished all Cheltenham, all **Chowringhee**, all Calcutta, could see him in that position, waving his hand to such a beauty, and in company with such a famous buck as Rawdon Crawley, of the Guards."—*Vanity Fair*, ed. 1867, i. 237.

**CHOWRY**, s.

(a.) See **CHOULTRY**.

(b.) H. *chainur*, *chauirī*; from Skt. *chamara*, *chāmara*. The bushy tail of the Tibetan **Yak** (q.v.), often set in a costly decorated handle to use as a fly-flapper, in which form it was one of the insignia of ancient Asiatic royalty. The tail was also often attached to the horse-trappings of native warriors: whilst it formed from remote time the standard of nations and nomad tribes of Central Asia. The Yak-tail and their uses are mentioned by Aelian, and by Cosmas (see under **YAK**). Allusions to the *chāmara*, a sign of royalty, are frequent in books and inscriptions, e.g. in the *Kalidāsa* (see transl. by Dr. Mi

*J. As. Soc. Beng.* i. 342; the *Amarakosha*, ii. 7, 31, &c.). The common Anglo-Indian expression in the 18th century appears to have been "**Cow-tails**" (q.v.). And hence Bogle in his *Journal*, as published by Mr. Markham, calls *Yaks* by the absurd name of "**cow-tailed cows**," though "**horse-tailed cows**" would have been more germane!

c. A.D. 250.—"Βοῶν δὲ γένη δύο, δρομικοὶ τε καὶ ἄλλοι ἀγροὶ δεινῶς ἐκ τούτων γὰρ τῶν βοῶν καὶ τὰς μυιοσόβας ποιοῦνται, καὶ τὸ μὲν σῶμα παμμέλανες εἰσιν ὁδὲ τὰς δὲ αἰρὰς ἔχουσι λευκὰς ἰσχυρῶς."—*Aelian. de Nat. An.* xv. 14.

A.D. 634-5.—"... with his armies which were darkened by the spotless **chāmaras** that were waved over them."—*Aihole Inscription*.

c. 940.—"They export from this country the hair named *al-zamar* (or *al-chamar*) of which those fly-flaps are made, with handles of silver or ivory, which attendants held over the heads of kings when giving audience."—*Maṣ'ūdī*, i. 385. The expressions of *Maṣ'ūdī* are aptly illustrated by the Assyrian and Persepolitan sculptures. (See also *Marco Polo*, bk. iii. ch. 18; *Nic. Conti*, p. 14, in *India in the XVth Century*).

1623.—"For adornment of their horses they carried, hung to the cantles of their saddles, great tufts of a certain white hair, long and fine, which they told me were the tails of certain wild oxen found in India."—*P. della Valle*, ii. 682; [*Hak. Soc.* ii. 260].

1509.—"He also presented me in trays, which were as usual laid at my feet, two beautiful **chowries**."—*Lord Valentia*, i. 428.

1610.—"Near Brahma are Indra and Iadrasce on their elephant, and below is a female figure holding a *chamar* or **chowree**."—*Maria Graham*, 56.

1827.—"A black female slave, richly dressed, stood behind him with a **chowry**, or cow's tail, having a silver handle, which she used to keep off the flies."—*Sir W. Scott, The Surgeon's Daughter*, ch. x.

**CHOWRYBURDAR**, s. The servant who carries the **Chowry**. H. P. *chamri-barddr*.

1774.—"The Deb-Rajah on horseback ... a **chowra-burdar** on each side of him."—*Bogle*, in *Markham's Tibet*, 24.

1623.—"... the old king was sitting in the garden with a **chowrybadar** waving the fan from him."—*Miss Eden, Up the Country*, i. 13.

**CHOWT, CHOUT**, s. Mahr. *chauth*, 'one fourth part.' The blackmail levied by the Mahrattas from the provincial governors as compensation

for leaving their districts in immunity from plunder. The term is also applied to some other exactions of like ratio (see *Wilson*).

[1559.—Mr. Whitway refers to *Conto* (Dec. VII. bk. 6, ch. 6), where this word is used in reference to payments made in 1559 in the time of D. Constantine de Bragança, and in papers of the early part of the 17th century the King of the **Chouteas** is frequently mentioned.]

1644.—"This King holds in our lands of Daman a certain payment which they call **Chouto**, which was paid him long before they belonged to the Portuguese, and so after they came under our power the payment continued to be made, and about these exactions and payments there have risen great disputes and contentions on one side and another."—*Bocarro* (MS.).

1674.—"Messengers were sent to Bassein demanding the **chout** of all the Portuguese territory in these parts. The **chout** means the fourth part of the revenue, and this is the earliest mention we find of the claim."—*Orme's Fragments*, p. 45.

1763-78.—"They (the English) were ... not a little surprised to find in the letters now received from Balajerow and his agent to themselves, and in stronger terms to the Nabob, a peremptory demand of the **Chout** or tribute due to the King of the Morattoes from the Nabobship of Arcot."—*Orme*, ii. 228-9.

1803.—"The Peshwah ... cannot have a right to two **choutes**, any more than to two revenues from any village in the same year."—*Wellington Desp.* (ed. 1837), ii. 175.

1858.—"... They (the Mahrattas) were accustomed to demand of the provinces they threatened with devastation a certain portion of the public revenue, generally the fourth part; and this, under the name of the **chout**, became the recognized Mahratta tribute, the price of the absence of their plundering hordes."—*Whitney, Oriental and Ling. Studies*, ii. 20-21.

**CHOYA, CHAYA, CHEY**, s. A root, [generally known as **chayroot**,] (*Hedyotis umbellata*, Lam., *Oldenlandia umb.*, L.) of the Nat. Ord. *Cinchonaceae*, affording a red dye, sometimes called 'India Madder,' ['Dye Root,' 'Rameshwaram Root']; from Tam. *shāyarer*, Malayāl. *chāyaver* (*chāya*, 'colour,' *rer*, 'root'). It is exported from S. India, and was so also at one time from Ceylon. There is a figure of the plant in *Lettres Edif.* xiv. 164.

c. 1566.—"Also from S. Tome they layd great store of red yarne, of bombast died with a roote which they call **sala**, as afore-sayd, which colour will never out."—*Caesar Fraderike*, in *Hakl.* [ii. 354].



1583.—“Ne vien anchora di detta **sala** da un altro luogo detto Petopoli, e se ne tingono parimente in S. Thomè.”—*Balbi*, f. 107.

1672.—“Here groweth very good **Zaye**.”—*Baldaeus, Ceylon*.

[1679.—“... if they would provide mustors of **Chae** and White goods. . . .” —*Memoriall of S. Master, in Kistna Man.*, p. 131.]

1726.—“**Saya** (a dye-root that is used on the *Coust* for painting chintzes).”—*Valentijn, Chor.* 45.

1727.—“The Islands of *Diu* (near Masulipatam) produce the famous *Dye* called **Shail**. It is a Shrub growing in Grounds that are overflown with the Spring tides.”—*A. Hamilton*, i. 370; [ed. 1744, i. 374].

1860.—“The other productions that constituted the exports of the Island were sapan-wood to Persia; and **choya**-roots, a substitute for Madder, collected at Manaar . . . for transmission to Surat.”—*Tennent's Ceylon*, ii. 54-55. See also *Chitty's Ceylon Gazetteer* (1834), p. 40.

**CHUCKAROO**, s. English soldier's lingo for **Chokra** (q.v.)

**CHUCKER**. From H. *chakar*, *chakkar*, *chakrā*, Skt. *chakra*, ‘a wheel or circle.’

(a.) s. A quoit for playing the English game; but more properly the sharp quoit or discus which constituted an ancient Hindu missile weapon, and is, or was till recently, carried by the Sikh fanatics called *Akālī* (see **AKALEE**), generally encircling their peaked turbans. The thing is described by Tavernier (E. T. ii. 41: [ed. *Ball*, i. 82]) as carried by a company of Mahomedan Fakirs whom he met at Sherpūr in Guzerat. See also *Lt.-Col. T. Lewin, A Fly, &c.*, p. 47: [*Egerton, Handbook*, Pl. 15, No. 64].

1516.—“In the Kingdom of Dely . . . they have some steel wheels which they call **chacarani**, two fingers broad, sharp outside like knives, and without edge inside; and the surface of these is the size of a small plate. And they carry seven or eight of these each, put on the left arm; and they take one and put it on the finger of the right hand, and make it spin round many times, and so they hurl it at their enemies.”—*Barbosa*, 100-101.

1630.—“In her right hand shee bare a **chuckerey**, which is an instrument of a round forme, and sharp-edged in the superficies thereof . . . and slung off, in the quickness of his motion, it is able to deliuer or conuey death to a farre remote enemy.”—*Proc. of the Banian Religion*, 12.

(b) v. and s. To lunge a horse. *chakarnd* or *chakar karnā*. Also ‘to lunge.’

1829.—“It was truly tantalizing to see those fellows **chuckering** their horses, not more than a quarter of a mile from our post.”—*John Shipp*, i. 153.

[(c.) In Polo, a ‘period.’

[1900.—“Two bouts were played to-day . . . In the opening **chucker** Capt. — carried the ball in.”—*Overland Mail*, Aug. 13.]

**CHUCKERBUTTY**, n.p. This vulgarized Bengal Brahman name is, as Wilson points out, a corruption of *chakravartī*, the title assumed by the most exalted ancient Hindu sovereigns, an universal Emperor, whose chariot-wheels rolled over all (so it is explained by some).

c. 400.—“Then the Bikshuni Uthala began to think thus with herself, ‘To-day the King, ministers, and people are all going to meet Buddha . . . but I—a woman—how can I contrive to get the first sight of him?’ Buddha immediately, by his divine power, changed her into a holy **Chakravartī Raja**.”—*Trucels of Fah-hian*, tr. by Beale, p. 63.

c. 460.—“On a certain day (Asoka), having . . . ascertained that the supernaturally gifted . . . Nāga King, whose age extended to a *Kappā*, had seen the four Buddhas . . . he thus addressed him: ‘Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the **Chakkawattī** of the doctrine.’”—*The Mahāvaṃso*, p. 27.

1856.—“The importance attached to the possession of a white elephant is traceable to the Buddhist system. A white elephant of certain wonderful endowments is one of the seven precious things, the possession of which marks the *Maha Chakravartī Raja* . . . the holy and universal sovereign, a character which appears once in a cycle.”—*Mission to the Court of Aca* (Major's Phayre's), 1858, p. 154.

**CHUCKLAH**, s. H. *chakla*, [Skt. *chakra*, ‘a wheel’]. A territorial subdivision under the Mahomedan government, thus defined by Warren Hastings, in the paper quoted under **CHOWDRY**:

1759.—“The jurisdiction of a *Phouder* (see **FOUJDAR**), who receives the rents from the Zemindars, and accounts for them with the Government.”

1760.—“In the treaty concluded with the Nawāb Meer Mohummud Cásim Khán, on the 27th Sept. 1760, it was agreed that . . . the English army should be ready to assist



him in the management of all affairs, and that the lands of the **chuklahs** (districts) of Burdwan, Midnapore and Chittagong, should be assigned for all the charges of the company and the army. . . .”—*Harington's Analysis of the Laws and Regulations*, vol. i. Calcutta, 1805-1809, p. 5.

**CHUCKLER**, s. Tam. and Malayāl. *chukili*, the name of a very low caste, members of which are tanners or cobblers, like the *Chamdras* (see **CHUMAR**) of Upper India. But whilst the latter are reputed to be a very dark caste, the *Chucklers* are fair (see *Elliot's Gloss.* by Beames, i. 71, and *Caldwell's Gram.* 574). [On the other hand the *Madras Gloss.* (s.v.) says that is a rule they are of “a dark black hue.”] Colloquially in S. India *chuckler* is used for a native shoemaker.

c. 1550.—“All the Gentooes (*gentios*) of these parts, especially those of Bisanaga, have many castes, which take precedence one of another. The lowest are the *Chavivilla*, who make shoes, and eat all unclean flesh. . . .”—*Primor e Honra*, &c., f. 95.

1759.—“*Shackelays* are shoemakers, and are in the same despicable light on the Comandel Coast as the *Niaddes* and *Pulles* on the *Malabar*.”—*Iris*, 26.

c. 1760.—“Aussi n'est-ce que le rebut de la classe méprisée des parrias; savoir les *schakelis* ou cordonniers et les *ettians* ou *mayars*, qui s'occupent de l'enterrement et la combustion des morts.”—*Haafner*, 60.

[1844.—“ . . . the *chockly*, who performs the degrading duty of executioner. . . .”—*Early Manners, &c., of India*, ii. 282.]

1852.—“The *Komatis* or mercantile caste of *Madras* by long established custom, are required to send an offering of betel to the *chucklers*, or shoemakers, before contracting their marriages.”—*Sir W. Elliot*, in *Edin. Soc.*, N. S. vol. i. 102.

**CHUCKMUCK**, s. H. *chakmak*. Flint and steel. One of the titles conferred on Haider 'Ali before he rose to power was ‘*Chakmak Jang*, Fire-brook of War.’ See *H. of Hydrabad*, 112.

**CHUCKRUM**, s. An ancient coin now generally current in the S. of India, Malayāl. *chakrum*, Tel. *chakram*; from Skt. *chakra* (see under **HUCKER**). It is not easy to say what was its value, as the statements are inconsistent: nor do they confirm Wilson's, that it was equal to one-tenth of a pagoda. [According to

the *Madras Gloss.* (s.v.) it bore the same relation to the gold **Pagoda** that the **Anna** does to the **Rupée**, and under it again was the copper **Cash**, which was its sixteenth.] The denomination survives in Travancore, [where 28½ go to one rupee. (*Ibid.*)]

1554.—“And the fanoms of the place are called *chocrões*, which are coins of inferior gold; they are worth 12½ or 12¼ to the *pardao* of gold, reckoning the *pardao* at 360 *reis*.”—*A. Nunez, Livro dos Pesos*, 36.

1711.—“The Enemy will not come to any agreement unless we consent to pay 80,000 *chuckrums*, which we take to be 16,600 and odd pagodas.”—In *Wheeler*, ii. 165.

1813.—Milburn, under Tanjore, gives the *chuckrum* as a coin equal to 20 Madras, or ten gold fanams. 20 Madras fanams would be ½ of a pagoda.

[From the difficulty of handling these coins, which are small and round, they are counted on a *chuckrum* board as in the case of the **Fanam** (q.v.).]

**CHUDDER**, s. H. *chādar*, a sheet, or square piece of cloth of any kind; the ample sheet commonly worn as a mantle by women in N. India. It is also applied to the cloths spread over Mahomedan tombs. Barbosa (1516) and Linschoten (1598) have *chantars*, *chantares*, as a kind of cotton piece-goods, but it is certain that this is not the same word. *Chowtars* occur among Bengal piece-goods in Milburn, ii. 221. [The word is *chantār*, ‘anything with four threads,’ and it occurs in the list of cotton cloths in the *Āin* (i. 94). In a letter of 1610 we have “*Chantares* are white and well requested” (*Danvers, Letters*, i. 75); “*Chauters* of Agra” (*Foster, Letters*, ii. 45); Cocks has “fine *Casho* or *Chowter*” (*Diary*, i. 86); and in 1615 they are called “*Cowter*” (*Foster*, iv. 51).]

1525. “*Chader* of Camlaya.”—*Lembraça*, 56.

[c. 1610. — “From Bengal comes another sort of hanging, of fine linen painted and ornamented with colours in a very agreeable fashion; these they call *iader*.”—*Pyrrard de Laval*, Hak. Soc. i. 222.]

1614. — “*Pintados*, chints and *chadors*.”—*Peaton*, in *Purchas*, i. 530.

1673. — “The habit of these water-nymphs was fine *Shudders* of lawn embroidered on the neck, wrist, and skirt with a border of several coloured silks or threads of gold.”—*Herbert*, 3rd ed. 191.

1832.—“**Chuddur** . . . a large piece of cloth or sheet, of one and a half or two breadths, thrown over the head, so as to cover the whole body. Men usually sleep rolled up in it.”—*Herklots, Quatour-e-Islam*, xii.-xiii.

1878.—“Two or three women, who had been chattering away till we appeared, but who, on seeing us, drew their ‘chaddars’ . . . round their faces, and retired to the further end of the boat.”—*Life in the Mofussil*, i. 79.

The **Rampore Chudder** is a kind of shawl, of the Tibetan shawl-wool, of uniform colour without pattern, made originally at Rāmpur on the Sutlej; and of late years largely imported into England: [(see the *Panjab Mono. on Wool*, p. 9). Curiously enough a claim to the derivation of the title from Rāmpur, in Rohilkhand, N.W.P. is made in the *Imperial Gazetteer*, 1st ed. (s.v.).]

**CHUL! CHULLO!** v. in imperative; ‘Go on! Be quick.’ H. *chalo!* imper. of *chalnā*, to go, go speedily. [Another common use of the word in Anglo-Indian slang is—“It won’t **chul**,” ‘it won’t answer, succeed.’]

c. 1790. —“Je montai de très-bonne heure dans mon palanquin.—**Tachollo** (c’est-à-dire, marche), crièrent mes *coolies*, et aussitôt le voyage commença.”—*Huafner*, ii. 5.

[**CHUMAR**, s. H. *Chamdr*, Skt. *charma kārā*, ‘one who works in leather,’ and thus answering to the **Chuckler** of S. India; an important caste found all through N. India, whose primary occupation is tanning, but a large number are agriculturists and day labourers of various kinds.

[1823.—“From this abomination, beef-eating . . . they [the Bheels] only rank above the **Choomars**, or shoemakers, who feast on dead carcasses, and are in Central India, as elsewhere, deemed so unclean that they are not allowed to dwell within the precincts of the village.”—*Malcolm, Central India*, 2nd ed. ii. 179.]

**CHUMPUK**, s. A highly ornamental and sacred tree (*Melastoma champaca*, L., also *M. Rheedii*), a kind of magnolia, whose odorous yellow blossoms are much prized by Hindus, offered at shrines, and rubbed on the body at marriages, &c. H. *champak*, Skt. *champakā*. Drury strangely says that the name is “derived from *Champa*, an island between Cambogia and Cchin China, where the tree

grows.” *Champa* is not an island, and certainly derives its Sanskrit name from India, and did not give a name to an Indian tree. The tree is found wild in the Himalays from Nepāl, eastward; also in Pegu and Tenasserim, and along the Ghauts to Travancore. The use of the term *champakā* extends to the Philippine Islands. [Mr. Skeat notes that it is highly prized by Malay women, who put it in their hair.]

1623.—“Among others they showed me a flower, in size and form not unlike our lily, but of a yellowish white colour, with a sweet and powerful scent, and which they call *champa* [*ciampā*].”—*P. della Valle*, ii. 517; [Hak. Soc. i. 40].

1786.—“The walks are scented with blossoms of the *champan* and *negisar*, and the plantations of pepper and coffee are equally new and pleasing.”—*Sir W. Jones, in Mem., &c.*, ii. 81.

1810.—“Some of these (birds) build in the sweet-scented *champan* and the mango.”—*Maria Graham*, 22.

1819.—

“The wandering airs they faint  
On the dark, the silent stream;  
And the *chumpak*’s odours fall  
Like sweet thoughts in a dream.”  
*Shelley, Lines to an Indian Air.*

1821.—

“Some *chumpak* flowers proclaim  
it yet divine.”  
*Medwin, Sketches in Hindoostan*, 73.

**CHUNÁM**, s. Prepared lime; also specially used for fine polished plaster. Forms of this word occur both in Dravidian languages and Hind. In the latter *chānd* is from Skt. *chāna*, ‘powder’; in the former it is somewhat uncertain whether the word is, or is not, an old derivative from the Sanskrit. In the first of the following quotations the word used seems taken from the Malayāl. *chunnamba*, Tam. *chunnambu*.

1610.—“And they also eat with the said leaves (betel) a certain lime made from oyster shells, which they call *ciomama*.”—*Varthema*, 144.

1563. “. . . so that all the names you meet with that are not Portuguese are Malabar: such as *betre* (betel), *chama*, which is lime. . . .”—*Garcia*, i. 379.

c. 1610.—“. . . l’un porte son *creantel*, l’autre la boîte d’argent pleine de *betel*, l’autre une boîte ou il y a du *chunnam*, qui est de la chaux.”—*Pyrrard de Laval*, ii. 84; [Hak. Soc. ii. 135].

1614. — "Having burnt the great idol into **chunah**, he mixed the powdered lime with **pa** leaves, and gave it to the Rājput̃s that they might eat the objects of their worship."—*Firishta*, quoted by *Quatremère*, *Nat. et Ext.*, xiv. 510.

1673. — "The Natives chew it (Betel) with **Chinam** (Lime of calcined Oyster Shells)." — *Fryer*, 40.

1687. — "That stores of Brick, Iron, Stones, and **Chenam** be in readiness to make up any breach." — *Madras Consultations*, in *Wheeler*, i. 168.

1689. — "**Chinam** is Lime made of Cockle-shells, or Lime-stone; and Pawn is the Leaf of a Tree." — *Orington*, 123.

1750-60. — "The flooring is generally composed of a kind of loam or stucco, called **chunam**, being a lime made of burnt shells." — *Grue*, i. 52.

1763. — "In the *Chuckleh* of Silet for the space of five years . . . my phoadar and the Company's gomastah shall jointly prepare **chunam**, of which each shall defray all expenses, and half the **chunam** so made shall be given to the Company, and the other half shall be for my use." — *Treaty of M. Jassa with the Company*, in *Curriacioli's L. of Pers.*, i. 64.

1809. — "The row of **chunam** pillars which supported each side . . . were of a shining white." — *Lt. Valentia*, i. 61.

**CHUNĀM TO**, v. To set in mortar, or, more frequently, to plaster over with **chunam**.

1807. — ". . . to get what great jars he could to put wheat in, and **chenam** them up, and set them round the fort curtain." — In *Wheeler*, i. 168.

1809. — ". . . having one . . . room . . . tastefully **chunammed**." — *Lt. Valentia*, i. 64.

Both noun and verb are used also in the Anglo-Chinese settlements.

**CHUNĀRGURH**, n.p. A famous rock-fort on the Ganges, above Benares, and on the right bank. The name is believed to be a corr. of *Charana-giri*, 'Foot Hill,' a name probably given from the actual resemblance of the rock, seen in longitudinal profile, to a human foot. [There is a local legend that it represents the foot of Vishnu. A native folk etymology makes it a corr. of *Chandilgarh*, from some legendary connection with the Bhāngi tribe (see **CHANDAUL**). (See *Crooke, Tribes and Castes*, i. 263.)]

1776. — "Sensible of the vast importance of the fort of **Chunar** to Sujah al Dowlah . . . we have directed Col. Barker to reinforce the garrison. . . ." — *Letter to Court of Directors in Council*, App. 78.

[1785. — "**Chunar**, called by the natives Chundalghur. . . ." — *Forbes, Or. Mem.* 2nd ed. ii. 442.]

**CHUPATTY**, s. H. *chapātī*, an unleavened cake of bread (generally of coarse wheaten meal), patted flat with the hand, and baked upon a griddle; the usual form of native bread, and the staple food of Upper India. (See **HOPPER**).

1615. — Parson Terry well describes the thing, but names it not: "The ordinary sort of people eat bread made of a coarse grain, but both toothsome and wholesome and hearty. They make it up in broad cakes, thick like our oaten cakes; and then bake it upon small round iron hearths which they carry with them." — In *Purchas*, ii. 1468.

1810. — "**Chow-patties**, or bannocks." — *Williamson, V. M.* ii. 348.

1857. — "From village to village brought by one messenger and sent forward by another passed a mysterious token in the shape of one of those flat cakes made from flour and water, and forming the common bread of the people, which in their language, are called **chupatties**." — *Kaye's Sepoy War*, i. 570. [The original account of this by the Correspondent of the '*Times*,' dated "Bombay, March 3, 1857," is quoted in 2 ser. N. & Q. iii. 365.]

There is a tradition of a noble and gallant Governor-General who, when compelled to rough it for a day or two, acknowledged that "*chuprassies* and *masaulchies* were not such bad diet," meaning **Chupatties** and **Mussalla**.

**CHUPKUN**, s. H. *chapkan*. The long frock (or cassock) which is the usual dress in Upper India of nearly all male natives who are not actual labourers or indigent persons. The word is probably of Turki or Mongol origin, and is perhaps identical with the *chakman* of the *Ain* (i. 90), a word still used in Turkistan. [Vambéry, (*Sketches*, 121 *seqq.*) describes both the *Tchapkan* or upper coat and the *Tchekmen* or gown.] Hence Beames's connection of *chapkan* with the idea of *chap* as meaning compressing or clinging [Platts *chapaknā*, 'to be pressed'], "a tightly-fitting coat or cassock," is a little fanciful. (*Comp. Gram.* i. 212 *seq.*) Still this idea may have shaped the corruption of a foreign word.

1883. — "He was, I was going to say, in his shirt-sleeves, only I am not sure that he wore a shirt in those days—I think he had a **chupkun**, or native under-garment." — *C. Raikes*, in *L. of Lt. Lawrence*, i. 59.

**CHUPRA**, n.p. *Chapra*, [or perhaps rather *Chhapra*, 'a collection of straw huts,' (see **CHOPPER**),] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—"The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called **Choupar** . . . 10 leagues above Patna."—*Tavernier*, E. T. ii. 53; [ed. *Ball*, i. 122].

1726.—"**Sjoppera** (*Chupra*)."—*Valentijn*, *Chorom.*, &c., 147.

**CHUPRASSY**, s. H. *chaprasī*, the bearer of a *chapras*, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The *chaprasī* is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras **Peon** is the usual term; in Bombay **Puttywalla**, (H. *pattīwālā*), or "man of the belt." The etymology of *chapras* is obscure; [the popular account is that it is a corr. of P. *chap-orāst*, 'left and right']; but see *Beames* (*Comp. Gram.* i. 212), who gives *buckle* as the original meaning.

1865.—"I remember the days when every servant in my house was a **chuprassee**, with the exception of the Khansaumaun and a Portuguese Ayah."—*The Dark Bengaloor*, p. 389.

c. 1866.—

"The big Sahib's tent has gone from under the Peepul tree,

With his horde of hungry **chuprassees**,  
and oily sons of the quill—

I paid them the bribe they wanted, and  
Sheitan will settle the bill."

*Sir A. C. Lyall, The Old Pindaree.*

1877.—"One of my **chuprassies** or messengers . . . was badly wounded."—*Meadows Taylor, Life*, i. 227.

1880.—"Through this refractory medium the people of India see their rulers. The **Chuprassie** paints his master in colours drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India."—*Ali Baba*, 102-3.

**CHURR**, s. H. *char*, Skt. *char*, 'to move.' "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (*Wilson*). A *char* is new alluvial land deposited by the great rivers as the

floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses, is called in Zeeland *schor*" (*Mun and Nature*, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called **Chura**."—*Life in the Mofussil*, ii. 3 seq.

**CHURRUCK**, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. *charkh*, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. *charak* is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. *chakra*, &c.

—**POOJAH**. Beng. *charak-pūjā* (see **POOJA**). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the **Shirry** (Ca. and Tel. *sidi*, Tam. *shedil*, Tel. *sidi*, 'a hook') of S. India.] There is an old description in Purchas's *Pilgrimage*, p. 1000; also (in Malabar) in *A. Hamilton*, i. 270; [at Ikkeri, *P. della Valle*, Hak. Soc. ii. 259]; and (at Calcutta) in Heber's *Journal*, quoted below.

c. 1430.—"Alii ad ornandos currus perforato latere, fune per corpus immisso se ad currum suspendunt, pendentesque et ipsi exanimati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—*Conti*, in *Poggins, De Var. Fortunae*, iv.

[1754.—See a long account of the Bengal rite in *Ices*, 27 seqq.]

1824.—"The Hindoo Festival of '**Churuck Poojah**' commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars."—*Heber*, ed. 1844, i. 57.

**CHURRUS**, s.

a. H. *charas*. A simple apparatus worked by oxen for drawing water

and discharging it into  
nals by means of pulley  
large bag of hide (H.  
charma). [See the de-  
Forbes, Or. Mem. 2nd ed.  
e the area irrigated from

each **Churru**, *churru*, or skin  
is attached twenty-five bee-  
sted land." — *Tal. Annals*  
ii. 688.]

is, [said to be so called  
drug is collected by men  
h leather aprons through  
he resinous exudation of  
ant (*Cannabis Indica*),  
e basis of intoxicating  
(see **BANG, GUNJA**).

g Moolah sometimes smoked  
g drug called **Chira**."—  
*Tabul*, i. 311.]

**RRY. CHATTAGAR**, in  
elf-caste : Tam. *shatti-kar*,  
is a waistcoat' (C. P. B).

, s. H. *chatni*. A kind of  
, made of a number of  
and fruits, &c., used in  
ore especially by Mahom-  
the merits of which are  
nown in England. For  
y recipes, see *Herklots*,  
m, 2nd ed. xlvii. seqq.

**Chatna** is sometimes made  
lime-juice, garlic, and chillies,  
ickles is placed in deep leaves  
e cover, to the number of 30  
s. *Or. Mem.* ii. 50 seq. ; [2nd

**Chatnee**. **Chatnee**, some of the  
de into a paste, by being  
water, the 'kitchen' of an  
Acc. of Township of Looan,  
*Boulogne*, ii. 191.

s. H. *chhat*. The proper  
the vernacular word is 'a  
room.' But in modern  
its usual application is  
otton sheeting, stretched  
and whitewashed, which  
sual ceiling of rooms in  
tiled houses ; properly  
'sheet-ceiling.'

**NUTTY**, n.p. This was  
three villages purchased  
India Company in 1686,  
gents found their position  
ntolerable, to form the

settlement which became the city of  
Calcutta. The other two villages were  
Calcutta and Govindpūr. Dr. Hunter  
spells it *Sūtanatī*, but the old Anglo-  
Indian orthography indicates *Chatānatī*  
as probable. In the letter-books of the  
Factory Council in the India Office the  
earlier letters from this establishment  
are lost, but down to 27th March,  
1700, they are dated from "**Chutta-  
nutte**"; on and after June 8th, from  
"Calcutta"; and from August 20th  
in the same year from "Fort William"  
in Calcutta. [See *Hedges, Diary*, Hak.  
Soc. ii. lix.] According to Major  
Ralph Smyth, Chatānatī occupied "the  
site of the present native town," i.e.  
the northern quarter of the city.  
Calcutta stood on what is now the  
European commercial part ; and  
Govindpūr on the present site of  
Fort William.\*

1753. — "The Hoogly Phousdar demanding  
the payment of the ground rent for 4 months  
from January, namely :—

	R.	A.	P.
<b>Sootaloota</b> , Calcutta. .	325	0	0
Govindpoor, Picar . .	70	0	0
Govindpoor, Calcutta . .	33	0	0
Buxies . . . . .	1	8	0

Agreed that the President do pay the same  
out of cash."—*Consu. Ft. William*, April 30,  
in *Long*, 43.

**CHUTTRUM**, s. Tam *shuttiram*,  
which is a corruption of Skt. *sattra*,  
'abode.' In S. India a house where  
pilgrims and travelling members of  
the higher castes are entertained and  
fed gratuitously for a day or two. [See  
**CHOULTRY, DHURMSALLA**.]

1807.—"There are two distinct kinds of  
buildings confounded by Europeans under  
the name of *Choultry*. The first is that  
called by the natives **Chaturam**, and built  
for the accommodation of travellers. These  
. . . have in general pent roofs . . . built  
in the form of a square enclosing a court. . . .  
The other kind are properly built for the  
reception of images, when these are carried  
in procession. These have flat roofs, and  
consist of one apartment only, and by the  
natives are called *Mandapam*. . . . Besides  
the **Chaturam** and the *Mandapam*, there  
is another kind of building which by Euro-  
peans is called *Choultry*; in the Tamul  
language it is called *Tany Pandal*, or Water  
Shed . . . small buildings where weary  
travellers may enjoy a temporary repose in  
the shade, and obtain a draught of water or  
milk."—*F. Buchanan, Mysore*, i. 11, 15.

\* See, and *Genl. Rep. of the 24 Pergunnahs Dis-  
trict*, Calcutta, 1857, p. 57.

**CHUPRA**, n.p. *Chaprā*, [or perhaps rather *Chhaprā*, 'a collection of straw huts,' (see **CHOPPER**),] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—"The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called **Choupar** . . . 10 leagues above Patna."—*Tavernier*, E. T. ii. 53; [ed. *Ball*, i. 122].

1726.—"**Sjoppera** (*Chapra*)."—*Valentijn*, *Chorum.*, &c., 147.

**CHUPRASSY**, s. H. *chaprasī*, the bearer of a *chapras*, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The *chaprasī* is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras **Peon** is the usual term; in Bombay **Puttywalla**, (H. *pattīrdlā*), or "man of the belt." The etymology of *chapras* is obscure; [the popular account is that it is a corr. of P. *chap-o-rāst*, 'left and right']; but see *Beames* (*Comp. Gram.* i. 212), who gives *buckle* as the original meaning.

1865.—"I remember the days when every servant in my house was a **chuprassee**, with the exception of the Khansaumaun and a Portuguese Ayah."—*The Dock Bengalore*, p. 389.

c. 1866.—

"The big Sahib's tent has gone from under the Peepul tree,

With his horde of hungry **chuprassees**,  
and oily sons of the quill—

I paid them the bribe they wanted, and  
Sheitan will settle the bill."

*Sir A. C. Lyall*, *The Old Pindaree*.

1877.—"One of my **chuprassies** or messengers . . . was badly wounded."—*Meadows Taylor*, *Life*, i. 227.

1880.—"Through this refractory medium the people of India see their rulers. The **Chuprassie** paints his master in colours drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India."—*Ati Baba*, 102-3.

**CHURR**, s. H. *char*, Skt. *char*, 'to move.' "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (*Wilson*). A *char* is new alluvial land deposited by the great rivers as the

floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses is called in Zeeland *schor*" (*Man and Nature*, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called **Chura**."—*Life in the Mofussil*, ii. 3 seq.

**CHURRUCK**, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. *charkh*, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. *charai* is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. *chakra*, &c.

— **POOJAH**. Beng. *charak-pūji* (see **POOJA**). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the **Shirry** (Ca. and Tel. *sidi*, Tam. *shodil*, Tel. *sidi*, 'a hook') of S. India.] There is an old description in Purchas's *Pilgrimage*, p. 1000; also (in Malabar) in *A. Hamilton*, i. 270; [at Ikkeri, *P. della Valle*, Hak. Soc. ii. 259]; and (at Calcutta) in Heber's *Journal*, quoted below.

c. 1430. "Alii ad ornandos currus perforato latere, fune per corpus immisso se ad currum suspendunt, pendentisque et ipsi exanimati idolum comitantur; id optimi sacrificium putant et acceptissimum deo."—*Conti*, in *Poggins*, *De Var. Fortunae*, iv.

[1754. —See a long account of the Bengal rite in *Ios.* 27 seqq.]

1821.—"The Hindoo Festival of '**Churruk Poojah**' commenced to-day, of which my wife has given an account in her journal. I shall only add a few particulars."—*Hobbes*, ed. 1844, i. 57.

**CHURRUS**, s.

a. H. *charas*. A simple apparatus worked by oxen for drawing water



and discharging it into  
nnels by means of pulley  
large bag of hide (H.  
*charina*). [See the de-  
*Forbes, Or. Mem.* 2nd ed.  
e the area irrigated from

each **Churru**, *churat*, or skin  
is attached twenty-five bee-  
sted land." — *Tal. Annals*  
[ii. 688.]

is, [said to be so called  
drug is collected by men  
h leather aprons through  
he resinous exudation of  
lant (*Cannabis Indica*),  
e basis of intoxicating  
(see **BANG, GUNJA**).

e Moolah sometimes smoked  
ag drug called **Chira**. —  
*tabat*, i. 344.]

**RRY. CHATTAGAR**, in  
di-caste : Tam. *shatti-kar*,  
its a waistcoat' (C. P. B).

, s. H. *chatni*. A kind of  
, made of a number of  
and fruits, &c., used in  
ore especially by Mahom-  
the merits of which are  
nown in England. For  
y recipes, see *Herklots*,  
m, 2nd ed. xlvii. *seqq.*

**Chatna** is sometimes made  
time-j rice, garlic, and chillies,  
ickles is placed in deep leaves  
ge cover, to the number of 30  
s. *Or. Mem.* ii. 50 *seqq.* ; [2nd

itnee. **Chatnee**. some of the  
ole into a paste, by being  
water, the 'kitchen' of an  
A. S. of *Township of Long*,  
B. *Ann.* n. 194.

s. H. *chat*. The proper  
the vernacular word is 'a  
form'. But in modern  
its usual application is  
cotton sheeting, stretched  
and whitewashed, which  
sail ceiling of rooms in  
shed houses ; properly  
sheet ceiling.

**NUTTY**, n.p. This was  
three villages purchased  
India Company in 1686,  
gents found their position  
intolerable, to form the

settlement which became the city of  
Calcutta. The other two villages were  
Calcutta and Govindpūr. Dr. Hunter  
spells it *Sūtanatī*, but the old Anglo-  
Indian orthography indicates *Chatānatī*  
as probable. In the letter-books of the  
Factory Council in the India Office the  
earlier letters from this establishment  
are lost, but down to 27th March,  
1700, they are dated from "**Chutta-  
nutte**"; on and after June 8th, from  
"Calcutta"; and from August 20th  
in the same year from "Fort William"  
in Calcutta. [See *Hedges, Diary*, Hak.  
Soc. ii. lix.] According to Major  
Ralph Smyth, Chatānatī occupied "the  
site of the present native town," i.e.  
the northern quarter of the city.  
Calcutta stood on what is now the  
European commercial part; and  
Govindpūr on the present site of  
Fort William.\*

1753.—"The Hoogly Phousdar demanding  
the payment of the ground rent for 4 months  
from January, namely : —

	R.	A.	P.
<b>Sootaloota</b> , Calcutta. .	325	0	0
Govindpoor, Picar .	70	0	0
Govindpoor, Calcutta .	33	0	0
Buxies . . . . .	1	8	0

Agreed that the President do pay the same  
out of cash." — *Consu. Ft. William*, April 30,  
in *Long*, 43.

**CHUTTRUM**, s. Tam *shattiram*,  
which is a corruption of Skt. *stuttra*,  
'abode.' In S. India a house where  
pilgrims and travelling members of  
the higher castes are entertained and  
fed gratuitously for a day or two. [See  
**CHOULTRY, DHURMSALLA**.]

1807.—"There are two distinct kinds of  
buildings confounded by Europeans under  
the name of *Choultry*. The first is that  
called by the natives **Chaturam**, and built  
for the accommodation of travellers. These  
. . . have in general pent roofs . . . built  
in the form of a square enclosing a court. . . .  
The other kind are properly built for the  
reception of images, when these are carried  
in procession. These have flat roofs, and  
consist of one apartment only, and by the  
natives are called *Mandapam*. . . . Besides  
the **Chaturam** and the *Mandapam*, there  
is another kind of building which by Euro-  
peans is called *Choultry*; in the Tamul  
language it is called *Tang Pandai*, or Water  
Shed . . . small buildings where weary  
travellers may enjoy a temporary repose in  
the shade, and obtain a draught of water or  
milk." — *F. Buchanan, Mys-re*, i. 11, 15.

\* See *and Dist. Rep. of the 24 Pergunnahs Dis-  
trict*, Calcutta, 1857, p. 57.

**CHUPRA**, n.p. *Chaprā*, [or perhaps rather *Chhaprā*, 'a collection of straw huts,' (see **CHOPPER**),] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—"The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called **Choupar** . . . 10 leagues above Patna."—*Tacernier*, E. T. ii. 53; [ed. *Ball*, i. 122].

1726.—"**Sjoppera** (*Chupra*)."—*Valentijn*, *Chorom.*, &c., 147.

**CHUPRASSY**, s. H. *chaprasī*, the bearer of a *chapras*, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The *chaprasī* is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras **Peon** is the usual term; in Bombay **Puttywalla**, (H. *pattīwālā*), or "man of the belt." The etymology of *chapras* is obscure; [the popular account is that it is a corr. of P. *chap-orāst*, 'left and right']; but see *Beames* (*Comp. Gram.* i. 212), who gives *buckle* as the original meaning.

1865.—"I remember the days when every servant in my house was a **chuprassee**, with the exception of the Khansumaun and a Portuguese Ayah."—*The Duck Bengaloor*, p. 389.

c. 1866.—

"The big Sahib's tent has gone from under the Peepul tree,  
With his horde of hungry **chuprassees**,  
and oily sons of the quill—  
I paid them the bribe they wanted, and  
Sheitan will settle the bill."

*Sir A. C. Lyall*, *The Old Pindaree*.

1877.—"One of my **chuprassies** or messengers . . . was badly wounded."—*Meadows Taylor*, *Life*, i. 227.

1880.—"Through this refractory medium the people of India see their rulers. The **Chuprassie** paints his master in colours drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India."—*Ali Baba*, 102-3.

**CHURR**, s. H. *char*, Skt. *char*, 'to move.' "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (*Wilson*). A *char* is new alluvial land deposited by the great rivers as the

floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses, is called in Zeeland *schor*" (*Man and Nature*, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called **Chura**."—*Life in the Mofussil*, ii. 3 seq.

**CHURBUCK**, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. *charkh*, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. *charak* is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. *chakra*, &c.

— **POOJAH**. Beng. *charak-pūji* (see **POOJA**). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the **Shirry** (Ch. and Tel. *sidi*, Tam. *shedil*, Tel. *sidi*, 'a hook') of S. India.] There is an old description in Purchas's *Pilgrimage*, p. 1000; also (in Malabar) in *A. Hamilton*, i. 270; [at Ikkeri, *P. della Valle*, Hak. Soc. ii. 259]; and (at Calcutta) in Heber's *Journal*, quoted below.

c. 1430.—"Alii ad ornandos currus perforato latere, fune per corpus immisso et al currum suspendunt, pendentque et ipsi exanimati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—*Conti*, in *Poggius*, *De Var. Fortunae*, iv.

1754.—See a long account of the Bengal rite in *Lees*, 27 seq.

1821.—"The Hindoo Festival of '**Churruk Poojah**' commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars."—*Heber*, ed. 1844, i. 57.

**CHURRUS**, s.

a. H. *charas*. A simple apparatus worked by oxen for drawing water



well, and discharging it into channels by means of pulley and a large bag of hide (H. Skt. *charma*). [See the description in *Forbes, Or. Mem.* 2nd ed. Hence the area irrigated from

"To each **Churru**, *churru*, or skin there is attached twenty-five bee-irrigated land." *Tel. Annals* 1891, p. 658.

*churru*, [said to be so called because the drug is collected by men with leather aprons through it]. The resinous exudation of the plant (*Cannabis Indica*), is the basis of intoxicating substances (**BANG. GUNJA**).

The Moish sometimes smoked a drug called "**Chira**." (*Forbes, Or. Mem.* 1844.)

**TKARRY. CHATTAGAR**, in *Chattagor*; Tam. *shatti-kar*, 'wears a waistcoat' (*C. P. B.*)

**TTY**, s. H. *chutni*. A kind of dish, made of a number of small fruits, &c., used in India, especially by Mahomedans, the merits of which are known in England. For other recipes, see *Herklots, Ind. 2nd ed.* xvii. seqq.

**Chatna** is sometimes made of onion, garlic, and chilies, &c., &c., placed in deep leaves, &c., &c., to the number of 30 (*Forbes, Or. Mem.* 1844, p. 658; [2nd

**Chitnee Chatnee**, some of the *Chatnee* is made by being *Chatnee* the "kitchen" of an *Chatnee* (*Forbes, Or. Mem.* 1844, p. 658; [2nd

**TT**, s. H. *chut*. The proper name of the word is 'a *chut*.' But in modern *chut* is used application is *chut* is stretched, which *chut* is washed, which *chut* is washing of rooms in *chut* is houses: properly *chut* is washing.

**TANUTTY**, n.p. This was the three villages purchased by the India Company in 1686, the agents found their position so intolerable, to form the

settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpūr. Dr. Hunter spells it *Sūtanatī*, but the old Anglo-Indian orthography indicates *Chatānatī* as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "**Chuttanutte**"; on and after June 8th, from "Calcutta"; and from August 20th in the same year from "Fort William" in Calcutta. [See *Hedges, Diary*, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chatānatī occupied "the site of the present native town," i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpūr on the present site of Fort William.\*

1753.—"The Hoogly Phouadar demanding the payment of the ground rent for 4 months from January, namely:—

	R.	A.	P.
Sootaloota, Calcutta.	325	0	0
Govindpoor, Picar.	70	0	0
Govindpoor, Calcutta	33	0	0
Buxies	1	8	0

Agreed that the President do pay the same out of cash."—*Consul, Ft. William*, April 30, in *Long*, 43.

**CHUTTRUM**, s. Tam. *shattiram*, which is a corruption of Skt. *sattra*, 'abode.' In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See **CHOULTRY. DHURMSALLA.**]

1807.—"There are two distinct kinds of buildings confounded by Europeans under the name of *Choultry*. The first is that called by the natives **Chaturam**, and built for the accommodation of travellers. These have in general pent roofs . . . built in the form of a square enclosing a court. . . . The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called *Mo-churam*. . . . Besides the **Chaturam** and the *Mo-churam*, there is another kind of building which by Europeans is called *Choultry*, in the Tamil language it is called *Tai-Pai*, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk."—*F. Buchanan, Memoirs*, i. 11, 15.

\* See *Forbes, Or. Mem.* 1844, p. 658; [2nd ed. 1857, p. 658.]

**CINDERELLA'S SLIPPER.** A Hindu story on the like theme appears among the Hala Kanara MSS. of the Mackenzie Collection:—

"*Suvarnaleci* having dropped her slipper in a reservoir, it was found by a fisherman of *Kusumakesari*, who sold it to a shop-keeper, by whom it was presented to the King *Ugrabahu*. The Prince, on seeing the beauty of the slipper, fell in love with the wearer, and offered large rewards to any person who should find and bring her to him. An old woman undertook the task, and succeeded in tracing the shoe to its owner. . . ."—*Mackenzie Collection*, by H. H. Wilson, ii. 52. [The tale is not uncommon in Indian folk-lore. See *Miss Cox, Cinderella* (Folk-lore Soc.), ii. 91, 183, 465, &c.]

**CINTRA ORANGES.** See **ORANGE** and **SUNGTARA**.

**CIRCARS**, n.p. The territory to the north of the Coromandel Coast, formerly held by the Nizam, and now forming the districts of Kistna, Godavari, Vizagapatam, Ganjam, and a part of Nellore, was long known by the title of "*The Circars*," or "*Northern Circars*" (i.e. Governments), now officially obsolete. The Circars of Chicacole (now Vizagapatam Dist.), Rajamandri and Ellore (these two embraced now in Godavari Dist.), with Condapilly (now embraced in Kistna Dist.), were the subject of a grant from the Great Mogul, obtained by Clive in 1765, confirmed by treaty with the Nizam in 1766. Gantur (now also included in Kistna Dist.) devolved eventually by the same treaty (but did not come permanently under British rule till 1803. [For the history see *Madras Admin. Man.* i. 179.] C. P. Brown says the expression "*The Circars*" was first used by the French, in the time of Bussy. [Another name for the Northern Circars was the *Carling* or *Carlingo* country, apparently a corr. of *Kalinga* (see **KLING**), see Pringle, *Diary*, &c., of Ft. St. George, 1st ser. vol. 2, p. 125. (See **SIRCAB**.)]

1758.—"Il est à remarquer qu'après mon départ d'Ayder Abad, Salabet Zingue a nommé un *Phosdar*, ou Gouverneur, pour les quatre **Cerkara**."—*Mémoire*, by Bussy, in *Lettres de MM. de Bussy, de Lally et autres*, Paris, 1766, p. 24.

1767.—"Letter from the Chief and Council at Masulipatam . . . that in consequence of orders from the President and Council of Fort St. George for securing and sending

away all vagrant Europeans that might be met with in the **Circars**, they have embarked there for this place. . . ."—*Fort William Chron.*, in *Long*, 476 sq.

1789.—"The most important public transaction . . . is the surrender of the Guntur **Circar** to the Company, by which it becomes possessed of the whole Coast, from Jaggernaut to Cape Comorin. The Nizam made himself master of that province, soon after Hyder's invasion of the Carnatic, as an equivalent for the arrears of *peskash*, due to him by the Company for the other **Circars**."—*Letter of T. Munro*, in *Life* by Gleig, i. 70.

1823.—"Although the **Sirkars** are our earliest possessions, there are none, perhaps, of which we have so little accurate knowledge in everything that regards the condition of the people."—*Sir T. Munro*, in *Selections*, &c., by Sir A. Arbuthnot, i. 204.

We know from the preceding quotation what Munro's spelling of the name was.

1836.—"The district called the **Circars**, in India, is part of the coast which extends from the Carnatic to Bengal. . . . The domestic economy of the people is singular; they inhabit villages (!), and all labour is performed by public servants paid from the public stock."—*Phillips, Million of Facts*, 320.

1878.—"General Sir J. C., C.B., K.C.S.I. He entered the Madras Army in 1820, and in 1834, according to official despatches, displayed 'active zeal, intrepidity, and judgment' in dealing with the savage tribes in *Oriasa* known as the **Circars** (!!!).—*Obituary Notice* in *Homeward Mail*, April 27.

**CIVILIAN**, s. A term which came into use about 1750-1770, as a designation of the covenanted European servants of the E. I. Company, not in military employ. It is not used by Grose, c. 1760, who was himself of such service at Bombay. [The earliest quotation in the *N.E.D.* is of 1766 from *Malcolm's L. of Clive*, 54.] In Anglo-Indian parlance it is still appropriated to members of the covenanted Civil Service [see **COVENANTED SERVANTS**]. The Civil Service is mentioned in *Carraccioli's L. of Clive*, (c. 1785), iii. 164. From an early date in the Company's history up to 1833, the members of the Civil Service were classified during the first five years as **Writers** (q.v.), then to the 8th year as **Factors** (q.v.); in the 9th and 11th as *Junior Merchants*; and thenceforward as *Senior Merchants*. These were relics of the original character of the E. I. Company's actions, and had long ceased

cal meaning at the time of  
ition in 1833, when the  
ct (3 & 4 Will. IV. c. 85),  
e last traces of the Company's  
l existence.

dy O'Dowd's) "quarrel with  
a, wife of Minos Smith the  
e, is still remembered by some  
when the Colonel's lady snapped  
in the Judge's lady's face, and  
ver walk behind ever a beggarly  
*Vanity Fair*, ed. 1867, ii. 85.

(ou bloated civilians are never  
torted the other."—*A True Re-*

**Y, CLASHY**, s. H. *khalāsi*,  
m. from Arab *khālās*. A  
r; also (because usually  
n that class of servants) a  
oved as chain-man or staff-  
by a surveyor; a native  
**Matross** (q.v.). *Khulās* is  
used in Hindustani in the  
'liberation'; thus, of a  
a magistrate says '*khalās*  
nim go.' But it is not clear  
*si* got its ordinary Indian  
is also written *khalāshī*, and  
s an old Pers. word *khalāsha*  
's rudder.' A learned friend  
hat this may be the real  
*khalāsi* in its Indian use.  
n means the 'escape channel'  
and *khalāsi* may have been  
a person in charge of such a

A hundred **clashies** have been  
from the presence."—*Tippoo's*

The sepoys in a body were to  
s rear. Our left flank was to be  
the sea, and our right by Gopie  
. Then the **clashies** and other  
vera."—*Mt. Stewart Elphinstone*,

If the tents got dry, the **clashies**  
n) allowed that we might pro-  
mornig prosperously."—*Heber*,  
194.

**RING NUT, WATER  
NUT**, s. The seed of *Stry-*  
*rum*, L.; a tree of S. India;  
N. India as *nirmala*, *nirmali*,  
er 7. It is so called from its  
of clearing muddy water, if  
d on the inside of the vessel  
o be filled.

**La**. The flower-bud of *Caryo-*  
*-um*, L., a tree of the  
andern English name

of this spice is a kind of ellipsis from  
the French *clous de girofles*, 'Nails of  
Girofles,' i.e. of *garofala*, *caryophylla*,  
&c., the name by which this spice was  
known to the ancients; the full old  
English name was similar, 'clove gillo-  
floure,' a name which, cut in two like  
a polypus, has formed two different  
creatures, the clove (or *nail*) being as-  
signed to the spice, and the 'gilly-  
flower' to a familiar clove-smelling  
flower. The comparison to nails runs  
through many languages. In Chinese  
the thing is called *ting-hiang*, or 'nail-  
spice'; in Persian *mekhak*, 'little  
nails,' or 'nailkins,' like the German  
*Nelken*, *Nügelchen*, and *Gewürtz-nagel*  
(spice nail).

[1602-3.—"Alsoe be carefull to gett to-  
gether all the **clones** you can."—*Birdwood*,  
*First Letter Book*, 36.]

**COAST, THE**, n.p. This term in  
books of the 18th century means the  
'Madras or Coromandel Coast,' and  
often 'the Madras Presidency.' It is  
curious to find Παράλια, "the Shore,"  
applied in a similar specific way, in  
Ptolemy, to the coast near Cape  
Comorin. It will be seen that the  
term "*Coast Army*," for "*Madras*  
*Army*," occurs quite recently. The  
Persian rendering of *Coast Army* by  
*Bandarī* below is curious.

1781.—"Just imported from the **Coast**  
. . . a very fine assortment of the following  
cloths."—*India Gazette*, Sept. 15.

1793.—"Unseduced by novelty, and un-  
influenced by example, the belles of the  
**Coast** have courage enough to be unfashion-  
able . . . and we still see their charming  
tresses flow in luxuriant ringlets."—*Hugh*  
*Boyd*, 78.

1800.—"I have only 1892 **Coast** and 1200  
Bombay sepoys."—*Wellington*, i. 227.

1802.—"From Hydrabad also, Colonels  
Roberts and Dalrymple, with 4000 of the  
*Bunduri* or **coast sipahees**."—*H. of Reign*  
*of Tipu Sultan*, E. T. by Miles, p. 253.

1879.—"Is it any wonder then, that the  
**Coast Army** has lost its ancient renown,  
and that it is never employed, as an army  
should be, in fighting the battles of its  
country, or its employers?"—*Pollok*, *Sport*  
*in Br. Burmah*, &c., i. 26.

**COBANG**. See **KOBANG**.

**COBILY MASH**, s. This is the  
dried bonito (q.v.), which has for ages  
been a staple of the Maldivé Islands.  
It is still especially esteemed in Achin

**CHUPRA**, n.p. *Chaprā*, [or perhaps rather *Chhaprā*, 'a collection of straw huts,' (see **CHOPPER**),] a town and head-quarter station of the District Sāran in Bahār, on the north bank of the Ganges.

1665.—"The Holland Company have a House there (at Patna) by reason of their trade in Salt Peter, which they refine at a great Town called **Choupar** . . . 10 leagues above Patna."—*Tavernier*, E. T. ii. 53; [ed. *Ball*, i. 122].

1726.—"**Sjoppera** (*Chupra*)."—*Valentijn*, *Chorom.*, &c., 147.

**CHUPRASSY**, s. H. *chaprasī*, the bearer of a *chapras*, i.e. a badge-plate inscribed with the name of the office to which the bearer is attached. The *chaprasī* is an office-messenger, or henchman, bearing such a badge on a cloth or leather belt. The term belongs to the Bengal Presidency. In Madras **Peon** is the usual term; in Bombay **Puttywalla**, (H. *pattīwālā*), or "man of the belt." The etymology of *chapras* is obscure; [the popular account is that it is a corr. of P. *chap-o-rdāt*, 'left and right']; but see *Beames* (*Comp. Gram.* i. 212), who gives *buckle* as the original meaning.

1865.—"I remember the days when every servant in my house was a **chuprassee**, with the exception of the Khansaumaun and a Portuguese Ayah."—*The Dark Bengal*, p. 389.

c. 1866.—

"The big Sahib's tent has gone from under the Peepul tree.

With his horde of hungry **chuprassees**, and oily sons of the quill—

I paid them the bribe they wanted, and Sheitan will settle the bill."

*Sir A. C. Lyall, The Old Pindaree.*

1877.—"One of my **chuprassies** or messengers . . . was badly wounded."—*Meadows Taylor, Life*, i. 227.

1880.—"Through this refractory medium the people of India see their rulers. The **Chuprassie** paints his master in colours drawn from his own black heart. Every lie he tells, every insinuation he throws out, every demand he makes, is endorsed with his master's name. He is the arch-slanderer of our name in India."—*Ali Baba*, 102-3.

**CHURR**, s. H. *char*, Skt. *char*, 'to move.' "A sand-bank or island in the current of a river, deposited by the water, claims to which were regulated by the Bengal Reg. xi. 1825" (*Wilson*). A *char* is new alluvial land deposited by the great rivers as the

floods are sinking, and covered with grass, but not necessarily insulated. It is remarkable that Mr. Marsh mentions a very similar word as used for the same thing in Holland. "New sandbank land, covered with grasses is called in Zeeland *schor*" (*Man and Nature*, p. 339). The etymologies are, however, probably quite apart.

1878.—"In the dry season all the various streams . . . are merely silver threads winding among innumerable sandy islands, the soil of which is specially adapted for the growth of Indigo. They are called **Chura**."—*Life in the Mofussil*, ii. 3 seq.

**CHURRUCK**, s. A wheel or any rotating machine; particularly applied to simple machines for cleaning cotton. Pers. *charkh*, 'the celestial sphere,' 'a wheel of any kind,' &c. Beng. *charak* is apparently a corruption of the Persian word, facilitated by the nearness of the Skt. *chakra*, &c.

—**POOJAH**. Beng. *charak-pūjī* (see **POOJA**). The Swinging Festival of the Hindus, held on the sun's entrance into Aries. The performer is suspended from a long yard, traversing round on a mast, by hooks passed through the muscle over the blade-bones, and then whirled round so as to fly out centrifugally. The chief seat of this barbarous display is, or latterly was, in Bengal, but it was formerly prevalent in many parts of India. [It is the **Shirry** (Ca. and Tel. *sidi*, Tam. *shedil*, Tel. *sidi*, 'a hook') of S. India.] There is an old description in Purchas's *Pilgrimage*, p. 1000; also (in Malabar) in A. Hamilton, i. 270; [at Ikkeri, *P. della Valle*, Hak. Soc. ii. 259]; and (at Calcutta) in Heber's *Journal*, quoted below.

c. 1430. "Alii ad ornandos currus perforato latere, fune per corpus immisso se ad currum suspendunt, pendentesque et ipsi exanimati idolum comitantur; id optimum sacrificium putant et acceptissimum deo."—*Conti*, in *Poggins, De Var. Fortunae*, iv.

[1754.—See a long account of the Bengal rite in *Irra*, 27 seqq.]

1824.—"The Hindoo Festival of '**Churrock Poojah**' commenced to-day, of which, as my wife has given an account in her journal, I shall only add a few particulars."—*Heber*, ed. 1844, i. 57.

**CHURRUS**, s.

a. H. *charus*. A simple apparatus worked by oxen for drawing water



from a well, and discharging it into irrigation channels by means of pulley ropes, and a large bag of hide (H. *charai*, Skt. *charma*). [See the description in *Forbes, Or. Mem.* 2nd ed. i. 153. Hence the area irrigated from a well.]

1829. — "To each **Churru**, *churru*, or skin of land, there is attached twenty-five beegahs of irrigated land." — *Tal. Annals* (Calcutta repr.) ii. 688.]

b. H. *charas*, [said to be so called because the drug is collected by men who walk with leather aprons through the field]. The resinous exudation of the hemp-plant (*Cannabis Indica*), which is the basis of intoxicating preparations (see **BANG, GUNJA**).

[1842. — "The Moolah sometimes smoked the intoxicating drug called **Chira**." — *E. Asiatick, Calcutt.* i. 344.]

**CHUTKARRY, CHATTAGAR**, in S. India, a half-caste; Tam. *shatti-kar*, 'one who wears a waistcoat' (C. P. B.).

**CHUTNY**, s. H. *chatni*. A kind of strong relish, made of a number of condiments and fruits, &c., used in India, and more especially by Mahomedans, and the merits of which are now well known in England. For native *chatny* recipes, see *Herklots, Geo. Hist. Islam*, 2nd ed. xlvii. seqq.

1811. — "The **Chatna** is sometimes made with lemon at, lime-juice, garlic, and chillies, and with the pickles is placed in deep leaves and the large cover, to the number of 30 or 40." — *Forbes, Or. Mem.* ii. 50 seq.; [2nd ed. i. 153.]

1829. — "Chitnee. Chatnee, some of the best spices made into a paste, by being ground with water, the 'kitchen' of an Indian house." — *Acc. of Township of Loony*, v. I. p. 1. Sec. *Bombay*, ii. 194.

**CHUTT**, s. H. *chhat*. The proper meaning of the vernacular word is 'a roof or platform.' But in modern Angl. Indian its usual application is to the coarse cotton sheeting, stretched over a frame and whitewashed, which forms the usual ceiling of rooms in thatched or tiled houses; properly called *chhat*, 'sheet-ceiling.'

**CHUTTANUTTY**, n.p. This was one of the three villages purchased by the East India Company in 1686, when the agents found their position as Hugh intolerable, to form the

settlement which became the city of Calcutta. The other two villages were Calcutta and Govindpūr. Dr. Hunter spells it *Sūtanatī*, but the old Anglo-Indian orthography indicates *Chatānatī* as probable. In the letter-books of the Factory Council in the India Office the earlier letters from this establishment are lost, but down to 27th March, 1700, they are dated from "**Chuttanutte**"; on and after June 8th, from "Calcutta"; and from August 20th in the same year from "Fort William" in Calcutta. [See *Hedges, Diary*, Hak. Soc. ii. lix.] According to Major Ralph Smyth, Chatānatī occupied "the site of the present native town," i.e. the northern quarter of the city. Calcutta stood on what is now the European commercial part; and Govindpūr on the present site of Fort William.\*

1753. — "The Hoogly Phousdar demanding the payment of the ground rent for 4 months from January, namely: —

	R.	A.	P.
Sootaloota, Calcutta.	325	0	0
Govindpoor, Picar.	70	0	0
Govindpoor, Calcutta	33	0	0
Buxies	1	8	0

Agreed that the President do pay the same out of cash." — *Consn. Ft. William*, April 30, in *Long*, 43.

**CHUTTRUM**, s. Tam *shattiram*, which is a corruption of Skt. *sattra*, 'abode.' In S. India a house where pilgrims and travelling members of the higher castes are entertained and fed gratuitously for a day or two. [See **CHOULTRY, DHURMSALLA**.]

1807. — "There are two distinct kinds of buildings confounded by Europeans under the name of *Choultry*. The first is that called by the natives **Chaturam**, and built for the accommodation of travellers. These . . . have in general pent roofs . . . built in the form of a square enclosing a court. . . . The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives are called *Mandapam*. . . . Besides the **Chaturam** and the *Mandapam*, there is another kind of building which by Europeans is called *Choultry*; in the Tamul language it is called *Tany Pandal*, or Water Shed . . . small buildings where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk." — *F. Buchanan, Mysore*, i. 11, 15.

\* *Stat. and Geog. Rep. of the 24 Pergunnahs District, Calcutta*, 1857, p. 57.

Conti in the 15th century makes the same statement.

c. 1430.—“Relicta Coloëna ad urbem **Cocym**, trium dierum itinere transiit, quinque millibus passuum ambitu supra ostium fluminis, a quo et nomen.”—*N. Conti in Poggius, de Variet. Fortunae*, iv.

1503.—“Inde Franci ad urbem **Cocen** profecti, castrum ingens ibidem construxere, et trecentis praesidiariis viris bellicosius munivere. . . .”—*Letter of Nestorian Bishops from India, in Assemani*, iii. 596.

1510.—“And truly he (the K. of Portugal) deserves every good, for in India and especially in **Cucin**, every fête day ten and even twelve Pagans and Moors are baptised.”—*Varthema*, 296.

[1562.—“**Cochym**.” See under **BEADALA**.]

1572.—

“Vereis a fortaleza sustentar-so  
Do Cananor con pouca força e gente  
\* \* \* \*

E vereis em **Cochin** assinalar-so  
Tanto hum peito soberbo, e insolente \*  
Que cithara ja mais cantou victoria,  
Que assi mereça eterno nome e gloria.”  
*Camões*, ii. 52.

By Burton :

“Thou shalt behold the Fortalice hold out  
of Cananor with scanty garrison  
\* \* \* \*  
shalt in **Cochin** see one approv'd so  
stout,  
who such an arr'gance of the sword hath  
shown,  
no harp of mortal sung a similar story,  
digne of everlasting name, eternal glory.”

[1606.—“Att **Cowcheen** which is a place neere Callicutt is store of pepper. . . .”—*Birdwood, First Letter Book*, 84.

[1610.—“**Cochim** how worth in Surat as sceala and kannikee.”—*Dancers, Letters*, i. 74.]

1767.—“From this place the Nawaub marched to **Koochi-Bundur**, from the inhabitants of which he exacted a large sum of money.”—*H. of Hydr. Noik*, 186.

**COCHIN-CHINA**, n.p. This country was called by the Malays **Kuchi**, and apparently also, to distinguish it from **Kuchi** of India (or **Cochin**), **Kuchi-China**, a term which the Portuguese adopted as **Cauchi-China**; the Dutch and English from them. **Kuchi** occurs in this sense in the Malay traditions called *Sijara Malayu* (see *J. Ind. Archip.*, v. 729). In its origin this

word **Kuchi** is no doubt a foreigner's form of the Annamite **Kuu-chôn** (Chin. **Kiu-Ching**, South Chin. **Kau-Chen**), which was the ancient name of the province Thanh'-hoa, in which the city of Hué has been the capital since 1398.\*

1516.—“And he (Fernão Peres) set sail from Malaca . . . in August of the year 516, and got into the Gulf of **Concam china**, which he entered in the night, escaping by miracle from being lost on the shoals. . . .”—*Correa*, ii. 474.

[1524.—“I sent Duarte Coelho to discover **Canchim China**.”—*Letter of Albuquerque to the King*, India Office MSS., *Corpus Chronologico*, vol. i.]

c. 1535.—“This King of **Cochinchina** keeps always an ambassador at the court of the King of China; not that he does this of his own good will, or has any content therein, but because he is his vassal.”—*Sommario de' Regni*, in *Ramus*, i. 336r.

c. 1543.—“Now it was not without much labour, pain, and danger, that we passed these two Channels, as also the River of **Ventian**, by reason of the Pyrats that usually are encountred there, nevertheless we at length arrived at the Town of **Manaquilen**, which is situated at the foot of the Mountains of **Chamay** (**Comlay** in orig.), upon the Frontiers of the two Kingdoms of China, and **Cauchenchina** (**da China e do Cauchim** in orig.), where the Ambassadors were well received by the Governor thereof.”—*Pinto*, E. T., p. 166 (orig. cap. cxxix.).

c. 1543.—“CAPITULO CXXX. Do redimento que este Rey da **Cauchenchina** fez ao Embaixador da Tartaria na cilla de **Farangrem**.”—*Pinto*, original.

1572.—

“Vos, **Cauchichina** esta de oscura fama,  
E de Ainão vê a incognita enseada.”

*Camões*, x. 129.

By Burton :

“See **Cauchichina** still of note obscure  
and of Ainam yon undiscovered Bight.”

1598.—“This land of **Cauchinchina** is divided into two or three Kingdomes, which are vnder the subiection of the King of **China**, it is a fruitfull countrie of all necessario provisions and Victuals.”—*Linschoten*, ch. 22; *Hak. Soc.* i. 124].

1606.—“Nel Regno di **Coccincina**, che . . . è alle volte chiamato dal nome di **Acs**, vi sono quattordici Provincie picciole. . . .”—*Viaggi di Carletti*, ii. 138.

[1611.—“The **Cocchichinnas** cut him a' in pieces.”—*Foster, Letters*, ii. 75.

[1616.—“27 peull of lignum alves of **Cutcheinchenn**.”—*Ibid.*, iv. 213.]

\* Duarte Pacheco Pereira, whose defence of the Fort of Cochim (c. 1504) against a great army of the Zamorins, was one of the great feats of the Portuguese in India. [*Comm. Albuquerque*, *Hak. Soc.* i. 5.

\* MS. communication from Prof. Terrien de la Comperie.

1652.—"Cochin-China is bounded on the West with the Kingdomes of *Brama*; on the East, with the Great Realm of *China*; on the North extending towards *Tartary*; and on the South, bordering on *Camboia*."—*P. Heulin, Cosmographie*, iii. 239.

1727.—"Cochin-china has a large Seacoast of about 700 Miles in Extent . . . and it has the Conveniency of many good Harbours on it, tho' they are not frequented by Strangers."—*A. Hamilton*, ii. 208; [ed. 1744].

**COCHIN-LEG.** A name formerly given to elephantiasis, as it prevailed in Malabar. [The name appears to be still in use (*Boncell, Man. of Nellore*, 231. *Linschoten* (1598) describes it in *Malabar* (Hak. Soc. i. 288), and it was also called "St. Thomas's leg" (see an account with refs. in *Gray, Pyrard de Laval*, Hak. Soc. i. 392).]

1757.—"We could not but take notice at this place (Cochin) of the great number of the **Cochin**, or Elephant legs."—*Ives*, 183.

1781.—" . . . my friend Jack Griskin, cocked in a buckram Coat of the 1745, with a **Cochin Leg**, hobbling the Allemand. . . . Letter from an *Old Country Captain*, in *India Gazette*, Feb. 24.

1813.—"Cochin-Leg, or elephantiasis."—*Fortes, (or Men)*, i. 327; [2nd ed. i. 207].

**COCKATOO**, s. This word is taken from the Malay *kakattūu*. According to Crawford the word means properly 'a vice,' or 'gripe,' but is applied to the bird. It seems probable, however, that the name, which is asserted to be the natural cry of the bird, may have come with the latter from some remoter region of the Archipelago, and the name of the tool may have been taken from the bird. This would be more in accordance with usual analogy. [Mr. Skeat writes: "There is no doubt that Sir H. Yule is right here and Crawford wrong. *Kakattūu* (or *tuu*) means in Malay, if the words are thus separated, 'old water,' or 'old lady.' I think it is probable that it may be a familiar Malay name for the bird, like our 'Pipit.' The final *k* in *kakak* is a mere click, which would easily drop out."

1652.—"Ils y en a qui sont blancs . . . et sont effrés d'une boupe incarnate . . . l'un s'appelle **kakatou**, à cause de ce mot qu'il prononce en leur chant assez distinctement."—*Mandale* (Paris, 1669), 141.

1654.—"Some rarities of naturall things, but nothing extraordinary save the skin of

a *jacall*, a rarely colour'd *jacatoo* or prodigious parrot. . . ."— *Evelyn's Diary*, July 11.

1673.—" . . . Cockatoos and Newries (see **LOBY**) from Bantem."—*Fryer*, 116.

1705.—"The Crockadore is a Bird of various Sizes, some being as big as a Hen, and others no bigger than a Pidgeon. They are in all Parts exactly of the shape of a Parrot. . . . When they fly wild up and down the Woods they will call **Crockadore**, **Crockadore**; for which reason they go by that name."—*Funnel*, in *Dampier*, iv. 265-6.

1719.—"Maccaws, Cokatoes, plovers, and a great variety of other birds of curious colours."—*Shelrocke's Voyage*, 54-55.

1775.—"At Sooloo there are no Lories, but the Cocatores have yellow tufts."—*Forrest, V. to N. Guinea*, 295.

[1843.—" . . . saucy Krocotoas, and gaudy-coloured Loris."—*Belcher, Narr. of Voyage of Samarang*, i. 15.]

**COCKROACH**, s. This objectionable insect (*Blatta orientalis*) is called by the Portuguese *cacalacca*, for the reason given by Bontius below; a name adopted by the Dutch as *kakerlak*, and by the French as *cancrelat*. The Dutch also apply their term as a slang name to half-castes. But our word seems to have come from the Spanish *cucaracha*. The original application of this Spanish name appears to have been to a common insect found under water-vessels standing on the ground, &c. (apparently *Oniscus*, or woodlouse); but as *cucaracha de Indias* it was applied to the insect now in question (see *Dicc. de la Lengua Castellana*, 1729).

1577.—"We were likewise annoyed not a little by the biting of an Indian fly called **Cacaroeh**, a name agreeable to its bad condition; for living it vexed our flesh; and being kill'd smelt as loathsomely as the French punaise, whose smell is odious."—*Herbert's Travels*, 3rd ed., 332-33.

[1598.—"There is a kind of beast that flyeth, twice as big as a Bee, and is called *Baratta* (*Blatta*)."—*Linschoten*, Hak. Soc. i. 304.]

1631. "Scarabaeos autem hos Lusitani *Cacu-lucens* vocant, quod ova quae excludunt, colorem et laevorem laccae factitiae (i.e. of sealing-wax) referant."—*Jac. Bontii*, lib. v. cap 4.

1764.

" . . . from their retreats  
**Cockroaches** crawl displeasingly abroad."  
*Giranger*, Bk. i.

c. 1775. "Most of my shirts, books, &c., were gnawed to dust by the *blatta* or **cockroach**, called *cackertak* in Surinam."—*Stedman*, i. 203.

**COCKUP**, s. An excellent table-fish, found in the mouths of tidal rivers in most parts of India. In Calcutta it is generally known by the Beng. name of *begti* or *bhikti* (see **BHIKTY**), and it forms the daily breakfast dish of half the European gentlemen in that city. The name may be a corruption, we know not of what; or it may be given from the erect sharp spines of the dorsal fin. [The word is a corr. of the Malay (*ikan*) *kakap*, which Klinkert defines as a palatable sea-fish, *Lates nobilis*, the more common form being *sigakap*.] It is *Lates calcarifer* (Günther) of the group *Percina*, family *Percidae*, and grows to an immense size, sometimes to eight feet in length.

**COCO, COCOA, COCOA-NUT**, and (vulg.) **COKEB-NUT**, s. The tree and nut *Cocos nucifera*, L.; a palm found in all tropical countries, and the only one common to the Old and New Worlds.

The etymology of this name is very obscure. Some conjectural origins are given in the passages quoted below. Ritter supposes, from a passage in Pigafetta's *Voyage of Magellan*, which we cite, that the name may have been indigenous in the Ladrone Islands, to which that passage refers, and that it was first introduced into Europe by Magellan's crew. On the other hand, the late Mr. C. W. Goodwin found in ancient Egyptian the word *kuku* used as "the name of the fruit of a palm 60 cubits high, which fruit contained water." (*Chabaz, Melanges Egyptologiques*, ii. 239.) It is hard, however, to conceive how this name should have survived, to reappear in Europe in the later Middle Ages, without being known in any intermediate literature.\*

The more common etymology is that which is given by Barros, Garcia de Orta, Linschoten, &c., as from a Spanish word *coco* applied to a monkey's or other grotesque face, with reference to the appearance of the base of the shell with its three holes. But after all may the term not have origin-

ated in the old Span. *coca*, 'a shell' (presumably Lat. *concha*), which we have also in French *coque*? properly an egg-shell, but used also for the shell of any nut. (See a remark under **COPRAH**.)

The Skt. *nirikila* [*nirikera*, *nirikela*] has originated the Pers. *nirgil*, which Cosmas grecizes into ἀργελλιον, [and H. *niriyal*].

Medieval writers generally (such as Marco Polo, Fr. Jordanus, &c.) call the fruit the *Indian Nut*, the name by which it was known to the Arabs (*al jauz-al-Hindī*). There is no evidence of its having been known to classical writers, nor are we aware of any Greek or Latin mention of it before Cosmas. But Brugsch, describing from the Egyptian wall-paintings of c. B.C. 1600, on the temple of Queen Hashop, representing the expeditions by sea which she sent to the Incense Land of Punt, says: "Men never seen before, the inhabitants of this divine land, showed themselves on the coast, not less astonished than the Egyptians. They lived on pile-buildings, in little dome-shaped huts, the entrance to which was effected by a ladder, under the shade of cocoa-palms laden with fruit, and splendid incense-trees, on whose boughs strange fowls rocked themselves, and at whose feet herds of cattle peacefully reposed." (*H. of Egypt*, 2nd ed. i. 353; [*Manera, Struggle of the Nations*, 248].)

c. A.D. 70.—"In ipsa quidem Aethiopia fricatur haec, tanta est siccitas, et farinae modo spissatur in panem. Gignitur autem in frutice ramis cubitalibus, folio latiore, pomis rotundo majore quam mali amplitudine, *coicas* vocant."—*Pliny*, xiii. § 9.

A.D. 545.—"Another tree is that which bears the *Argell*, i.e. the great *Indian Nut*."—*Cosmas*, in *Cathay*, &c., clxxvi.

1292.—"The *Indian Nuts* are as big as melons, and in colour green, like gourds. Their leaves and branches are like those of the date-tree."—*John of Monte Corvino*, in do., p. 213.

c. 1328.—"First of these is a certain tree called *Nargil*; which tree every month in the year sends out a beautiful frond like [that of] a [date-] palm tree, which frond or branch produces very large fruit, as big as a man's head. . . . And both flowers and fruit are produced at the same time, beginning with the first month, and going up gradually to the twelfth. . . . The fruit is that which we call *nuts of India*."—*Friar Jordanus*, 15 seq. The wonder of the coco-palm is so often noticed in this form by medieval writers, that doubtless in their

\* It may be noted that Theophrastus describes under the names of κέκας and κόιξ a palm of Ethiopia, which was perhaps the *Doom palm* of Upper Egypt (*Theoph.* II. P. ii. 6, 10). Schneider, the editor of Theoph., states that Sprengel identified this with the coco-palm. See the quotation from Pliny below.

referred it to that "tree of life, twelve manner of fruit, and fruit every month" (*Apocal.*

"Le naryll, appelé autrement auquel on ne peut comparer fruit, est vert et rempli d'huile." *Des Dimanchés, in Not. et Exts.*

"Wonderful fruits there are, never see in these parts, such as Now the Nargil is the Indian Marignelli, in *Cathay*, p. 352.

"And we who were nearest vessel, and found nothing in trunks and arms; and the pressed of coques and of four jars sakes of palm-sugar, and there else but sand for ballast."—*Des de Gama*, 94.

thema gives an excellent account of the tree; but he uses only the name *tenga*. [*Tam. tenai, ten*, it was supposed to have been Ceylon.]

these trees have clean smooth without any branch, only a tuft at the top, amongst which is the fruit which they call *tenga*. all these fruits quoquos. — (collating Portuguese of *Lisbon* 1461).

these (corke) are the fruits of bread as we have bread, wine, gar, so in that country they see things from this one tree." *Viaggio intorno il Mondo*, in 356.

our people have given it the name, a word applied by women to a child which they try to frighten with this name has stuck, because of any other, though the proper name the Malabars call it, *tengu*, the Marins call it, *narle*."—*Barros*, iii. cap. 7.

Barros writes coquos.—I. i. 115.

"We have given it the name because it looks like the face of a monkey or some other animal."—*Garcia*,

but we call coco, and the Malabars call it *tenga*.—*Ibid.* 6th.

The Portuguese call it coco (because of the three holes that it has).—

whether that bears the Indian name, because they have within its shell that is like an ape: account they use in Spain to frighten children a *Cocota* when they see them afraid."—English trans. *Conga*, in *Harleian Coll.* ii.

the passage in De Bry runs: "quæ nunc Indicas coccos, (intus enim simiae caput reperiunt) appellant."—i. 29.

Purchas has various forms in different narratives: *Coccus* (i. 37); *Cokers*, a form which still holds its ground among London stall-keepers and costermongers (i. 461, 502); *coquer-nuts* (*Terry*, in ii. 1466); *coco* (ii. 1008); *coquo* (*Pilgrimage*, 567), &c.

[c. 1610.—"None, however, is more useful than the coco or Indian nut, which they (in the Maldives) call *roul* (Malé, *ra*)."—*Pyrrard de Laval*, *Hak. Soc.* i. 113.]

c. 1690.—Rumphius, who has *coccus* in Latin, and *cocos* in Dutch, mentions the derivation already given as that of *Linschoten* and many others, but proceeds:—

"Meo vero iudicio verior et certior vocis origo invenienda est, plures enim nationes, quibus hic fructus est notus, nunc appellat. Sic dicitur Arabicè *Gausos-Indi* vel *Gousos-Indi*, h. e. *Nux Indica*. . . Turcis *Cock-Indi* eadem significatione, unde sine dubio *Ætiopes*, *Africani*, eorumque vicini *Hispani* ac *Portugalli* *coquo* deflexerunt. Omnia vero ista nomina, originem suam debent Hebraicæ voci *Agos* quæ nunc significat."—*Herb. Amboin.* i. p. 7.

" . . . in India Occidentali *Kokernoot* vocatus. . ."—*Ibid.* p. 47.

One would like to know where Rumphius got the term *Cock-Indi*, of which we can find no trace.

1810.—

"What if he felt no wind? The air was still.

That was the general will .

Of Nature . . .

Yon rows of rice erect and silent stand,

The shadow of the Cocoa's lightest plume  
Is steady on the sand."

*Curse of Kehama*, iv. 4.

1881.—"Among the popular French slang words for 'head' we may notice the term '*coco*,' given—like our own '*nut*'—on account of the similarity in shape between a cocoa-nut and a human skull:—

" 'Mais de ce franc picton de table

Qui rend spirituel, aimable,

Sans vous alourdir le coco,

Je m'en fourre à gogo."—H. VALÈRE."

*Sat. Review*, Sept. 10, p. 326.

The *Dict. Hist. d'Argot* of Lorédan Larchey, from which this seems taken, explains *picton* as '*vin supérieur*.'

**COCO-DE-MER, or DOUBLE COCO-NUT**, s. The curious twin fruit so called, the produce of the *Lodoicea Sechellurum*, a palm growing only in the Seychelles Islands, is cast up on the shores of the Indian Ocean, most frequently on the Maldivé Islands, but occasionally also on Ceylon and S. India, and on the coasts of Zanzibar, of Sumatra, and some others of the Malay Islands. Great virtues as medicine and antidote were supposed to reside in these fruits,



and extravagant prices were paid for them. The story goes that a "country captain," expecting to make his fortune, took a cargo of these nuts from the Seychelles Islands to Calcutta, but the only result was to destroy their value for the future.

The old belief was that the fruit was produced on a palm growing below the sea, whose fronds, according to Malay seamen, were sometimes seen in quiet bights on the Sumatran coast, especially in the Lampong Bay. According to one form of the story among the Malays, which is told both by Pigafetta and by Rumphius, there was but one such tree, the fronds of which rose above an abyss of the Southern Ocean, and were the abode of the monstrous bird Garuda (or Rukh of the Arabs—see **ROC**).<sup>\*</sup> The tree itself was called *Pausengi*, which Rumphius seems to interpret as a corruption of *Buwa-zangi*, "Fruit of Zang" or E. Africa. [Mr. Skeat writes: "Rumphius is evidently wrong. . . . The first part of the word is 'Pau,' or 'Pauh,' which is perfectly good Malay, and is the name given to various species of mango, especially the wild one, so that '*Pausengi*' represents (not '*Buwa*,' but) '*Pauh Janggi*,' which is to this day the universal Malay name for the tree which grows, according to Malay fable, in the central whirlpool or Navel of the Seas. Some versions add that it grows upon a sunken bank (*tēbing runtuh*), and is guarded by dragons. This tree figures largely in Malay romances, especially those which form the subject of Malay shadow-plays (vide *infra*, Pl. 23, for an illustration of the Pauh Janggi and the Crab). Rumphius' explanation of the second part of the name (*i.e.* *Janggi*) is, no doubt, quite correct."—*Malay Magic*, pp. 6 *seqq.*)] They were cast up occasionally on the islands off the S.W. coast of Sumatra; and the wild people of the islands brought them for sale to the Sumatran marts, such as Padang and Priamang. One of the largest (say about 12 inches across) would sell for 150 rix dollars. But the Malay princes coveted them

greatly, and would sometimes (it was alleged) give a laden junk for a single nut. In India the best known source of supply was from the Maldivé Islands. [In India it is known as *Darydī nāriyal*, or 'cocoa-nut of the sea,' and this term has been in Bombay corrupted into *jaharī* (*zaharī*) or 'poisonous,' so that the fruit is incorrectly regarded as dangerous to life. The hard shell is largely used to make Fakirs' water-bowls.]

The medicinal virtues of the nut were not only famous among all the peoples of the East, including the Chinese, but are extolled by Piso and by Rumphius, with many details. The latter, learned and laborious student of nature as he was, believed in the submarine origin of the nut, though he discredited its growing on a great palm, as no traces of such a plant had ever been discovered on the coasts. The fame of the nut's virtues had extended to Europe, and the Emperor Rudolf II. in his later days offered in vain 4000 florins to purchase from the family of Wolfert Hermanszen, a Dutch Admiral, one that had been presented to that commander by the King of Bantam, on the Hollander's relieving his capital, attacked by the Portuguese, in 1602.

It will be seen that the Maldivé name of this fruit was *Tāra-kārhi*. The latter word is 'coco-nut,' but the meaning of *tāra* does not appear from any Maldivé vocabulary. [The term is properly *Tāra'karhi*, 'the hard-shelled nut,' (Gray, on *Pyrard de Laval*, Hak. Soc. i. 231).] Rumphius states that a book in 4to (*totum opusculum*) was published on this nut, at Amsterdam in 1634, by Augerius Clutius, M.D. [In more recent times the nut has become famous as the subject of curious speculations regarding it by the late Gen. Gordon.]

1522.—"They also related to us that beyond Java Major . . . there is an enormous tree named *Cumpanganghi*, in which dwell certain birds named Garuda, so large that they take with their claws, and carry away flying, a buffalo and even an elephant, to the place of the tree. . . . The fruit of this tree is called *Bhupunganghi*, and is larger than a water-melon . . . it was understood that those fruits which are frequently found in the sea came from that place."—*Pigafetta*, Hak. Soc. p. 155.

1553.—". . . it appears . . . that in some places beneath the salt-water there grow

<sup>\*</sup> This mythical story of the unique tree producing this nut curiously shadows the singular fact that one island only (Praslin) of that secluded group, the Seychelles, bears the *Lodoicea* as an indigenous and spontaneous product. (See Sir L. Pelly, in *J.R.G.S.*, xxxv. 232.)



another kind of these trees, which gives a fruit bigger than the coco-nut; and experience shows that the inner husk of this is much more efficacious against poison than the Bezoar stone."—*Barros*, III. iii. 7.

1563.—"The common story is that those islands were formerly part of the continent, but being low they were submerged, whilst these palm-trees continued *in situ*; and growing very old they produced such great and very hard coco-nuts, buried in the earth which is now covered by the sea. . . . When I learn anything in contradiction of this I will write to you in Portugal, and anything that I can discover here, if God grant me life; for I hope to learn all about the matter when, please God, I make my journey to Malabar. And you must know that these coco come joined two in one, just like the hind quarters of an animal."—*Garcus*, f. 70-71.

1572—

"Nas ilhas de Maldiva nasce a planta  
No profundo das aguas soberana,  
Cujos puros contra o veneno urgente  
He tudo por antidoto excellente."

*Camões*, x. 136.

c. 1610.—"Il est ainsi d'une certaine noix que la mer jette quelques fois à bord, qui est grosse comme la tête d'un homme qu'on pourroit comparer à deux gros melons joints ensemble. Ils la nomment *Tanarcarre*, et ils tiennent que cela vient de quelques arbres qui sont sous la mer . . . quand quelqu'un devient riche tout à coup et en peu de temps, on dit communement qu'il a trouvé du *Tanarcarre* ou de l'ambre."—*Pyrard de Laurel*, i. 163; [Hak. Soc. i. 230].

\* 1640.—In Pison's *Mantissa Aromaticæ*, &c., there is a long dissertation, extending to 23 pp., on *Tanarcar* seu *Nux Medica Maldiviana*.

1678. "P.S. Pray remember y<sup>e</sup> **Coquer nutt** Shells (doubtless *Coco-de-Mer*) and long nuts y<sup>e</sup> formerly desired for y<sup>e</sup> Prince."—*Letter from Durru*, quoted under **CHOP**.

\* 1680.—"Hic itaque **Calappus marinus** \* non est fructus terrestris qui casu in mare percidit . . . uti *Garcinus* ab *Orta* persuadere vult, sed fructus est in ipso crescens mari, . . . quæ artes quantum scio, hominum oculis detectæ et occulta est."—*Rumphius*, Lib. xii. cap. 6.

1761. "By Durbar charges paid for the following presents to the Nawab, as per order of Consultation, the 14th October, 1762.

1 Sea cocoa nut . . . . . Rs. 300 0 0."

In *Lang*, 308.

1777. "Coco-nuts from the Maldives, . . . as they are called the **Zee Calappa**, are said to be annually brought hither (to Calcutta) by certain messengers, and presented, among other things, to the Governor.

\* *Kalipé*, or *Klipé*, is the Javanese word for coconut palm, and is that commonly used by the Dutch.

The kernel of the fruit . . . is looked upon here as a very efficacious antidote or a sovereign remedy against the Flux, the Epilepsy and Apoplexy. The inhabitants of the Maldives call it *Tanarcar*. . . ."—*Travels of Charles Peter Thunberg*, M.D. (E.T.) iv. 209.

[1833.—"The most extraordinary and valuable production of these islands (Seychelles) is the **Coco Do Mar**, or Maldivia nut, a tree which, from its singular character, deserves particular mention. . . ."—*Owen*, *Narrative*, ii. 166 seqq.]

1882.—"Two minor products obtained by the islanders from the sea require notice. These are ambergris (*M. goma*, *māraharu*) and the so-called 'sea-cocoanut' (*M. tāa-kārhi*) . . . rated at so high a value in the estimation of the Maldivian Sultans as to be retained as part of their royalties."—*H. C. P. Bell* (Ceylon C. S.), *Report on the Maldivian Islands*, p. 87.

1883.—". . . sailed straight into the **coco-de-mer** valley, my great object. Fancy a valley as big as old Hastings, quite full of the great yellow stars! It was almost too good to believe. . . . Dr. Hoad had a nut cut down for me. The outside husk is shaped like a mango. . . . It is the inner nut which is double. I ate some of the jelly from inside; there must have been enough to fill a soup-tureen—of the purest white, and not bad."—(*Miss North*) in *Pall Mall Gazette*, Jan. 21, 1884.

**CODAVASCAM**, n.p. A region with this puzzling name appears in the Map of Blaeu (c. 1650), and as *Rijk van Codavascan* in the Map of Bengal in Valentijn (vol. v.), to the E. of Chittagong. Wilford has some Wilfordian nonsense about it, connecting it with the *Toxodonta* R. of Ptolemy, and with a Touvascan which he says is mentioned by the "Portuguese writers" (in such case a criminal mode of expression). The name was really that of a Mahomedan chief, "hum Princeipe Mouro, grande Senhor," and "Vassalo del Rey de Bengala." It was probably "Khodābakhsh Khān." His territory must have been south of Chittagong, for one of his towns was *Chacuriā*, still known as *Chakuria* on the Chittagong and Arakan Road, in lat 21° 45'. (See *Barros*, IV. ii. 8. and IV. ix. 1; and *Couto*, IV. iv. 10; also *Correa*, iii. 264-266, and again as below:—

1533.—"But in the city there was the Rumi whose foist had been seized by Dimião Bernaldes; being a soldier (*lucrum*) of the King's, and seeing the present (offered by the Portuguese) he said: My lord, these are crafty robbers; they get into a country with their wares, and pretend to buy and sell, and make friendly gifts, whilst they go

spying out the land and the people, and then come with an armed force to seize them, slaying and burning . . . till they become masters of the land. . . . And this Captain-Major is the same that was made prisoner and ill-used by Codavasclo in Chatiglo, and he is come to take vengeance for the ill that was done him."—*Correo*, iii. 479.

**COFFEE**, s. Arab. *kahwa*, a word which appears to have been originally a term for wine.\* [So in the Arab. *Nights*, ii. 158, where Burton gives the derivation as *akha*, fastidire fecit, causing disinclination for food. In old days the scrupulous called coffee *kahwak* to distinguish it from *kahwah*, wine.] It is probable, therefore, that a somewhat similar word was twisted into this form by the usual propensity to strive after meaning. Indeed, the derivation of the name has been plausibly traced to *Kaffa*, one of those districts of the S. Abyssinian highlands (Enarea and Kaffa) which appear to have been the original habitat of the Coffee plant (*Coffea arabica*, L.); and if this is correct, then *Coffee* is nearer the original than *Kahwa*. On the other hand, *Kahwa*, or some form thereof, is in the earliest mentions appropriated to the drink, whilst some form of the word *Bann* is that given to the plant, and *Ban* is the existing name of the plant in Shoa. This name is also that applied in Yemen to the coffee-berry. There is very fair evidence in Arabic literature that the use of coffee was introduced into Aden by a certain Sheikh Shihâbuddin Dhabhâni, who had made acquaintance with it on the African coast, and who died in the year H. 875, i.e. A.D. 1470, so that the introduction may be put about the middle of the 15th century, a time consistent with the other negative and positive data.† From Yemen it spread to Mecca (where there arose after some years, in 1511, a crusade against its use as unlawful), to Chio, to Damascus, and to Constantinople where the first coffee-house was established in 1534. [It is said to have been introduced into S. India

some two centuries ago by a Mahomedan pilgrim, named Bâla Bûdan, who brought a few seeds with him from Mecca: see Grigg, *Nilagiri Man.* 183; *Rice, Mysore*, i. 162.] The first European mention of coffee seems to be by Rauwolff, who knew it in Aleppo in 1573. [See 1 ser. *N. & Q. L.* 25 seq.] It is singular that in the *Observations* of Pierre Belon, who was in Egypt, 1546-49, full of intelligence and curious matter as they are, there is no indication of a knowledge of coffee.

1558.—Extrait du Livre intitulé: "Les Preuves le plus fortes en faveur de la légitimité de l'usage du Café (Kahwa); par le Scheikh Abd-Alkader Aouari Djafri Hanbal, fils de Mohammed."—In *Le Serp. Chron. Arab.* 2nd ed. i. 412.

1573.—"Among the rest they have a very good Drink, by them called *Chamha*, that is almost black as Ink, and very good in Illness, chiefly that of the Stomach; of this they drink in the Morning early in open places before everybody, without any fear or regard, out of China cups, as hot as they can; they put it often to their Lips, but drink but little at a Time, and let it go round as they sit. In the same water they take a Fruit called *Burra*, which in its Bigness, Shape, and Colour, is almost like unto a Bay-berry, with two thin Shells . . . they agree in the Virtue, Figure, Look, and Name with the *Buncho* of Avicenna,\* and *Buncho* of Rasis and Avenna. exactly; therefore I take them to be the same."—*Rauwolff*, 92.

c. 1580. — "Arboreum vidi in viridario Halydei Turce, cujus te iconem nunc spectabis, ex qua semina illa ibi vulgarissima, *Ban* vel *Ban* appellata, producuntur; ex his tum Aegyptii tum Arabes parant decoctum vulgatissimum, quod vini loco ipse potant, venditurque in publicis cenopoliis, non secus quod apud nos vinum: illique ipsum vocant *Caava*. . . . Avicenna de his nominibus meminit."\* — *Præpar. Alpina*, ii. 35.

1598.—In a note on the use of tea in Japan, Dr. Paludanus says: "The Turke holds almost the same manner of drinking of their *Chawwa* (read *Chawwa*), which they make of a certaine fruit, which is like unto the *Batrach*,† and by the Egyptians called *Ban* or *Dan*; they take of this fruits one pound and a halfe, and roast them a little in the fire, and then sieth them in twentie poundes of water, till the halfe be consumed away; this drinke they take everie morning fasting in their chambers, out of an earthen pot, being verie hote, as we doe here drinke *aqua composita* in the morning; and they say that it strengtheneth them and maketh them warm, breaketh wind, and openeth any

\* It is curious that Durræus has a L. Lath. word *caava*, 'stomachum album et debile.'

† See the extract in Dr. Sney's *Chronographi Arabi* cited below. Playfair, in his history of Yemen, says coffee was first introduced from Abyssinia by Jamaheldin Ibn Abulala, Kâfil of Aden, in the middle of the 15th century; the person differs, but the time coincides.

\* There seems no foundation for this.  
† I.e. *Batrach* Lævi; *hæmi* berry.

stopping."—In *Linschoten*, 46; [Hak. Soc. i. 137].

c. 1610.—"La boisson la plus commune c'est de l'eau, ou bien du vin de Cocos tiré le mesme iour. On en fait de deux autres sortes plus delicates; l'une est chaude, composée de l'eau et de miel de Cocos, avec quantité de poivre (dont ils vsent beaucoup en toutes leurs viandes, et ils le nomment *Pasme*) et d'une autre graine appelée *Cahoa* . . ."—*Pyrrard de Lacal*, i. 128; [Hak. Soc. i. 172].

[1611.—"Buy some coho pots and send me."—*Danvers, Letters*, i. 122; "*coffao* pots."—*Idid*, i. 124.]

1615.—"They have in steed of it (wine) a certaine drinke called *Caahiete* as black as like, which they make with the barke of a tree (') and drinke as hot as they can endure it."—*Monfart*, 28.

" . . . passano tutto il resto della notte con mille feste e bagordi; e particolarmente in certi luoghi pubblici . . . bevendo di quando in quando a sorsi (per chè è calda che cuoce) più d'uno scodellino di certa loro acqua nera, che chiamano *cahue*; la quale, nelle conversazioni serve a loro, appunto come a noi il giuoco dello sbaraglino" (i.e. backgammon). — *P. della Valle* (from Constant.), i. 51. See also pp. 74-76.

"*Cohu*, blake liquor taken as hotte as may be endured."—*Sir T. Roe*, Hak. Soc. i. 172.]

1616.—"Many of the people there (in India, who are strict in their Religion, drink no Wine at all; but they use a Liquor more wholesome than pleasant, they call *Coffee*; made by a black Seed boyld in water, which turnes it almost into the same colour, but doth very little alter the taste of the water ('); notwithstanding it is very good to help Digestion, to quicken the Spirits, and to cleanse the Blood."—*Terry*, ed. of 1665, p. 265.

1623. — "Turcae habent etiam in usu berbeque genus quam vocant *Caphe* . . . quam dantur hauri parvum praestans illis vigorem, et in animas (sic) et in ingenio; quae tamen largus sumpta mentem movet et turbat. . . ." — *P. Pluron*, *Hist. Vitae et Mortis*, 25.

c. 1625.—"They drink (in Persia) . . . as we all the rest, *Coho* or *Copha*: by Turk and Arab called *Caphe* and *Cahua*: a drink resembling that in the Stigian lake, black, thick, and bitter: destrain'd from Bunchy, Borneo, or Hay berries; wholesome they say, if but for it expels melancholy . . . but not so much regarded for those good properties, as from a Romance that it was invented and reveal'd by Gabriel . . . to restore the decayed radical Moisture of kind hearted Mahomet. . . ."—*Sir T. Herbert, Travels*, ed. 1633, p. 241.

[1631. — "*Caveah*." See quotation under **TEA**.]

c. 1637.—"There came in my time to the (old) (Halliol) one Nathaniel Conopios out of Greece, from Cyril the Patriarch of Constantinople. . . . He was the first I

ever saw drink coffee, which custom came not into England till 30 years after."—*Evelyn's Diary*, [May 10].

1673.—"Every one pays him their congratulations, and after a dish of *Coho* or Tea, mounting, accompany him to the Palace."—*Fryer*, 225.

" "Cependant on l'apporta le *cavé*, le parfum, et le sorbet."—*Journal d'Antoine Galland*, ii. 124.

[1677.—"*Cave*." See quotation under **TEA**.]

1690.—"For Tea and Coffee which are judg'd the privileg'd Liquors of all the *Mahometans*, as well *Turks*, as those of *Persia*, *India*, and other parts of *Arabia*, are condemn'd by them (the Arabs of Muscatt) as unlawful Refreshments, and abominated as Bug-bear Liquors, as well as Wine."—*Ovington*, 427.

1726.—"A certain gentleman, M. Paschius, maintains in his Latin work published at Leipzig in 1700, that the parched corn (1 Sam. xxv. 18) which Abigail presented with other things to David, to appease his wrath, was nought else but *Coffi-beans*."—*Valentijn*, v. 192.

**COIMBATORE**, n.p. Name of a District and town in the Madras Presidency. *Koyammutūru*; [*Kōni*, the local goddess so called, *muttu*, 'pearl,' *ūr*, 'village'].

**COIR**, s. The fibre of the coco-nut husk, from which rope is made. But properly the word, which is Tam. *kayiru*, Malayāl. *kāyar*, from v. *kāydrū*. 'to be twisted,' means 'cord' itself (see the accurate *Al-Birūnī* below). The former use among Europeans is very early. And both the fibre and the rope made from it appear to have been exported to Europe in the middle of the 16th century. The word appears in early Arabic writers in the forms *kānbar* and *kanbār*, arising probably from some misreading of the diacritical points (for *kāiyar*, and *kaiyār*). The Portuguese adopted the word in the form *cairo*. The form *coir* seems to have been introduced by the English in the 18th century. [The *N.E.D.* gives *coire* in 1697; *coir* in 1779.] It was less likely to be used by the Portuguese because *coiro* in their language is 'leather.' And Barros (where quoted below) says allusively of the rope: "*parece feito de coiro* (leather) *encolhen-do e estendendo a vontade do mar*," contracting and stretching with the movement of the sea.

c. 1030.—"The other islands are called *Dira Kanbār* from the word *Kanbār* signify-

ing the cord plaited from the fibre of the coco-tree with which they stitch their ships together."—*Al-Birdāi*, in *J. As.*, Ser. iv. tom. viii. 266.

c. 1346.—"They export . . . cowries and *kanbar*; the latter is the name which they give to the fibrous husk of the coco-nut. . . . They make of it twine to stitch together the planks of their ships, and the cordage is also exported to China, India, and Yemen. This *kanbar* is better than hemp."—*Ibn Batuta*, iv. 121.

1510.—"The Governor (Alboquerque) . . . in Cananor devoted much care to the preparation of cables and rigging for the whole fleet, for what they had was all rotten from the rains in (the) River; ordering that all should be made of *coir* (*cairo*), of which there was great abundance in Cananor; because a Moor called Mamalle, a chief trader there, held the whole trade of the Maldives islands by a contract with the kings of the isles . . . so that this Moor came to be called the Lord of the Maldives, and that all the *coir* that was used throughout India had to be bought from the hands of this Moor. . . . The Governor, learning this, sent for the said Moor, and ordered him to abandon this island trade and to recall his factors. . . . The Moor, not to lose such a profitable business, . . . finally arranged with the Governor that the isles should not be taken from him, and that he in return would furnish for the king 1000 *bahars* (*baris*) of coarse *coir*, and 1000 more of fine *coir*, each *bahar* weighing 4½ *quintals*, and this every year, and laid down at his own charges in Cananor and Cochym, gratis and free of all charge to the King (not being able to endure that the Portuguese should frequent the isles at their pleasure)."—*Correa*, ii. 129-30.

1516.—"These islands make much cordage of palm-trees, which they call *cairo*."—*Barbosa*, 164.

c. 1530.—"They made ropes of *coir*, which is a thread which the people of the country make of the husks which the coco-nuts have outside."—*Correa*, by Stanley, 133.

1553.—"They make much use of this *cairo* in place of nails; for as it has this quality of recovering its freshness and swelling in the sea-water, they stitch with it the planking of a ship's sides, and reckon them then very secure."—*Dr Barrow*, Dec. III. liv. iii. cap. 7.

1563.—"The first kind is very tough, and from it is made *cairo*, so called by the Malabars and by us, from which is made the cord for the rigging of all kinds of vessels."—*Garcia*, f. 67c.

1582. "The Dwellers therein are Moors; which trade to Sofala in great Ships that have no Decks, nor masts, but are rowed with *Cayro*."—*Custodiata* (by N. L.), f. 146.

c. 1610. "This revenue consists in . . . *Cairo*, which is the cord made of the coco-tree."—*Poivre de Lacat*, i. 172; [Hak. Soc. i. 250].

1673.—"They (the Surat people) have not only the *Cair*-yarn made of the Cocoe for

ordage, but good Flax and Hemp."—*Fryer*, 21.

c. 1690.—"Externus nuci cortex putamen umbiens, quum exlocatus, et stupae similis . . . dicitur . . . Malabarico *Cairo*, quod aomen ubique usurpatur ubi lingua Portugallica est in usu. . . ."—*Rumphius*, i. 7.

1727.—"Of the Rind of the Nut they make *Cayar*, which are the Fibres of the Oak that environs the Nut spun &c to make Cordage and Cables for Shipping."—*A. Hamilton*, i. 296; [ed. 1744, i. 296].

[1773.—" . . . those they call *Kiar Yarn*."—*Jess*, 457.]

**COJA**, a. P. *khajā* for *khajāh*, a respectful title applied to various classes: as in India especially to eunuchs; in Persia to wealthy merchants; in Turkistan to persons of sacred families.

c. 1343.—"The chief mosque (at Kaula) is admirable; it was built by the merchant *Khajāh Muhaddhab*."—*Ibn Batuta*, iv. 100.

[1590.—"Hoggia." See quotation under **TALISMAN**.

[1615.—"The Governor of Surat is displaced, and *Hoyja Hassan* in his room."—*Poivre, Letters*, iv. 16.

[1708.—"This grave is made for *Hedgh* Shaugware, the chiefest servant to the King of Persia for twenty years. . . ."—Inscription on the tomb of "*Coya Shaugware*, a Persian in St. Botolph's Churchyard, Bishopsgate," *New View of London*, p. 169.]

1746.—"I also beg to acquaint you I sent for Rosta Ali Khān, the *Cojah* who has the charge of (the women of) Oudh Zenanah; who informs me it is well grounded that they have sold everything they had, even the clothes from their backs, and now have no means to subsist."—*Capt. Jacques in Articles of Charge, &c.*, *Berke*, vii. 27.

1838.—"About a century back *Khas Khajāh*, a Mohamedan ruler of Kashghar and Yarkand, eminent for his sanctity, having been driven from his dominions by the Chinese, took shelter in Badakhshan."—*Wood's Odes*, ed. 1872, p. 161.

**COLAO**, a. Chin. *koh-lao*, '(Council Chamber Elders)' (*Sp. Monte*). A title for a Chinese Minister of State, which frequently occurs in the Jesuit writers of the 17th century.

**COLEROON**, n.p. The chief mouth, or delta-branch, of the Kāveri River (see **CAUVERY**). It is a Portuguese corruption of the proper name *Kōlīdam*, vulg. *Kolladum*. This name, from Tam. *kōl*, 'to receive,' and '*idam*, 'place,' perhaps answers to the fact of this channel having been originally an

was formed at the construction of the great Tanjore irrigation works in the 11th century. In full flood the Coleroon is now, in places, nearly a mile wide, whilst the original stream of the Kaveri disappears before reaching the sea. Besides the etymology and the tradition, the absence of mention of the Coleroon in Ptolemy's *Tales* (*quantum valent*) an indication of its modern origin. As the sudden rise of floods in the rivers of the Coromandel coast often causes fatal accidents, there seems a curious popular tendency to connect the names of the rivers with this fact. Thus *Kollidam*, with the meaning that has been explained, has been commonly made into a *Kollam*, 'Killing-place.' [So the *Manas River*, which connects the name with a tradition of the drowning of a king when the Srirangam temple was built, but elsewhere (ii. 213) it is derived from Tam. *kollāyī*, 'a breach in a bank.] Thus also the two rivers *Kollam* and *Kollidam* are popularly connected with the name of the river. Fri Paulino gives the name as properly *Colirra*, and as meaning 'the River of Wild Bears.' But the name of the river is often wild as the *Coleroon* and *Coleroon*.

1700. — The *Barren* writes **Coloran**, and remarks that it is a place *Coleroon* on the coast, and a river. *Ibid.* l. iv. ix. cap. 1.

1702. — The *Triplicar* one passes by the river **Colderon**; here a Sandbank separates the sea, which is very deep. *Ibid.* l. vi. 170. He does not mention the name of the river either.

1703. — Les deux Princes . . . se sont mis en guerre commune, à fin de se rendre par la force des armes à la possession de la ville si précieuse à leurs Rois. Ils font déjà de grands préparatifs pour la guerre. **Coloran** vengeur par son nom, on s'exprime ici qu'il faut les faire tous deux en les battant. *Letters* *Belgic*, ed. 1703, p. 115.

1704. — Le Cap Calla-ram, ou le Cap de la Roche du fleuve Caveri, est le **Colh-ram**, et dont l'emplacement est le septentrional de celles de la ville. *Ibid.* l. vi. 115.

1705. — The same river being called **Collaram** by Mr. de Croze, and **Coleroon** by Mr. Ziegenbalg. *Croze*, i. 27.

1761. — Clive discharged a strong body of the Nizam's troops, who had taken post at **Manerarem**, a fort and town situated on the river **Kaldaron**. — *Clive's* *War in India*, from 1749 to 1761, p. 12.

1780. — "About 3 leagues north from the river Triminious [*Tirumullavāsel*], is that of **Coloran**. Mr. Michelson calls this river *Imnecotta*." — *Dunn*, *N. Directory*, 138.

The same book has "**Coloran** or **Colde-roon**."

1785. — "Sundah Sahib having thrown some of his wretched infantry into a temple, fortified according to the Indian method, upon the river **Kaldaron**, Mr. Clive knew there was no danger in investing it." — *Carraccioli's Life of Clive*, i. 20.

**COLLECTOR**, s. The chief administrative official of an Indian Zillah or District. The special duty of the office is, as the name intimates, the Collection of Revenue; but in India generally, with the exception of Bengal Proper, the Collector, also holding controlling magisterial powers, has been a small pro-consul, or kind of *prefet*. This is, however, much modified of late years by the greater definition of powers, and subdivision of duties everywhere. The title was originally no doubt a translation of *tahsildār*. It was introduced, with the office, under Warren Hastings, but the Collector's duties were not formally settled till 1793, when these appointments were reserved to members of the covenanted Civil Service.

1772. — "The Company having determined to stand forth as *deans*, the Supervisors should now be designated **Collectors**." — *Reg.* of 14th May, 1772.

1773. — "Do not laugh at the formality with which we have made a law to change their name from *superiors* to **collectors**. You know full well how much the world's opinion is governed by names." — *W. Hastings* to *James Duple*, in *Gleanings*, i. 267.

1785. — "The numerous **Collectors** with their assistants had hitherto enjoyed very moderate allowances from their employers." — *Letter in Colbrunck's Life*, p. 16.

1838. — "As soon as three or four of them get together they speak about nothing but 'employment' and 'promotion' . . . and if left to themselves, they sit and conjugate the verb 'to collect': 'I am a **Collector** — He was a *Collector* — We shall be *Collectors* — You ought to be a *Collector* — They would have been *Collectors*.'" — *Letters from Madras*, 116.

1843. — "Yet she could not bring herself to suppose that the little grateful gentle governess would dare to look up to such a magnificent personage as the **Collector** of Bogleywallah." — *Thackeray*, *Vanity Fair*, ch. iv.

1871. — "There is no doubt a decay of discretionary administration throughout India . . . it may be taken for granted that in earlier days **Collectors** and Commis-



sioners changed their rules far oftener than does the Legislature at present."—*Maine, Village Communities*, 214.

1876.—"These 'distinguished visitors' are becoming a frightful nuisance; they think that **Collectors** and Judges have nothing to do but to act as their guides, and that Indian officials have so little work, and suffer so much from *ennui*, that even ordinary thanks for hospitality are unnecessary; they take it all as their right."—Ext. of a *Letter from India*.

**COLLEGE-PHEASANT**, s. An absurd enough corruption of *kālij*; the name in the Himālaya about Simla and Mussooree for the birds of the genus *Gallophasis* of Hodgson, intermediate between the pheasants and the Jungle-fowls. "The group is composed of at least three species, two being found in the Himalayas, and one in Assam, Chittagong and Arakan." (*Jerdon*).

[1880.—"These, with **kalege** pheasants, afforded me some very fair sport."—*Ball, Jungle Life*, 538.

[1882.—"Jungle-fowl were plentiful, as well as the black **khalege** pheasant."—*Sanderson, Thirteen Years among Wild Beasts*, 147.]

**COLLERY, CALLERY**, &c. s. Properly Bengali *khālārī*, 'a salt-pan, or place for making salt.'

[1767.—". . . rents of the **Collaries**, the fifteen Dees, and of Calcutta town, are none of them included in the estimation I have laid before you."—*Verelst, View of Bengal*, App. 223.]

1768.—". . . the Collector-general be desired to obtain as exact an account as he possibly can, of the number of **colleries** in the Calcutta purgunnehs."—In *Carraccioli's L. of Calce*, iv. 112.

**COLLERY**, n.p. The name given to a non-Aryan race inhabiting part of the country east of Madura. Tam. *kallar*, 'thieves.' They are called in Nelson's *Madura*, [Pt. ii. 44 *seqq.*] *Kallans*; *Kallan* being the singular, *Kallar* plural.

1763.—"The Polygar Tondiman . . . likewise sent 3000 **Colleries**; these are a people who, under several petty chiefs, inhabit the woods between Trichinopoly and Cape Comorin; their name in their own language signifies Thieves, and justly describes their general character."—*Orme*, i. 208.

c. 1785.—"**Colleries**, inhabitants of the woods under the Government of the Tondiman."—*Carraccioli, Life of Calce*, iv. 561.

1790.—"The country of the **Colleries** . . . extends from the sea coast to the con-

finies of Madura, in a range of sixty miles by fifty-five."—*Cal. Monthly Register or India Repository*, i. 7.

**COLLERY-HORN**, s. This is a long brass horn of hideous sound, which is often used at native funerals in the Peninsula, and has come to be called, absurdly enough, *Cholera-horn*!

[1832.—"*Toorree* or *Toorrtoorree*, commonly designated by Europeans **collery horn**, consists of three pieces fixed into one another, of a semi-circular shape."—*Herklots, Quano-e-Islam*, ed. 1863, p. liv. App.]

1879.—". . . an early start being necessary, a happy thought struck the Chief Commissioner, to have the Amildar's **Cholera-horn** men out at that hour to sound the reveillé, making the round of the camp."—*Madras Mail*, Oct. 7.

**COLLERY-STICK**, s. This is a kind of throwing-stick or boomerang used by the **Colleries**.

1801.—"It was he first taught me to throw the spear, and hurl the **Collery-stick**, a weapon scarcely known elsewhere, but in a skilful hand capable of being thrown to a certainty to any distance within 100 yards."—*Welsh's Reminiscences*, i. 130.

Nelson calls these weapons "*Vallari Thadis* or boomerangs."—*Madura*, Pt. ii. 44. [The proper form seems to be Tam. *valai tādī*, 'curved stick'; more usually Tam. *kallardādī*, *tādī*, 'stick.'] See also Sir Walter Elliot in *J. Ethnol. Soc.*, N. S., i. 112, *seq.*

**COLOMBO**, n.p. Properly *Kolumbu*, the modern capital of Ceylon, but a place of considerable antiquity. The derivation is very uncertain; some suppose it to be connected with the adjoining river *Kalani-gangi*. The name *Columbum*, used in several medieval narratives, belongs not to this place but to *Kaulam* (see **QUILON**).

c. 1346.—"We started for the city of **Kalanbū**, one of the finest and largest cities of the island of Serendīb. It is the residence of the Wazir Lord of the Sea (*Hakim-al-Bahr*), Jālastī, who has with him about 500 Habshis."—*Ibn Batuta*, iv. 185.

1517.—"The next day was Thursday in Passion Week; and they, well remembering this, and inspired with valour, said to the King that in fighting the Moors they would be insensible to death, which they greatly desired rather than be slaves to the Moors. . . . There were not 40 men in all, whole and sound for battle. And one brave man made a cross on the tip of a cane, which he set in front for standard, saying that God was his Captain, and that was his Flag, under which they should march deliberately against **Columbo**, where the Moor was with his forces."—*Correa*, ii. 521.



King, Don Manuel, because . . . that the King of Co- the true Lord of the Cin- to possess our peace and to to the said Affonso who was in the island in e deemed it well, he should us in the harbour of Co- make sure the offers of the Dec. III. liv. ii. cap. 2.

**ROOT, CALUMBA** led by Milburn (1813) report from Mozambique, esteem as a remedy for It is *Jateorhiza palmata*, e name *Kalumb* is of E. (*Hanbury and Flückiger*, E.D. takes it from Co- a false impression that d from thence.] The ation is in error as to

adix Colombo . . . derives he town of Columbo, from with the ships to Europe (!); wn that this root is neither mba, nor upon the whole . . . .”—*Thunberg, Travels*,

person having a quantity umbia Root to dispose of, a line. . . .”—*India Gazette*,

Account of the Male Plant, the Medicine generally or Colomba Root. —*Asiat.*

chouc, or India-rubber, is once . . . (near Tette) . . . it is plentiful. . . . The made into balls for a game . . . and calumba-root is said dardant for certain colours, e itself.”—*Livingstone, Ex- mbezi, &c.*, p. 32.

n.p. This name (Ar. hich appears often in geographers, has been much confusion among entators, and probably the Arabs themselves; former (e.g. the late M. founding it with C. ers with Kām rūp (or various indications, e.g. on the continent, and ction of Arabia, i.e. the produced most valuable at it lay a day's voyage, voyage, west of Sanf or . and from ten to twenty m Zāhaj (or Java), to- e name, identify it with

Camboja, or *Khmer*, as the native name is (see *Reinaud, Rel. des Arabes*, i. 97, ii. 48, 49; *Gildemeister*, 158 seqq.; *Ibn Batuta*, iv. 240; *Abulfeda, Cathay and the Way Thither*, 519, 569). Even the sagacious De Orta is misled by the Arabs, and confounds *alcomari* with a product of Cape Comorin (see *Colloquios*, f. 120v.).

**CÓMATY**, s. Telug. and Canar. *kōmati*, ‘a trader,’ [said to be derived from Skt. *go*, ‘eye,’ *mushti*, ‘fist,’ from their vigilant habits]. This is a term used chiefly in the north of the Madras Presidency, and corresponding to **Chetty**, [which the males assume as an affix].

1627.—“The next Tribe is there termed **Committy**, and these are generally the Merchants of the Place who by themselves or their servants, travell into the Countrey, gathering up Callicoes from the weavers, and other commodities, which they sell againe in greater parcels.”—*Purchas, Pilgrimage*, 997.

[1679.—“There came to us the Factory this day a Dworfe an Indian of the **Comitte** Cast, he was he said 30 years old . . . we measured him by the rule 46 inches high, all his limbs and his body streight and equall proportioned, of comely face, his speech small equalling his stature. . . .”—*Streyas- sham Master*, in *Kistna Man*. 142.

[1869.—“**Komatia**.” See quotation under **CHUCKLER**.]

**COMBACONUM**, n.p., written *Kumbakonam*. Formerly the seat of the Chola dynasty. Col. Branfill gives, as the usual derivation, Skt. *Kum- bhakona*, ‘brim of a water-pot’; [the *Madras Gloss*. Skt. *kumbha*, *kona*, ‘lane’] and this form is given in *Williams’s Skt. Dict.* as ‘name of a town.’ The fact that an idol in the Saiva temple at Combaconam is called *Kumbhes- raram* (‘Lord of the water-pot’) may possibly be a justification of this etymology. But see general remarks on S. Indian names in the Introduction.

**COMBOY**. A sort of skirt or kilt of white calico, worn by Singhalese of both sexes, much in the same way as the Malay **Sarong**. The derivation which Sir E. Tennent (*Ceylon*, i. 612, ii. 107) gives of the word is quite inadmissible. He finds that a Chinese author describes the people of Ceylon as wearing a cloth made of *koo-pai*, i.e. of cotton; and he assumes therefore

that those people call their own dress by a Chinese name for cotton! The word, however, is not real Singhalese; and we can have no doubt that it is the proper name **Cambay**. *Paños de Cábaya* are mentioned early as used in Ceylon (*Castanheda*, ii. 78), and *Cambays* by Forrest (*Voyage to Merqui*, 79). In the *Government List of Native Words* (Ceylon, 1869) the form used in the Island is actually *Kambūya*. A picture of the dress is given by Tennent (*Ceylon*, i. 612). It is now usually of white, but in mourning black is used.

1615.—“Tansho Samme, the Kinges kinsman, brought two pee. **Cambaia** cloth.” — *Cocks's Diary*, i. 15.

[1674-5.—“**Cambaja** Brawles.” — *Incisee in Birdwood, Report on Old Recs.*, p. 42.]

1726.—In list of cloths purchased at Porto Novo are “**Cambayen**.” — *Valentijn, Chorom*. 10.

[1727.—“**Cambaya** Lungies.” See quotation under **LOONGHEE**.]

**COMMERCOLLY**, n.p. A small but well-known town of Lower Bengal in the Nadiya District; properly *Kumār-khālī* [‘Prince’s Creek’]. The name is familiar in connection with the feather trade (see **ADJUTANT**).

**COMMISSIONER**, s. In the Bengal and Bombay Presidencies this is a grade in the ordinary administrative hierarchy; it does not exist in Madras, but is found in the Punjab, Central Provinces, &c. The Commissioner is over a *Division* embracing several Districts or Zillahs, and stands between the Collectors and Magistrates of these Districts on the one side, and the Revenue Board (if there is one) and the Local Government on the other. In the Regulation Provinces he is always a member of the Covenanted Civil Service; in Non-Regulation Provinces he may be a military officer; and in these the District officers immediately under him are termed ‘Deputy Commissioners.’

**COMMISSIONER, CHIEF**. A high official, governing a Province inferior to a Lieutenant-Governorship, in direct subordination to the Governor-General in Council. Thus the Punjab till 1859 was under a Chief Commissioner, as was Oudh till 1877 (and indeed, though the offices are united, the Lieut.-Governor of the N.W. Pro-

vinces holds also the title of Chief Commissioner of Oudh). The Central Provinces, Assam, and Burma are other examples of Provinces under Chief Commissioners.

**COMORIN, CAPE**, n.p. The extreme southern point of the Peninsula of India; a name of great antiquity. No doubt Wilson’s explanation is perfectly correct; and the quotation from the *Periplus* corroborates it. He says: “*Kumdrī*, . . . a young girl, a princess; a name of the goddess Durgā, to whom a temple dedicated at the extremity of the Peninsula has long given to the adjacent cape and coast the name of *Kumdrī*, corrupted to Comorin. . . .” The Tamil pronunciation is *Kumdrī*.

c. 80-90.—“Another place follows called *Komāp*, at which place is (\* \* \*) and a port; \* and here those who wish to consecrate the remainder of their life come and bathe, and there remain in celibacy. The same do women likewise. For it is related that the goddess there tarried a while and bathed.” — *Periplus*, in Müller’s *Geog. Gr. Min.* i. 300.

c. 150.—“*Komāpla ākpon kai wōlis*.” — *Ptol.* [viii. 1 § 9].

1298.—“**Comari** is a country belonging to India, and there you may see something of the North Star, which we had not been able to see from the Lesser Java thus far.” — *Marco Polo*, Bk. III. ch. 23.

c. 1330.—“The country called **Maṭar** is said to commence at the Cape **Kumhari**, a name applied both to a town and a mountain.” — *Abulfeda*, in *Gildemeister*, 185.

[1514.—“**Comedis**.” See quotation under **MALABAR**.]

1572.—

“Ves corre a costa celebre Indiana  
Para o Sul até o cabo **Comori**  
Ja chamado C’ori, que Taprolana  
(Que ora ho Ceilão) de fronte tem de si.”  
*Camões*, v. 107.

Here Camões identifies the ancient *Kōp* or *Kōlis* with Comorin. There are in Ptolemy distinct, and his *Korū* appears to be the point of the Island of Rāmeswaram from which the passage to Ceylon was shortest. This, as *Kōlis*, appears in various forms in other geographers as the extreme seaward point of India, and in the geographical poem of Dionysius it is described as towering to a stupendous height above the waves. Mela regards *Cōlis* as the

\* There is here a doubtful reading. The next paragraph shows that the word should be *Komāp*. [We should also read for *βριάριον*, *φρούριον*, a watch-post, citadel.]

point of the Indian coast, and Ptolemy's *Tablas his Kôry* is further than *Komeria*, and is the point from which he discusses to the further East (see *Ptolemy*, capp. 13, 14; also see Bishop's *Comp. Grammar, Introd.*, p. 103). It is intelligible how comparative maps of the 16th century identified it with C. Comorin.

the late venerated Bishop Cotton. Comorin in company with two of y (both now missionary bishops). that having bathed at Hardwâr, the most northerly of Hindu sacred should like to bathe at this, the shaly. Each of the chaplains took the bishop's hands as they entered which was heavy; so heavy that hand aid was torn from him, and the other been able to hold fast, Cotton could hardly have escaped."

"... very strong cloth and is *de Comoree*."—*Dancers, Letters*,

"The pagoda of the Cunnaco- going to Tinnevely."—*Treaty*, in *Calcutta*, iii. 117.]

"... Lightly latticed in deriferous woods of Comorin."

*Lalla Rookh, Mokanna*.

notably is derived from D'Herbe- involves a confusion often made *Comoria* and *Comar*—the land road.

**OTAY, COMATY**, n.p. This appears prominently in some of maps of Bengal, e.g. that em- in the *Magni Majolis Imperium* great Atlas (1645-50). It re-

*Kilmata*, a State, and *Kilm-* city, of which most extensive exist in the territory of Koch in Eastern Bengal (see **COOCH**

. These are described by Dr. Buchanan, in the book published by Henry Martin under the name *India* (vol. iii. 426 *seqq.*). on the west bank of the *arlâ*, which formed the defence east side, about 5 miles in

The whole circumference of *are* is estimated by Buchanan less the remainder being formed apart which was (c. 1809) "in about 130 feet in width at the d from 20 to 30 feet in perpen- height."

"Within the limits in which we

comprehend the kingdom of Bengala are those kingdoms subject to it . . . lower down towards the sea the kingdom of *Comotajj*."—*Barros*, IV. ix. 1.

[c. 1598.—*Kamtah*." See quotation under **COOCH BEHAR**.]

1873.—"During the 15th century, the tract north of Rangpur was in the hands of the Rājās of *Kāmata*. . . . *Kāmata* was invaded, about 1498 A.D., by Husain Shah."—*Blochmann*, in *J. As. Soc. Bengal*, xiii. pt. i. 240.

**COMPETITION-WALLAH**, a. A hybrid of English and Hindustani, applied in modern Anglo-Indian colloquial to members of the Civil Service who have entered it by the competitive system first introduced in 1856. The phrase was probably the invention of one of the older or Haileybury members of the same service. These latter, whose nominations were due to interest, and who were bound together by the intimacies and *esprit de corps* of a common college, looked with some disfavour upon the children of Innovation. The name was readily taken up in India, but its familiarity in England is probably due in great part to the "Letters of a **Competition-wala**," written by one who had no real claim to the title, Sir G. O. Trevelyan, who was later on member for Hawick Burghs, Chief Secretary for Ireland, and author of the excellent *Life* of his uncle, Lord Macaulay.

The second portion of the word, *wallâ*, is properly a Hindi adjectival affix, corresponding in a general way to the Latin *-arius*. Its usual employment as affix to a substantive makes it frequently denote "agent, doer, keeper, man, inhabitant, master, lord, possessor, owner," as Shakespear vainly tries to define it, and as in Anglo-Indian usage is popularly assumed to be its meaning. But this kind of denotation is incidental; there is no real limitation to such meaning. This is demonstrable from such phrases as *Kābul-wallâ ghord*, 'the Kabulian horse,' and from the common form of village nomenclature in the Panjāb, e.g. *Mir-Khān-wallâ*, *Ganda-Singh-wallâ*, and so forth, implying the village established by Mir-Khān or Ganda-Singh. In the three immediately following quotations, the second and third exhibit a strictly idiomatic use of *wallâ*, the first an incorrect English use of it.

from one of the party, my respected & p. Caldwell.—H. Y.

1785.—

“Tho’ then the Bostonians made such a fuss,

Their example ought not to be followed by us,

But I wish that a band of good Patriot-wallahs . . .”—In *Seton-Karr*, i. 93.

„ In this year Tippoo Sahib addresses a rude letter to the Nawāb of Shānūr (or Savanūr) as “The Shahnoorwālah.”—*Select Letters of Tippoo*, 184.

1814.—“Gungadhur Shastree is a person of great shrewdness and talent. . . . Though a very learned shastree, he affects to be quite an Englishman, walks fast, talks fast, interrupts and contradicts, and calls the Poshwa and his ministers ‘old fools’ and . . . ‘dam rascals.’ He mixes English words with everything he says, and will say of some one (Holkar for instance): *Bhut trickswalla tha, laiken barra akulkund, Kukhye tha*, (‘He was very tricky, but very sagacious; he was cock-eyed’).”—*Elphinstone*, in *Life*, i. 276.

1853.—“‘No, I’m a Suffolk-wallah.’”—*Oakfield*, i. 66.

1864.—“The stories against the **Competition-wallahs**, which are told and fondly believed by the Haileybury men, are all founded more or less on the want of *savoir faire*. A collection of these stories would be a curious proof of the credulity of the human mind on a question of class against class.”—*Trevelyan*, p. 9.

1867.—“From a deficiency of civil servants . . . it became necessary to seek reinforcements, not alone from Haileybury, . . . but from new recruiting fields whence volunteers might be obtained . . . under the pressure of necessity, such an exceptional measure was sanctioned by Parliament. Mr. Elliot, having been nominated as a candidate by Campbell Marjoribanks, was the first of the since celebrated list of the **Competition-wallahs**.”—Biog. Notice prefixed to vol. i. of *Dousson’s Ed. of Elliot’s Historians of India*, p. xxviii.

The exceptional arrangement alluded to in the preceding quotation was authorised by 7 Geo. IV. cap. 56. But it did not involve competition; it only authorised a system by which writerships could be given to young men who had not been at Haileybury College, on their passing certain test examinations, and they were ranked according to their merit in passing such examinations, but below the writers who had left Haileybury at the preceding half-yearly examination. The first examination under this system was held 29th March, 1827, and Sir H. M. Elliot headed the list. The system continued in force for five years, the last examination being held in April, 1832. In all 83 civilians were nominated in this way, and, among other well-known names, the list included H. Torrens, Sir H. B. Harington, Sir R. Montgomery, Sir J. Crocroft Wilson, Sir T. Pycroft, W. Taylor, the Hon. E. Drummond.

1878 — “The **Competition-Wallah**, at home on leave or retirement, dins perpetu-

ally into our ears the greatness of India. . . . We are asked to feel awestruck and humbled at the fact that Bengal alone has 66 millions of inhabitants. We are invited to experience an awful thrill of sublimity when we learn that the area of Madras far exceeds that of the United Kingdom.”—*Nat. Rev.*, June 15, p. 750.

**COMPOUND**, s. The enclosed ground, whether garden or waste, which surrounds an Anglo-Indian house. Various derivations have been suggested for this word, but its history is very obscure. The following are the principal suggestions that have been made:—\*

- (a.) That it is a corruption of some supposed Portuguese word.
- (b.) That it is a corruption of the French *campagne*.
- (c.) That it is a corruption of the Malay word *kampung*, as first (we believe) indicated by Mr. John Crawfurd.

(a.) The Portuguese origin is assumed by Bishop Heber in passages quoted below. In one he derives it from *campanha* (for which, in modern Portuguese at least, we should read *campanha*); but *campanha* is not used in such a sense. It seems to be used only for ‘a campaign,’ or for the Roman *Campagna*. In the other passage he derives it from *campao* (*sic*), but there is no such word.

It is also alleged by Sir Emerson Tennent (*infra*), who suggests *campinho*; but this, meaning ‘a small plain,’ is not used for compound. Neither is the latter word, nor any word suggestive of it, used among the Indo-Portuguese.

In the early Portuguese histories of India (*e.g.* *Custanheda*, iii. 436, 442; vi. 3) the words used for what we term compound, are *jardim*, *patia*, *horta*. An examination of all the passages of the Indo-Portuguese Bible,

\* On the origin of this word for a long time different opinions were held by my lamented friend Burnell and by me. And when we printed a few specimens in the *Indian Antiquary*, our different arguments were given in brief (*see* I. A., July 1879, pp. 202, 203). But at a later date he was much disposed to come round to the other view, inasmuch that in a letter of Sept. 21, 1881, he says: “Compound can, I think, after all, be Malay *Kampung*; take these lines from a Malay poem”—then giving the lines which I have transcribed on the following page. I have therefore had no scruple in giving the same unity to this article that had been unbroken in almost all other cases.—H. Y.

non usage here a *skit*  
 or our business or our wit.  
*Is* a place to lodge our ropes,  
 ngo orchards all are *Topes*.  
 usurps the ware-house place,  
 and denotes each walled space.  
*erkhaana, Ottar, Tanks,*  
 glish language owes no thanks;  
 Rice, Essence, Fish-pond shew  
 I not words so harsh and new.  
 ore I could such words expose,  
 uts and *Ducks* the list shall close;  
 n plain English is no more  
 hart and Post expressed before."

*India Gazette, March 3.*

... will be sold by Public  
 ... all that Brick Dwelling-  
 downs, and **Compound**."—*Ibid.*,

**Compound**—The court-yard be-  
 a house. A corrupt word."—  
*a Vocabulary, London, Stockdale.*

To be sold by Public Outcry . . .  
 Out Houses, and **Compound**,"  
*by Courier, Nov. 2.*

The houses (at Madras) are  
 rounded by a field or **compound**,  
 r trees or shrubs, but it is with  
 pains that flowers or fruit are  
*Maria Graham, 124.*

When I entered the great gates,  
 I around for my palankeen . . .  
 I beheld the beauty and extent of  
**ound** . . . I thought that I was  
 in the world that I had left in the  
*a Account of Bengal, and of a Visit*  
*ent House (at Calcutta) by Ibrahim*  
*Gunda the Merchant, ibid. p. 198.*  
 Malay narrative translated by Dr.  
 Very probably the word trans-  
**ipound** was *kompang*, but that  
 ascertained.

Major Yule's attack was equally  
 at after routing the enemy's force  
**ng** Malayo, and killing many of  
 found the bridge on fire, and was  
 penetrate further."—*Sir S. Auch-*  
*part of the Capture of Fort Cor-*

"When they got into the **com-**  
 ey saw all the ladies and gentle-  
 e verandah waiting."—*Mrs. Sher-*  
*es, ed. 1863, p. 6.*

He then proceeded to the rear  
 of the house, returned, and said,  
 tiger, sir."—*Sala, Wonders of*  
*1.*

... The large and handsome  
 Garden Reach, each standing by  
 little waddy lawn in a '**compound**'  
 here, by an easy corruption from  
 guess word *campada* . . .)."—  
*1844, i. 28.*

Lady O'Dowd, too, had gone to  
 n the nuptial chamber, on the  
 er, and had tucked her mosquito  
 and her fair form, when the  
 the gates of the commanding

officer's **compound** beheld Major Dobbin,  
 in the moonlight, rushing towards the  
 house with a swift step."—*Vanity Fair*,  
 ed. 1867, ii. 93.

1860.—"Even amongst the English, the  
 number of Portuguese terms in daily use is  
 remarkable. The grounds attached to a  
 house are its '**compound**,' *campinho*."—  
*Emerson Tennent, Ceylon, ii. 70.*

[1869.—"I obtained the use of a good-  
 sized house in the **Campong** Sirani (or  
 Christian village)."—*Wallace, Malay Archip.*,  
 ed. 1890, p. 256.]

We have found this word singularly  
 transformed in a passage extracted  
 from a modern novel:

1877.—"When the Rebellion broke out  
 at other stations in India, I left our own  
**compost**."—*Sat. Review, Feb. 3, p. 148.*

A little learning is a dangerous  
 thing!

The following shows the adoption of  
 the word in West Africa.

1880.—From West Afr. Mission, Port  
 Lokkoh, Mr. A. Burchaell writes: "Every  
 evening we go out visiting and preaching  
 the Gospel to our Timneh friends in their  
**compounds**."—*Proceedings of C. M. Society*  
 for 1878-9, p. 14.

**COMPRADORE, COMPODORE,**  
 &c., s. Port. *comprador*, 'purchaser,'  
 from *comprar*, 'to purchase.' This  
 word was formerly in use in Bengal,  
 where it is now quite obsolete; but  
 it is perhaps still remembered in  
 Madras, and it is common in China.  
 In Madras the *compradore* is (or was)  
 a kind of house-steward, who keeps  
 the household accounts, and purchases  
 necessaries. In China he is much the  
 same as a **Butler** (q.v.). A new build-  
 ing was to be erected on the Bund at  
 Shanghai, and Sir T. Wade was asked  
 his opinion as to what style of archi-  
 tecture should be adopted. He at once  
 said that for Shanghai, a great Chinese  
 commercial centre, it ought to be  
**Compradoric!**

1533. —"Antonio da Silva kept his own  
 counsel about the (threat of) war, because  
 during the delay caused by the exchange of  
 messages, he was all the time buying and  
 selling by means of his **compradores**."—  
*Corr. iii. 562.*

1615.—"I understand that yesterday the  
 Hollanders cut a slave of theirs a-pieces for  
 theft, per order of justice, and thrust their  
**comprador** (or cats buyer) out of doors for a  
 lecherous knave. . . ."—*Cocks's Diary, i. 19.*

1711. —"Every Factory had formerly a  
**Compradore**, whose Business it was to buy  
 in Provisions and other Necessarys. But

*daungan* [together with] **kampung-nia** [compound thereof], to erect a house with its enclosure . . . *Ber-Kampung*, to assemble, come together; *menkampung*, to collect, to bring together." The Reverse Dictionary gives: "YARD, *alaman*, **Kampung**." [See also many further references much to the same effect in Scott, *Malayan Words*, p. 123 seqq.]

In a Malay poem given in the *Journal of the Ind. Archipelago*, vol. i. p. 44, we have these words:—

"*Trésidh ku kampung l'orange Sawilagar.*"  
["Passed to the *kampung* of a Merchant."] and

"*Titah baginda raja sultan.*  
**Kampung** *siapa yurungan ini.*"  
["Thus said the Prince, the Raja Sultani,  
Whom *kampung* may this be?"]

These explanations and illustrations render it almost unnecessary to add in corroboration that a friend who held office in the Straits for twenty years assures us that the word **kampung** is habitually used, in the Malay there spoken, as the equivalent of the Indian **compound**. If this was the case 150 years ago in the English settlements at Bencoolen and elsewhere (and we know from Marsden that it was so 100 years ago), it does not matter whether such a use of *kampung* was correct or not, *compound* will have been a natural corruption of it. Mr. E. C. Baber, who lately spent some time in our Malay settlements on his way from China, tells me (H. Y.) that the frequency with which he heard *kampung* applied to the 'compound,' convinced him of this etymology, which he had before doubted greatly.

It is not difficult to suppose that the word, if its use originated in our Malay factories and settlements, should have spread to the continental Presidencies, and so over India.

Our factories in the Archipelago were older than any of our settlements in India Proper. The factors and writers were frequently moved about, and it is conceivable that a word so much wanted (for no English word now in use *does* express the idea satisfactorily) should have found ready acceptance. In fact the word, from like causes, *has* spread to the ports of

China and to the missionary and mercantile stations in tropical Africa, East and West, and in Madagascar.

But it may be observed that it was possible that the word *kampung* was itself originally a corruption of the Port. *campo*, taking the meaning first of *camp*, and thence of an enclosed area, or rather that in some less definable way the two words reacted on each other. The Chinese quarter at Batavia—*Kampung Tzina*—is commonly called in Dutch 'het Chinesehe Kamp' or 'het Kamp der Chinezen.' *Kampung* was used at Portuguese Malacca in this way at least 270 years ago, as the quotation from Godinho de Eredia shows. The earliest Anglo-Indian example of the word **compound** is that of 1679 (below). In a quotation from Dampier (1688) under *Cot*, where *compound* would come in naturally, he says 'yard.'

1613. (At Malacca). "And this settlement is divided into 2 parishes, S. Thomas and S. Stephen, and that part of S. Thomas called **Campon Chelia** extends from the shore of the *Jawa* bazar to N.W., terminating at the Stone Bastion: and in this dwell the *Chelia* of Coromandel. . . . And the other part of S. Stephen's, called **Campon China**, extends from the said shore of the *Jawa* Bazar, and mouth of the river to the N.E., . . . and in this part, called **Campon China**, dwell the *Chinezes* . . . and foreign traders, and native fishermen."—*Godinho de Eredia*, i. 6. In the plans given by this writer, we find different parts of the city marked accordingly, as **Campon Chelia**, **Campon China**, **Campon Bendara** (the quarter where the native magistrate, the *Bendara* lived). [See also **CHELING** and **CAMPOO**.]

1679. (At Pollicull near Madapollam). "There the Dutch have a Factory of a large **Compound**, where they dye much blew cloth, having above 300 jars set in the ground for that work: also they make many of their best paintings there."—*Port N. Gm. Company*, (on Tour), April 14. In *Notes and Extracts*, Madras 1871.

1696.—"The 27th we began to unload, and come to their custom-house, of which there are three, in a square **Compound** of about 100 paces over each way. . . . The goods being brought and set in two *Ries* in the middle of the square are one by one opened before the *Mandarrens*."—*Mr. Hartman's Journal at Cochin China*, dated Poy-Poo, April 30. *Dalrymple*, *Or. Rep.* i. 79.

1772.—"YARD (before or behind a house), *Aungun*. Commonly called a **Compound**.—Vocabulary in *Hadley's Grammar*, 12. (See under **MOORE**.)



some usage here a *chit*  
for our business or our wit.  
it's a place to lodge our ropes,  
my orchards all are *Tapas*.  
it usurps the ware-house place,  
and denotes each walled space.  
*brilliance*, *Uttar*, *Taala*,  
glish language owes no thanks;  
*Uttar*, *Keweenaw*, Fish-pond show  
it not words so harsh and new.  
now I could such words expose,  
and *Uttar* the list shall close;  
in plain English is no more  
*Uttar* and *Post* expressed before."

*India Gazette*, March 3.

"... will be sold by Public  
... all that Brick Dwelling-  
houses, and Compound."—*Ibid.*,

"Compound—The court-yard be-  
hind a house. A corrupt word."—  
in *Feetabulary*, London, Stockdale.

"To be sold by Public Outcry . . .  
i. Out Houses, and Compound,"  
*Key Courier*, Nov. 2.

"The houses (at Madras) are  
surrounded by a field or compound,  
i. trees or shrubs, but it is with  
palms that flowers or fruit are  
*Maria Graham*, 124.

"When I entered the great gates,  
it around for my palankeen . . .  
I beheld the beauty and extent of  
ground . . . I thought that I was  
in the world that I had left in the  
a *Journal of Bengal*, and of a Visit  
sent Home (at Calcutta) by Ibrahim  
"lands the Merchant, *ibid.*, p. 198.  
Malay narrative translated by Dr.  
Very probably the word trans-  
posed was *kumpang*, but that  
ascertained.

"Major Yule's attack was equally  
at after routing the enemy's force  
ing Malaya, and killing many of  
found the bridge on fire, and was  
penetrate further." *Sir S. Auch-  
part of the Capture of Fort Cor-*

"When they got into the coun-  
try saw all the ladies and gentle-  
se verandah waiting."—*Mrs. Nör-  
vna*, ed. 1863, p. 6.

"He then proceeded to the rear  
of the house, returned, and said,  
tiger, sir."—*Nelu*, *Wonders of*  
i. 1.

"... The large and handsome  
Garden Reach, each standing by  
little wady lawn is 'compound'  
here, by an easy corruption from  
ague word *campada* . . .".—  
1844, i. 28.

"Lady O'Dowd, too, had gone to  
the nuptial chamber, on the  
morning, and had tucked her mosquito  
round her fair form, when the  
the gates of the commanding

officer's compound beheld Major Dobbin,  
in the moonlight, rushing towards the  
house with a swift step."—*Vanity Fair*,  
ed. 1867, ii. 93.

1800.—"Even amongst the English, the  
number of Portuguese terms in daily use is  
remarkable. The grounds attached to a  
house are its 'compound,' *campado*."—  
*Emerson Transl.*, *Crylon*, ii. 70.

[1800.—"I obtained the use of a good-  
sized house in the *Campong Sirani* (or  
Christian village)."—*Wallace, Malay Archip.*,  
ed. 1890, p. 266.]

We have found this word singularly  
transformed in a passage extracted  
from a modern novel:

1877.—"When the Rebellion broke out  
at other stations in India, I left our own  
compound."—*Sat. Review*, Feb. 3, p. 148.

A little learning is a dangerous  
thing!

The following shows the adoption of  
the word in West Africa.

1880.—From West Afr. Mission, Port  
Lokkoh, Mr. A. Burchell writes: "Every  
evening we go out visiting and preaching  
the Gospel to our Timneh friends in their  
compounds."—*Proceedings of C. M. Society*  
for 1878-9, p. 14.

**COMPRADORE, COMPODORE,**  
&c., a Port. *comprador*, 'purchaser,'  
from *comprar*, 'to purchase.' This  
word was formerly in use in Bengal,  
where it is now quite obsolete; but  
it is perhaps still remembered in  
Madras, and it is common in China.  
In Madras the *compradore* is (or was)  
a kind of house-steward, who keeps  
the household accounts, and purchases  
necessaries. In China he is much the  
same as a *Butler* (q.v.). A new build-  
ing was to be erected on the Bund at  
Shanghai, and Sir T. Wade was asked  
his opinion as to what style of archi-  
tecture should be adopted. He at once  
said that for Shanghai, a great Chinese  
commercial centre, it ought to be  
**Compradoric!**

1833.—"Antonio da Silva kept his own  
counsel about the (threat of) war, because  
during the delay caused by the exchange of  
messages, he was all the time buying and  
selling by means of his *compradores*."—  
*Current*, iii. 562.

1815. "I understand that yesterday the  
Hollanders cut a slave of theirs a-piece for  
theft, per order of justice, and thrust their  
*comprador* (or cuts buyer) out of doors for a  
lecherous knave. . . ."—*Cook's Diary*, i. 19.

1711.—"Every Factory had formerly a  
*Compradore*, whose Business it was to buy  
in Provisions and other Necessaries. But

*CONBALINGUA.*

244

*CONOAN.*

c. 1732. "Goa, in the Adel Shâhi **Kokan**." *Kashf Khas*, in *Elliad*, vii. 211.

1804.—"I have received your letter of the 2<sup>th</sup>. upon the subject of the landing of 3 French officers in the **Konkan**; and I have taken measures to have them arrested." *Wellington*, iii. 33.

1813—"... **Concan** or **Cokun**..."—*Proc. Roy. Soc.* i. 189; [2nd ed. i. 102].

1819. Mr W Erskine, in his Account of *Erphasia*, writes **Kokan**.—*Tr. Lit. Soc. Berol.* i. 249.

**CONFIRMED**, p. Applied to an officer whose hold of an appointment is made permanent. In the Bengal Presidency the popular term is **pucka**; (q.v.); (also see **CUTCHA**).

1822—"It appears not unlikely that the Government and the Company may confirm Mr G. Barker in the station to which he has succeeded..."—In *L. of Calcutta*, 223.]

1828—"... one Marsden, who has paid his addresses to my daughter—a young man in the Public Works, who (would you believe it, Mr. (Holmondeley!) has not even been confirmed.

"The young heathen!"

*Travels in the Great Bengal*, p. 220.

**CONGEE** s. In use all over India for the water in which rice has been boiled. The article being used as one of the chief diet, the word is sometimes applied to each soup generally. *Congee* is the usual starch of Indian households. [A *congee*-cap was a sort of starched night-cap, and Mr. Draper, the husband of Sterne's Eliza, had it put on by Mrs. Draper's rival when he took his afternoon nap. (*Douglas, Gleanings of Old Bombay*, pp. 86, 201.)] It is from the Tamil *kanji*, 'boiling.' *Congee* is known to Horace, though not used, it would seem, so costly a remedy that the miser patient would as lief die as be plundered to the extent implied in its use:

"... modicus nectum celer atque

... factus...

"Agrestium, sume hoc plantarium

"... Parvo, 'Quanti ergo,'

"... Ehen'

"... furtis percipere

*Sat. II. iii. 147 seqq.*

1822—"... maximè quidem *cyam* ... *tisanam* conficiunt ... ex *hordeis*."—*Pliny*, *lib. 11.*

1826—"They give him to drink the water ... of rice with pepper and cum-

min (which they call **canje**)."—*Garcia*, f. 76b.

1578.—"... **Canju**, which is the water from the boiling of rice, keeping it first for some hours till it becomes acid. . . ."—*Acosta, Tractado*, 56.

1631.—"Potus quotidianus itaque sit decoctum oryzae quod **Candje** Indi vocant."—*Jac. Bontii*, Lib. II. cap. iii.

1672.—"... la **cangia**, ordinaria colatione degl' Indiani . . . quale colano del riso mal cotto."—*P. Vinc. Maria*, 3rd ed., 379.

1673.—"They have . . . a great smooth Stone on which they beat their Cloaths till clean; and if for Family use, starch them with **Congee**."—*Fryer*, 200.

1680.—"Le déjeuner des noirs est ordinairement du **Cangé**, qui est une eau de ris epaisse."—*Dellon, Inquisition at Goa*, 136.

1796.—"**Cagni**, [boiled rice water, which the Europeans call **Cangi**, is given free of all expenses, in order that the traveller may quench his thirst with a cooling and wholesome beverage."—*P. Paulinus, Voyage*, p. 70.

"Can't drink as it is hot, and can't throw away as it is **Kanji**."—*Ceylon Proverb, Ind. Ant.* i. 59.

**CONGEE-HOUSE, CONJEE-HOUSE** s. The 'cells' (or temporary lock-up) of a regiment in India; so called from the traditional regimen of the inmates; [in N. India commonly applied to a cattle-pound].

1835.—"All men confined for drunkenness should, if possible, be confined by themselves in the **Congee-House**, till sober."—G. O., quoted in *Maitson's Records of the Indian Command of Sir C. Napier*, 101 note.

**CONGEVERAM**, n.p. An ancient and holy city of S. India, 46 m. S.W. of Madras. It is called *Kachchi* in Tamil literature, and *Kachchipuram* is probably represented by the modern name. [The *Madras Gloss.* gives the indigenous name as *Cutchy* (*Kachchi*), meaning 'the heart-leaved moon-seed plant,' *tinospira cordifolia*, from which the Skt. name *Kanchipura*, 'shining city,' is corrupted.]

c. 1030.—See **Kanchi** in Al-Birûnî, under **MALABAR**.

1531.—"Some of them said that the whole history of the Holy House (of St. Thomas) was written in the house of the Pagoda which is called **Camjeverão**, twenty leagues distant from the Holy House, of which I will tell you hereafter. . . ."—*Corrao*, iii. 424.

1680.—"Upon a report that *Podela Lingapa* had put a stop to all the Dutch business of *Policat* under his government,

the agent sent Braminy spys to **Conjee Voram** and to Policat."—*Ft. St. Geo. Cons.* Aug. 30. In *Notes and Exts.* No. iii. 32.

**CONGO-BUNDER, CONG,** n.p. *Kung bundar*; a port formerly of some consequence and trade, on the north shore of the Persian Gulf, about 100 m. west of Gombroon. The Portuguese had a factory here for a good many years after their expulsion from Ormus, and under treaty with Persia, made in 1625, had a right of pearl-fishing at Bahrein and a claim to half of the customs of Cong. These claims seem to have been gradually disregarded, and to have had no effect after about 1670, though the Portuguese would appear to have still kept up some pretext of monopoly of rights there in 1677 (see *Chardin*, ed. 1735, i. 348, and *Bruce's Annals of the E.I.C.*, iii. 393). Some confusion is created by the circumstance that there is another place on the same coast, called *Kongūn*, which possessed a good many vessels up to 1859, when it was destroyed by a neighbouring chief (see *Stiffe's P. Gulf Pilot*, 128). And this place is indicated by A. Hamilton (below) as the great mart for Bahrein pearls, which Fryer and others assign to what is evidently *Cong*.

1652.—“Near to the place where the Euphrates falls from Balsara [see **BALSORA**] into the Sea, there is a little Island, where the Barques generally come to an Anchor. . . . There we stay'd four days, whence to Bandar-**Congo** it is 14 days Sail. . . . This place would be a far better habitation for the Merchants than *Ormus*, where it is very unwholsom and dangerous to live. But that which hinders the Trade from Bandar-**Congo** is, because the Road to *Lar* is so bad. . . . The 30th, we hir'd a Vessel for *Bander-Abassi*, and after 3 or 4 hours Sailing we put into a Village . . . in the Island of *Kekmiske*” (see **KISHM**).—*Tavernier*, E.T. i. 94.

1653.—“**Congue** est une petite ville fort agreable sur le sein Persique à trois journées du Bandar Abbassi tirant à l'Ouest dominée par le Schah . . . les Portugais y ont un Feitour (see **FACTOR**) qui prend la moitié de la Doiane, et donne la permission aux barques de naviger, en luy payant un certain droit, parceque toutes ces mers sont tributaires de la generalité de Mascati, qui est à l'entrée du sein Persique. . . . Cette ville est peuplée d'Arabes, de Parsis et d'Indous qui ont leur Pagodes et leur Sainets hors la ville.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 284.

1677.—“A Voyage to **Congo** for Pearl.—Two days after our Arrival at Gombroon, I

went to **Congo**. . . . At noon we came to *Bassatn* (see **BASSADORE**), an old ruined Town of the Portugals, fronting **Congo**. . . . **Congo** is something better built than Gombroon, and has some small Advantage of the Air” (Then goes off about pearls).—*Fryer*, 320.

1683.—“One Haggerston taken by ye said President into his Service, was run away with a considerable quantity of Gold and Pearle, to ye amount of 30,000 Rupees, intrusted to him at Bussera (see **BALSORA**) and **Cong**, to bring to Surrat, to save Freight and Custom.”—*Hedges, Diary*, i. 96 seq.

1685.—“May 27.—This afternoon it pleased God to bring us in safety to **Cong** Road. I went ashore immediately to Mr. Brough's house (Supra Cargo of ye *Siam Merchant*), and lay there all night.”—*Ibid.* i. 202.

1727.—“*Congonn* stands on the South side of a large River, and makes a pretty good figure in Trade: for most of the Pearl that are caught at *Bareen*, on the Arabian Side, are brought hither for a Market, and many fine Horses are sent thence to *India*, where they generally sell well. . . . The next maritim town, down the Gulf, is **Cong**, where the *Portuguese* lately had a Factory, but of no great Figure in Trade, tho' that Town has a small Trade with *Bangans* and *Moors* from *India*.” (Here the first place is *Kongun*, the second one *Kung*).—A. Hamilton, i. 92 seq.; [ed. 1744].

**CONICOPOLY**, s. Literally ‘Account-Man,’ from Tam. *kanakki*, ‘account’ or ‘writing,’ and *pillai*, ‘child’ or ‘person.’ [“The *Kanakur* are usually addressed as ‘Pillay,’ a title of respect common to them and the agricultural and shepherd castes” (*Madras Man.* ii. 229).] In Madras, a native clerk or writer, [in particular a shipping clerk. The corresponding Tel. term is **Curnum**].

1544.—“Duc eò tecum . . . domesticos tuos; pueros et aliquem **Conacapulam** qui norit scribere, cujus manu exaratas relinquere posses in quovis loco precesiones a Pueris et aliis Catechumenis ediscendas.”—St. Franc. Xavier, *Epist.*, pp. 160 seq.

1584.—“So you must appoint in each village or station fitting teachers and **Canacopoly**, as we have already arranged, and these must assemble the children every day at a certain time and place, and teach and drive into them the elements of reading and religion.”—*Ditto*, in *Coleridge's L. of him*, ii. 24.

1578.—“At Tanor in Malabar I was acquainted with a Nayre **Canacopola**, a writer in the Camara del Rey at Tanor . . . who every day used to eat to the weight of 5 drachms (of opium), which he would take in my presence.”—*Acosta, Tractado*, 415.

50.—“One came who worked as a  
and said he was a poor **canaguapelle**,  
I nothing to give.”—*Primor e Honra*,  
4.

—“Xaverius set everywhere teachers  
**Canacappels**.”—*Baldarus, Ceylon*,

—“The Governour, accompanied  
a Councill and severall Persons of  
ry, attended by six files of Soldyers,  
agany's Pecunia, 300 of the Washers.  
Ida Naigue, the **Cancoply** of the  
and of the grounds, went the circuit  
as ground, which was described by  
**coply** of the grounds, and lyes so  
ted with others (as is customary in  
countryes) that 'tis impossible to be  
to any others, therefore every Vil-  
a **Cancoply** and a Parryar, who are  
in this office, which goes from  
Son for ever.”—*Pt. N. Gen. Conun.*  
In *Notes and Exts.*, No. iii, 34.

—“Hedden this we maintain seven  
**appel**, or Malabarick writers.”—  
*tion of the Gospel in the East*, Pt. ii.

—“The **Conakapules** (commonly  
**Kannekappels**) are writers.”—  
s. *Chron.* 28.

“**Canacapula**,” in *Logan, Mala-*

“**Conicoplas**,” *ibid.* iii. 150.

**Conucopola**. He keeps your  
pay: the rest of the servants their  
assists the Dubash in buying and  
At Bagdad he is called secre-  
—*Ira*, 19.

**SOO-HOUSE**, n.p. At Canton  
a range of buildings adjoining  
Foreign Factories, called also the  
Hall of the foreign Fac-  
It was the property of the  
Hong merchants, and was the  
meeting of these merchants  
themselves, or with the chiefs  
foreign houses, when there was  
such conference (see *Fankiao*).

The name is probably a cor-  
of Council. Bp. Moule, how-  
ever, says: “The name is likely to  
be from *kung-su*, the public  
or a *kung-sz*, a ‘public com-  
ing held meets.’”

**SUMAH, KHANSAMA**, s.  
—*House-steward*. In  
Christian households in the  
Presidency, this is the title of  
a male servant and provider,  
usually a Mahomedan. [See  
B.] The literal meaning of the  
—Master of the household  
—not connected with *khacān*,  
—Wilson suggests. The an-

alogous word *Mir-admdn* occurs in  
*Elliot*, vii. 153. The Anglo-Indian  
form **Consumer** seems to have been  
not uncommon in the 18th century,  
probably with a spice of intention.  
From tables quoted in *Long*, 182, and  
in *Seton-Karr*, i. 95, 107, we see that  
the wages of a “**Consumah**, Christian,  
Moor, or Gentoo,” were at Calcutta, in  
1759, 5 rupees a month, and in 1785,  
8 to 10 rupees.

[1609.—“Emersee Nooherdee being called  
by the **Cauncamma**.”—*Dunvers, Letters*,  
i. 24.]

c. 1664.—“Some time after . . . she  
chose for her **Kane-saman**, that is, her  
Steward, a certain *Persian* called *Nazerkan*,  
who was a young Omrah, the handsomest  
and most accomplished of the whole Court.”  
—*Bernier, E.T.*, p. 4; [ed. *Constable*, p. 13].

1712.—“They were brought by a great  
circuit on the River to the **Chansamma** or  
Steward (Dispenser) of the aforesaid *Mahal*.”  
—*Valentijn*, iv. (*Suratte*) 288.

1759.—“DUSTUCK or ORDER, under the  
**Chan Sumaun**, or Steward's Seal, for the  
*Honourable Company's* holding the King's  
(i.e. the Great Mogul's) *feet*.”

“At the back of this is the seal of Zocab  
al Doulat Tidaudin Caun Bahadour, who is  
**Caun Samaun**, or Steward to his Majesty,  
whose prerogative it is to grant this Order.”  
—*R. Owen Cambridge*, pp. 231 *seq.*

1788.—“After some deliberation I asked  
the **Khansaman**, what quantity was remain-  
ing of the clothes that had been brought  
from Iran to camp for sale, who answered  
that there were 15,000 jackets, and 12,000  
pairs of long drawers.”—*Mem. of Khoja*  
*Abdulkarrem*, tr. by *Glacier*, 55.

1810.—“The **Kansamah** may be classed  
with the house-steward, and butler; both  
of which offices appear to unite in this  
servant.”—*Williamson, V. M.*, i. 199.

1831.—“I have taught my **khansama** to  
make very light iced punch.”—*Jacquemont*,  
*Letters*, E.T., ii. 104.

**COOCH AZO**, or **AZO** simply, n.p.  
*Koch Hajo*, a Hindu kingdom on the  
banks of the Brahmaputra R., to the  
E. of Koch Bihār, annexed by Jahān-  
gīr's troops in 1637. See *Blochmann*  
in *J.A.S.B.* xli. pt. i. 53, and xlii.  
pt. i. 235. In Valentijn's map of  
Bengal (made c. 1660) we have *Cos*  
*Assam* with *Azo* as capital, and *T'Ryk*  
*ra Azo*, a good way south and east of  
Silhet.

1753.—“Ceste rivière (Brahmapoutra),  
en remontant, conduit à Rangamati et à  
**Azo**, qui font la frontière de l'état du  
Mogol. **Azo** est une forteresse que l'Emir  
Jemla, sous le règne d'Aorengzèbe, reprit

sur le roi d'Assam, comme une dépendance de Bengale."—*D'Aurille*, p. 62.

**COOCH BEHAR**, n.p. *Koch Bihār*, a native tributary State on the N.E. of Bengal, adjoining Bhotan and the Province of Assam. The first part of the name is taken from that of a tribe, the Koch, apparently a forest race who founded this State about the 15th century, and in the following century obtained dominion of considerable extent. They still form the majority of the population, but, as usual in such circumstances, give themselves a Hindu pedigree, under the name of *Rajbans*. [See *Risley, Tribes and Castes of Bengal*, i. 491 seqq.] The site of the ancient monarchy of Kām-rūp is believed to have been in Koch Bihār, within the limits of which there are the remains of more than one ancient city. The second part of the name is no doubt due to the memory of some important Vihara, or Buddhist Monastery, but we have not found information on the subject. [Possibly the ruins at Kamatapur, for which see *Buchanan Hamilton, Eastern India*, iii. 426 seqq.]

1565.—"I went from Bengala into the country of *Coacha*, which lieth 25 dayes journey Northwards from Tanda."—*R. Fitch*, in *Hakl.* ii. 397.

c. 1596.—"To the north of Bengal is the province of *Coach*, the chief of which commands 1,000 horse, and 100,000 foot. Kam-rup, which is also called Kamroo and Kuntah (see **COMOTAY**) makes a part of his dominions."—*Ayem* (by *Gladwin*), ed. 1800, ii. 8; [ed. *Jarrett*, ii. 117].

1726.—"*Cos Bhaar* is a Kingdom of itself, the King of which is sometimes subject to the Great Mogul, and sometimes throws his yoke off."—*Valentijn*, v. 159.

1774.—"The country about Bahar is low. Two *kos* beyond Bahar we entered a thicket . . . frogs, watery insects and dank air . . . 2 miles farther on we crossed the river which separates the *Kuch Bahar* country from that of the Deb Rajah, in *sal* canoes. . . ."—*Bogle*, in *Markham's Tibet*, &c., 14 seq.

(But Mr. Markham spoils all the original spelling. We may be sure Bogle did not write *kos*, nor "*Kuch Bahar*," as Mr. M. makes him do.)

1791.—"The late Mr. George Bogle . . . travelled by way of *Coo-Beyhar*, *Tsamundou*, and *Paridrong*, to *Chanmanning* the then residence of the Lama."—*Rennell* (3rd ed.), 301.

**COOJA**, n. P. *kāza*; an earthenware water-vessel (not long-necked,

like the *surdāi*—see **SEKAI**). It is a word used at Bombay chiefly, [but is not uncommon among Mahomedans in N. India].

[1611.—"One sack of *coojar* to make *coho*."—*Dancers, Letters*, i. 128.

[1871.—"Many parts of India are celebrated for their *coojahs* or *guglets*, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay."—*Riddell, Indian Domestic Economy*, 7th ed., p. 362.]

1883.—"They (tree-frogs) would perch pleasantly on the edge of the water *cooja*, or on the rim of a tumbler."—*Tribes on my Frontier*, 118.

**COOK-ROOM**, n. Kitchen; in Anglo-Indian establishments always detached from the house.

1758.—"We will not in future admit of any expenses being defrayed by the Company either under the head of *cook-rooms*, gardens, or other expenses whatever."—*The Court's Letter*, March 3, in *Long*, 130.

1878.—"I was one day watching an old female monkey who had a young one by her side to whom she was giving small bits of a piece of bread which she had evidently just received from my *cook-room*."—*Life in the Musunt*, ii. 44.

**COOLOURNEE**, n. This is the title of the village accountant and writer in some of the central and western parts of India. *Mahr. kulur-ni*, apparently from *kula*, 'tribe,' and *karnna*, writer, &c., the *patrotri* of N. India (see under **CRANNY, CURNUM**). [*Kula* "in the revenue language of the S. appears to be applied especially to families, or individual heads of families, paying revenue" (*Wilson*).]

c. 1590.—". . . in this *Boobah* (Beer) . . . a chowdry they call *Deyemoot*; a *Channigon* with them is *Deyepandah*; a *Makndarm* . . . they style *Putiel*; and a *Puturur* they name *Kalkurnee*."—*Gladwin's Ayem Abbey*, ii. 57; [ed. *Jarrett*, ii. 228].

[1826.—"You *potails*, *coolournies*, &c., will no doubt . . . contrive to reap tolerable harvests."—*Pandurang Hari*, ed. 1873, ii. 47.]

**COOLICOY**, n. A Malay term, properly *kulit-kayu*, 'skin-wood,' explained in the quotation:

1784.—"The *coolicoys* or *coolicoys*. . . This is a bark procured from some particular trees. (It is used for matting the sides of houses, and by Europeans as damage to pepper cargoes.)"—*Marsden's H. of Sumatra*, 2nd ed. 51.



**COOLIN**, adj. A class of Brāhmans proper, who make extraordinary claims to purity of caste and descent. Beng. *kulīnas*, from *kula*, 'a caste or family,' *kuḷina*, 'belonging to a noble family.' They are sought in marriage for the sons of Brāhmans of less exalted rank, and often take many wives for the sake of the presents received. The system is one of the most abuses in Bengali Hinduism. *Tribes and Castes of Bengal*, i. 1.]

"Some inferior **Koolēntās** marry less; I have heard of persons having only 15 or 20, and others 40 and 50. Numbers procure a subsistence by active polygamy. . . ."—*Ward*, i. 81.

**JUNG. COOLEN**, and in W. **KULLUM**, s. Properly the grey crane (*Grus cinerea*), H. *kuḷ*, as by the dictionaries to be derived, but Jerdon gives Mahr. and Tel. *kulangi*, *kolangi*, which must be of Persian origin, [and seems to connect it with Skt. *kur*—the Indian crane, *Ardea Sibirica*—]. Great companies of *kuḷ* are common in many parts of Bengal, especially on the sands of the Ganges and its tributaries; and their trumpet-like call is often heard as they pass high overhead at

"Ille gruum . . .  
aethæris dispersus nubibus  
— (*Lucr.* iv. 182 seq.).

*kuḷ*, in the form *Cooleen*, is often applied to the Demoiselle Crane (*Ardea virgo*, L.), which is one of the most of Indian birds for the East. *Jerdon*, ed. 1877, ii. 667, and *ibid.* below. The true *kuḷ* is inferior, is tolerably good for food. The bird, which is now quite scarce in Scotland, was in the 15th century common there, and was much valued for great entertainment. *Acts of L. H. Treasurer of Scotland*, 1500.

For Early Brand-geese, **Colum.** *Ardea* is of the former. — *Frazer*.

Large flocks of a crane called *kuḷ* and another called *Sarab* (*Ardea*—**CYRUS**), frequent this district. They come from the north during the cold season, and when the heats commence. — *Buckingham*, in *Eastern India*, iii. 579.

1813. — "Peacocks, partridges, quails, doves, and green-pigeons supplied our table, and with the addition of two stately birds, called the *Sukras* and *cullum*, added much to the animated beauty of the country."—*Forbes*, *Or. Mem.* ii. 29; [2nd ed. i. 331].

1883.—"Not being so green as I was, I let the tempting herd of antelopes pass, but the *kullum* I cannot resist. They are feeding in thousands at the other end of a large field, and to reach them it will only be necessary to crawl round behind the hedge for a quarter of a mile or so. But what will one not do with roast *kullum* looming in the vista of the future!"—*Tribes on my Frontier*, p. 162.

"\*\*\* N.B.—I have applied the word *kullum*, as everybody does, to the demoiselle crane, which, however, is not properly the *kullum* but the *Koonja*."—*Ibid.* p. 171.

**COOLY**, s. A hired labourer, or burden-carrier; and, in modern days especially, a labourer induced to emigrate from India, or from China, to labour in the plantations of Mauritius, Réunion, or the West Indies, sometimes under circumstances, especially in French colonies, which have brought the cooly's condition very near to slavery. In Upper India the term has frequently a specific application to the lower class of labourer who carries earth, bricks, &c., as distinguished from the skilled workman, and even from the digger.

The original of the word appears to have been a *nomen gentile*, the name (**Koli**) of a race or caste in Western India, who have long performed such offices as have been mentioned, and whose savagery, filth, and general degradation attracted much attention in former times, [see *Hamilton*, *Descr. of Hindostan* (1820), i. 609]. The application of the word would thus be analogous to that which has rendered the name of a *Slav*, captured and made a bondservant, the word for such a bondservant in many European tongues. According to Dr. H. V. Carter the *Kolis* proper are a true hill-people, whose especial locality lies in the Western Ghāts, and in the northern extension of that range, between 18° and 24° N. lat. They exist in large numbers in Guzerat, and in the Konkan, and in the adjoining districts of the Deccan, but not beyond these limits (see *Ind. Antiquary*, ii. 154). [But they are possibly kinsfolk of the *Kols*, an important Dravidian race in Bengal and the

N.W.P. (see *Risley, T. and C. of Bengal*, ii. 101; *Crooke, T. C. of N.W.P.* iii. 294).] In the *Rās Mālā* [ed. 1878, p. 78 *seqq.*] the *Koolies* are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the Null (the Nal, a brackish lake some 40 m. S.W. of Ahmedabad) by the goddess Hinglāj.

Though this explanation of the general use of the term *Cooly* is the most probable, the matter is perplexed by other facts which it is difficult to trace to the same origin. Thus in S. India there is a Tamil and Can. word *kāli* in common use, signifying 'hire' or 'wages,' which Wilson indeed regards as the true origin of *Cooly*. [Oppert (*Orig. Inhab. of Bharatavarsa*, p. 131) adopts the same view, and disputing the connection of *Cooly* with *Koli* or *Kol*, regards the word as equivalent to 'hired servant' and originating in the English Factories on the E. coast.] Also in both Oriental and Osmanli Turkish *kol* is a word for a slave, whilst in the latter also *kāleh* means 'a male slave, a bondsman' (*Redhouse*). *Khol* is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jäschke's *Tibetan Dict.*, 1881, p. 59). But with this the Indian term seems to have no connection. The familiar use of *Cooly* has extended to the Straits Settlements, Java, and China, as well as to all tropical and sub-tropical colonies, whether English or foreign.

In the quotations following, those in which the race is distinctly intended are marked with an \*.

\*1548.- "And for the duty from the **Colés** who fish at the sea-stakes and on the river of Bacaim. . . ." *S. Botelho, Tumbo*, 155.

\*1553.--- "Soltan Badur . . . ordered those pagans to be seized, and if they would not become Moors, to be flayed alive, saying that was all the black-mail the **Collijs** should get from Champanel." *Barros*, Dec. IV liv. v. cap. 7.

\*1563. -- "These **Colles** . . . live robbing and thieving at this day." *Garc* f. 34.

\*1584. "I attacked and laid waste nearly fifty villages of the **Kolis** Grassias, and I built forts in seven different places to keep these people in check *Tuhfat-i-Akhari*, in *Elliot*, v. 447.

\*1598. "Others that yet dwell in the country called **Colles**: which *Cool* doe yet live by robbing and stealing. . . *Linschoten*, ch. xxvii.; [Hak. Soc. i. 1'

\*1616  
villages  
ground  
*Purcha*

\* "T  
— In P

1630.  
of people  
*play*, &

1638.  
**Cowley**  
goods.

In t  
definite  
carryin

1644.  
people  
Vassals

**Collis**,  
plaints  
look wi  
heath  
being  
be hind  
render  
heath

\*1650  
those l  
became  
Profess  
sist up  
30; [e

\*c.  
de C  
des  
arrè  
et p  
*Th*

\*  
are  
16

a

f

Head Cooley what money there left behind them."—In

the officers were obliged to be transported upon men's extent of upwards of 800 lbs of 5l. per month for every employed."—*Carraccioli's L. M.*

you should ask a common; what cast he is of, he will be as Master, pariar-cast."—*ibid.*, 29.

deux relais de vigoureux rieurs, de quatre hommes—*B. de St. Pierre, La Chau-* 15.

Resident hopes all distinctions Cooley and Portuguese be laid aside."—*Procl.* in *r.*, iii. 302.]

idgerah, a large populous ed by a wall, to protect it dations of the Coolies, who ent set among the numerous indigenous tribes of free- bers in this part of India."—*Mem.* iii. 63; [2nd ed. ii. 160;

se (Chinese) emigrants are ed as coolies or labourers on al (in Java)."—*Raffles, H. of*

the profession of thieving ay he said to act *con amore*. is order, meeting a defence- lane about dusk, would no allowing him to pass un- n a Frenchman would a : howing to her; it may be int of honour of the caste."— *ibid.* iii. 335.

e head man of the village *ikader*, the name of a degene- Rajpoots in Guzerat, who ccupations in which they are yed have (under the corrupt e) given a name, probably edium of the Portuguese, to lens all over India."—*Heber*,

que de race différente les (Chinois sont comportés à ème."—*Quatrejages, Rapport* *L'Anthropologie*, 219.

ve hopes for the Coolies in but it will be more surven the immigration system better laws."—*Jenkins, The*

appellant, the Hon. Julian the Attorney-General for the Kung) and the respondent a Coolee or labourer, and ina."—*Report of Cms before* *ry Council*.

an (Col. Gordon) who had saders with means so modest sillas . . . need we may

be sure, only to be put to the highest test to show how just those were who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol."—*Sat. Review*, Aug. 16, 203.

1875.—"A long row of cottages, evidently pattern-built . . . announced the presence of Coolies, Indian or Chinese."—*Palgrave, Dutch Guiana*, ch. i.

The word Cooly has passed into English thieves' jargon in the sense of 'a soldier' (v. *Slang Dict.*).

**COOMKEE**, adj., used as *sub.* This is a derivative from P. *kumak*, 'aid,' and must have been widely diffused in India, for we find it specialised in different senses in the extreme West and East, besides having in both the general sense of 'auxiliary.'

[(a) In the Moghul army the term is used for auxiliary troops.

[c. 1590.—"Some troops are levied occasionally to strengthen the *mumab*, and they are called *Kummeky* (or auxiliaries)."—*Gladwin, Ayern Akbery*, ed. 1800, i. 188; in *Bluchmann*, i. 232, *Kumakis*.

[1858.—"The great landholders despise them (the ordinary levies) but respect the *Komukee* corps. . . ."—*Sleeman, Journey through Ondk*, i. 30.]

(b) *Kumaki*, in N. and S. Canara, is applied to a defined portion of forest, from which the proprietor of the village or estate has the privilege of supplying himself with wood for house-building, &c. (except from the reserved kinds of wood), with leaves and twigs for manure, fodder, &c. (See **COOMRY**). [The system is described by *Sturrock, Man. S. Canara*, i. 16, 224 *seqq.*]

(c). *Koomkee*, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the *Keddah*, he is conducted either by *koomkies* (i.e. decoy females) or by tame males."—*Williamson, Oriental Field Sports*, folio ed., p. 30.

[1873.—"It was an interesting sight to see the captive led in between two *khoomkies* or tame elephants."—*Cooper, Mishmee Hills*, 88.

[1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or *Koomkies*, to deal with the wild elephants when captured."—*Sanderson, Thirteen Years*, 70.]

N.W.P. (see *Risley, T. and C. of Bengal*, ii. 101; *Crooke, T. C. of N.W.P.* iii. 294.) In the *Rās Mālā* [ed. 1878, p. 78 *seqq.*] the *Koolies* are spoken of as a tribe who lived long near the Indus, but who were removed to the country of the Null (the Nal, a brackish lake some 40 m. S.W. of Ahmedabad) by the goddess Hinglāj.

Though this explanation of the general use of the term *Cooly* is the most probable, the matter is perplexed by other facts which it is difficult to trace to the same origin. Thus in S. India there is a Tamil and Can. word *kāli* in common use, signifying 'hire' or 'wages,' which Wilson indeed regards as the true origin of *Cooly*. [Oppert (*Orig. Inhab. of Bharatarursa*, p. 131) adopts the same view, and disputing the connection of *Cooly* with *Koli* or *Kol*, regards the word as equivalent to 'hired servant' and originating in the English Factories on the E. coast.] Also in both Oriental and Osmanli Turkish *kol* is a word for a slave, whilst in the latter also *kūleh* means 'a male slave, a bondsman' (*Redhouse*). *Khol* is in Tibetan also a word for a servant or slave (Note from A. Schiefner; see also Jäschke's *Tibetan Dict.*, 1881, p. 59). But with this the Indian term seems to have no connection. The familiar use of *Cooly* has extended to the Straits Settlements, Java, and China, as well as to all tropical and sub-tropical colonies, whether English or foreign.

In the quotations following, those in which the race is distinctly intended are marked with an \*.

\*1548.—"And for the duty from the **Colés** who fish at the sea-stakes and on the river of Bacaim. . . ."—*S. Botelho, Tomba*, 155.

\*1553.—"Soltan Badur . . . ordered those pagans to be seized, and if they would not become Moors, to be slayed alive, saying that was all the black-mail the **Collijs** should get from Champanel."—*Barros*, Dec. IV. liv. v. cap. 7.

\*1563.—"These **Colles** . . . live by robbing and thieving at this day."—*Garrin*, f. 34.

\*1584.—"I attacked and laid waste nearly fifty villages of the **Kolis** and Grassias, and I built forts in seven different places to keep these people in check."—*Tahajāt-i-Akbarī*, in *Elliot*, v. 447.

\*1598.—"Others that yet dwell within the countrie called **Colles**: which *Colles* . . . doe yet live by robbing and stealing. . . ."—*Linschoten*, ch. xxvii.; [Hak. Soc. i. 166].

\*1616.—"Those who inhabit the country villages are called **Coolies**; these till the ground and breed up cattle."—*Terry*, in *Purchas*; [ed. 1777, p. 180].

\*"The people called **Colles** or **Quilles**."—In *Purchas*, i. 436.

1630.—"The husbandmen or inferior sort of people called the **Coullies**."—*Lord's Display*, &c., ch. xiii.

1638.—"He lent us horses to ride on, and **Cowlers** (which are Porters) to carry our goods."—*W. Bruton*, in *Hakl.* v. 49.

In this form there was perhaps an indefinite suggestion of the *cool-staff* used in carrying heavy loads.

1644.—"In these lands of Damam the people who dwell there as His Majesty's Vassals are heathen, whom they call **Collis**, and all the *Padras* make great complaints that the owners of the *aldras* do not look with favour on the conversion of these heathen **Collis**, nor do they consent to their being made Christians, lest there thus may be hindrance to the greater service which is rendered by them when they remain heathen."—*Bocurro (Port. M.S.)*.

\*1659.—"To relate how I got away from those Robbers, the **Koullis** . . . how we became good Friends by the means of my Profession of Physick . . . I must not insist upon to describe."—*Bernier*, E.T., p. 30; [ed. *Constable*, 91].

\*c. 1666.—"Nous rencontrâmes quantité de **Colys**, qui sont gens d'une Caste ou tritout des Gentils, qui n'ont point d'habitation arrêtée, mais qui vont de village en village et portent avec eux tout leur ménage."—*Theriot*, v. 21.

\*1673.—"The Inhabitants of Ramnagar are the Salvages called **Coolies**. . . ."—*Frost*, 161.

"**Coolies**, Frasses, and Holenceres, are the Dregs of the People."—*Ibid.* 194.

1680.—". . . It is therefore ordered forthwith that the drum be beat to call all **coolies**, carpenters. . . ."—*Official Memo* in *Wheeler*, i. 129.

\*c. 1703.—"The Imperial officers . . . sent . . . ten or twelve *striders*, with 13,000 or 14,000 horse, and 7,000 or 8,000 trained **Kolis** of that country."—*Ākhārī Akhār*, in *Elliot*, vii. 375.

1711.—"The better sort of people travel in Palankeens, carry'd by six or eight **Coolies**, whose Hire, if they go not far from Town, is threepence a Day each."—*Lecter*, 26.

1726.—"**Coollis**. Bearers of all sorts of Burdens, goods, Andols (see **ANDOL**) and Palankins. . . ."—*Valentijn*, vol. v., *Nam*, &c., 2.

\*1727.—"Goga . . . has had some Mud Wall Fortifications, which still defend them from the Insults of their Neighbours the **Coullies**."—*A. Hamilton*, i. 141; [ed. 1744, i. 142].

1755.—"The Families of the **Coolies** sent to the Negrais complain that Mr. Brouk

has paid to the Head **Cooley** what money those who died there left behind them."—In *Lang*, 54.

1785.—". . . the officers were obliged to have their baggage transported upon men's heads over an extent of upwards of 800 miles, at the rate of 5*l.* per month for every **cooley** or porter employed."—*Carraccioli's L. of Civ.* i. 243 *seq.*

1789.—"If you should ask a common **cooly** or porter, what cast he is of, he will answer, the same as Master, *pariar-cast*."—*Morris's Narrative*, 29.

1791.—". . . deux relais de vigoureux **coolia**, ou porteurs, de quatre hommes chacun. . . ."—*B. de St. Pierre, La Chaumière Indienne*, 15.

[1794.—"The Resident hopes all distinctions between the **Cooley** and Portuguese inhabitants will be laid aside."—*Procl.* in *Legis. Malabar*, iii. 302.]

\*1813.—"Gudgerah, a large populous town surrounded by a wall, to protect it from the depredations of the **Coolies**, who are a very insubstantial set among the numerous and probably indigenous tribes of free-hunters and robbers in this part of India."—*Pindar, Oriental Mem.* iii. 63; [2nd ed. ii. 160; also see i. 146].

\*1817.—"These (Chinese) emigrants are usually employed as **coolies** or labourers on their first arrival (in Java)."—*Raffles, II. of Java*, i. 205.

\*1820.—"In the profession of thieving the **Coolies** may be said to act *con amore*. A **Coolie** of this order, meeting a defenceless person in a lane about dusk, would no more think of allowing him to pass unpunished than a Frenchman would a woman without bowing to her; it may be considered a point of honour of the caste."—*Tr. Lit. Soc. Ben.* iii. 335.

\*1825.—"The head man of the village said he was a *Kholer*, the name of a degenerate race of Rajpoots in Guzerat, who from the low occupations in which they are generally employed have (under the corrupt name of **Coolie**) given a name, probably through the medium of the Portuguese, to teachers of burdens all over India."—*Heber*, ed. 1844, ii. 92.

1827.—"Bien que de race différente les **Coolies** et les Chinois sont comportés à peu près de même."—*Quatrefages, Rapport sur le Progrès de l'Anthropologie*, 219.

1871.—"I have hopes for the **Coolies** in British Guiana, but it will be more sure and certain when the immigration system is based on better laws."—*Jenkins, The Coolie*.

1873.—"The appellant, the Hon. Julian Pauley, is the Attorney-General for the Colony (Hong Kong) and the respondent Hocka Sing is a **Coolie** or labourer, and a native of China."—*Report of Case before Fed. Com. of Privy Council*.

"A man (Col. Gordon) who had wrought such wonders with means so modest as a levy of **Coolies** . . . needed, we may

be sure, only to be put to the highest test to show how just those were who had marked him out in his Crimean days as a youth whose extraordinary genius for war could not be surpassed in the army that lay before Sebastopol."—*Sat. Review*, Aug. 16, 203.

1875.—"A long row of cottages, evidently pattern-built . . . announced the presence of **Coolies**, Indian or Chinese."—*Palgrave, Dutch Guiana*, ch. i.

The word **Cooly** has passed into English thieves' jargon in the sense of 'a soldier' (v. *Slang Dict.*).

**COOMKEE**, adj., used as *sub.* This is a derivative from P. *kumak*, 'aid,' and must have been widely diffused in India, for we find it specialised in different senses in the extreme West and East, besides having in both the general sense of 'auxiliary.'

[(a) In the Moghul army the term is used for auxiliary troops.

[c. 1590.—"Some troops are levied occasionally to strengthen the *munsals*, and they are called **Kummeky** (or auxiliaries)."—*Gladwin, Ajeen Akbery*, ed. 1800, i. 188; in *Blochmann*, i. 232, **Kumakis**.

[1858.—"The great landholders despise them (the ordinary levies) but respect the **Komukee** corps. . . ."—*Steele, Journey through Oudh*, i. 30.]

(b) **Kumaki**, in N. and S. Canara, is applied to a defined portion of forest, from which the proprietor of the village or estate has the privilege of supplying himself with wood for house-building, &c. (except from the reserved kinds of wood), with leaves and twigs for manure, fodder, &c. (See **COOMRY**). [The system is described by *Sturrock, Man. S. Canara*, i. 16, 224 *seqq.*]

(c). **Koomkee**, in Bengal, is the technical name of the female elephant used as a decoy in capturing a male.

1807.—"When an elephant is in a proper state to be removed from the *Keddah*, he is conducted either by **koomkies** (i.e. decoy females) or by tame males."—*Williamson, Oriental Field Sports*, folio ed., p. 30.

[1873.—"It was an interesting sight to see the captive led in between two **khoonkies** or tame elephants."—*Cooper, Mishmee Hills*, 88.

[1882.—"Attached to each elephant hunting party there must be a number of tame elephants, or **Koonkies**, to deal with the wild elephants when captured."—*Sanderson, Thirteen Years*, 70.]

latter is connected by some with *khapnd*, 'to dry up.' Shakespear however, more probably, connects *khoprd*, as well as *khopri*, 'a skull, a shell,' and *khappur*, 'a skull,' with Skt. *kharpura*, having also the meaning of 'skull.' Compare with this a derivation which we have suggested (s.v.) as possible of *coco* from old Fr. and Span. *coque*, *coco*, 'a shell'; and with the slang use of *coco* there mentioned.

1563.—"And they also dry these oncos . . . and these dried ones they call *copra*, and they . . . m to Ormuz, and to the f. 686.

dried From as we of these cocoon is called *copra*. . . is made in presser, —Acosta, 104.

1584. "*Chopra*, from Cochin and Malabar. . . ."—Barret, in *Hakl.* ii. 413.

1598. "The other Oyle is prust out of the dried Cocus, which is called *Copra*. . . ."—*Linckoten*, 101. See also (1602), *Couto*, Dec. I. liv. iv. cap. 8; (1806) *Gourea*, f. 626; [(1610) *Pyrrard de Larat*, *Hak. Soc.* ii. 384 for *suppara*];] (c. 1690) mb. i. 7.

" (coco-nut) produceth . . . the Kernels of the Nut dried, t of a very clear Oil exprest."—*A. Hamilton*, i. 307; [ed. 1744, i. 308].

1860.—"The ordinary estimate is that one nuts of Jaffna will yield when dried, which in 25R 25 gallons of cocoa-nut ii. 531.

1878.—It appears from Lady Brassey's *Voyage in the Nanbatum* (5th ed. 248) that this word is naturalised in Tahiti.

1883. "I suppose there are but few English per outside the trade who know w is ripe cocoa-nut cut

dried in the sun. This is trader (at New Britain) in from 3 to 20 lbs. in weight;

the payment . . . was a thimbleful of beads for each pound of copra. . . . The nut is full Europe the

copra is from it . . . half the is really from the *ilfred Powell, Wanderings in a Wild Country*, p. 37.

**CORAL-TREE**, s. *Erythrina indica*, Lam., so called from the rich scarlet colour of its flowers.

[1860. "There are . . . two or three species of the genus *Erythrina* or **Coral Tree**. A small species of *Erythrina*, with reddish flowers, is famous in Buddhist mythology as the tree around which the Devas dance till they are intoxicated in

*Sudra's* (Indra's) heaven.' *Mon. L.* p. 531.—*McMahon, Karens of the C.* . . *Chersonese*, p. 11.]

a. This is the name of a fruit described by Varrhema, Acosta, and other old writers, the identity of which has been the subject of much conjecture. It is in reality the *Garcinia indica*, Choisy (N. O. tree of the Concan and

(1 the (see lucas bich from own avil.

this possibly, with the addition of *puli*, 'acid,' gave rise to the name before us. It is stated in the *English Cyclopaedia* (*Nat. Hist.* s.v. *Garcinia*) that in fruit is called by the

' gives as *Garcinia cambogia* turbi- Ceyl. man-

'twisted tamar' 'stiff tamarind.' contains some

produce gamboge; i not soluble in water. A figu in- *G. indica* is given in *Beddome's Flora Sylvestica*, pl. lxxxv. [A full account of *Kokum butter* will be found in *Watt*, seqq.]

1510.—"Another fruit is found here fashioned it has divisions after that is cut, three

are found inside. trees which bears this fruit is of the height of a quincee tree, and forms its leaves in the is called *Corcepal*: eating, and excel- Varrhema (transl. 167.

1578.—' tree, both lofty and and as- peet like an orange without a rind, all divided in lobes. . . ."—Acosta, *Fructus*, 357.

(This author gives a tolerable cut of the



fruit; there is an inferior plate in Debry, iv. No. xvii.).

1672.—“The plant *Carcapuli* is peculiar to Malabar. . . . The ripe fruit is used as ordinary food; the unripe is cut in pieces and dried in the sun, and is then used all the year round to mix in dishes, along with tamarind, having an excellent flavour, of a tempered acidity, and of a very agreeable and refreshing odour. The form is nearly round, of the size of an apple, divided into eight equal lobes of a yellow colour, fragrant and beautiful, and with another little fruitlet attached to the extremity, which is perfectly round,” &c., &c.—*P. Vincenzo Maria*, 356.

**CORGE, COORGE, &c., s.** A mercantile term for ‘a score.’ The word is in use among the trading Arabs and others, as well as in India. It is established in Portuguese use apparently, but the Portuguese word is almost certainly of Indian origin, and this is expressly asserted in some Portuguese Dictionaries (e.g. *Lucerda’s*, Lisbon, 1871). *Korī* is used exactly in the same way by natives all over Upper India. Indeed, the vulgar there in numeration habitually say *do korī*, *tin korī*, for 40, 60, and so forth. The first of our quotations shows the word in a form very closely allied to this, and explaining the transition. Wilson gives Telugu *chorjam*, “a bale or lot of 20 pieces, commonly called a *corge*.” [The *Madras Gloss*, gives Can. *korji*, Tel. *chorjam*, as meaning either a measure of capacity, about 44 maunds, or a Madras town cloth measure of 20 pieces.] But, unless a root can be traced, this may easily be a corruption of the trade-word. Littré explains *corge* or *courge* as “*Paquet de toile de coton des Indes*”; and Marcel Devic says: “*C’est vraisemblablement l’Arabe chorj*” — which means a saddlebag, a portmanteau. Both the definition and the etymology seem to miss the essential meaning of *corge*, which is that of a *score*, and not that of a packet or bundle, unless by accident.

1510.—“If they be stuffs, they deal by *curia*, and in like manner if they be jewels. By a *curia* is understood twenty.”—*Var. 170*.

1525.—“A *corja* dos quotonyas grandes vale 20 tangas.”—*Lembrança, das Coisas de Indas*, 48.

1554.—“The nut and mace when gathered were bartered by the natives for common kinds of cloth, and for each *korja* of these . . . they gave a *bakar* of mace . . . and seven *bakars* of the nut.”—*Custanhadu*, vi. 8.

[1605-6.—“Note the *cody* or *corge* is a bondell or set number of 20 pieces.”—*Birdwood, First Letter Book*, 80.]

1612.—“White callicos from twentie to fortie Royals the **Corge** (a **Corge** being twentie pieces), a great quantitie.”—*Capt. Saria*, in *Purchas*, i. 347.

1612-13.—“They returning brought doune the Mustraes of everie sort, and the prices demanded for them per **Corge**.”—*Downton*, in *Purchas*, i. 299.

1615.—

“6 pec. whit *baftas* of 16 and 17 Rs. . . . **corge**.  
6 pec. blew *hyrams*, of 15 Rs. . . . **corge**.  
6 pec. red *zelas*, of 12 Rs. . . . **corge**.”

*Cocks’s Diary*, i. 75.

1622.—Adam Denton . . . admits that he made “90 **corge** of Pintadoes” in their house at Patani, but not at their charge.—*Sainsbury*, iii. 42.

1644.—“To the Friars of St. Francis for their regular yearly allowance, a cow every week, 24 candies of wheat, 15 sacks of rice *girasol*, 2 sacks of sugar, half a candy of *sro* (qu. *sro*, ‘tallow,’ ‘grease,’?)  $\frac{1}{2}$  candy of coco-nut oil, 6 maunds of butter, 4 **corjas** of cotton stuffs, and 25,920 rés for dispensary medicines (*mezinhos de botica*).”—*Bocarro*, MS. f. 217.

c. 1670.—“The *Chites* . . . which are made at *Latur* . . . are sold by **Corges**, every *Corge* consisting of twenty pieces. . . .”—*Tavernier, On the Commodities of the Domns. of the Great Mogul*, &c., E.T. p. 58; [ed. *Bull*, ii. 5].

1747.—“Another Sett of Madras Painters . . . being examined regarding what Goods were Remaining in their hands upon the Loss of Madras, they acknowledge to have had 15 **Corge** of Chints then under their Performance, and which they acquaint us is all safe . . . but as they have lost all their Wax and Colours, they request an Advance of 300 Pagodas for the Purchase of more. . . .”—*Consns. Fort St. David*, Aug. 13. MS. Records in India Office.

c. 1760.—“At Madras . . . 1 **gorge** is 22 pieces.”—*Grue*, i. 284.

“No washerman to demand for 1 **corge** of pieces more than 7 *pan* of cowries.”—In *Long*, 239.

1784.—In a Calcutta Lottery-list of prizes we find “55 **corge** of Pearls.”—In *Seton-Karr*, i. 33.

[c. 1809.—“To one *korj* or 20 pieces of *Tunzoba* . . . 50 rs.”—*Buchanan Hamilton, Eastern India*, i. 398.]

1810.—“I recollect about 20 years back, when marching from Berhampore to Cawn-pore with a detachment of European recruits, seeing several **coarges** (of sheep) bought for their use, at 3 and 3 $\frac{1}{2}$  rupees! at the latter rate 6 sheep were purchased for a rupee . . . five pence each.”—*Williamson, V. M.* i. 293.

1813.—“**Corge** is 22 at Judda.”—*Milburn*, i. 93.

**CORINGA**, n.p. *Koringa*; probably a corruption of *Kalinga* [see **KLING**]. [The *Madras Gloss.* gives the Tel. *korungi*, 'small cardamoms.'] The name of a seaport in Godāvāri Dist. on the northern side of the Delta. ["The only place between Calcutta and Trincomalee where large vessels used to be docked."—*Morris, Godavery Man.*, p. 40.]

**CORLE**, s. Singh. *kōrale*, a district.

1726.—"A *Corual* is an overseer of a *Corle* or District. . . ."—*Valentijn, Names of Native Officers in the Villages of Ceylon*, 1.

**CORNAC**, s. This word is used, by French writers especially, as an Indian word, and as the equivalent of **Mahout** (q.v.), or driver of the elephant. Littré defines: "*Nom qu'on donne dans les Indes au conducteur d'un éléphant*," &c., &c., adding: "Etym. Sanskrit *karnikin*, *éléphant*." "Dans les Indes" is happily vague, and the etymology worthless. Bluteau gives **Cornāca**, but no etymology. In Singhalese *Kūrawa* = 'Elephant Stud.' (It is not in the Singhalese Dict., but it is in the official *Glossary of Terms*, &c.), and our friend Dr. Rost suggests *Kūrawa-nāyaka*, 'Chief of the *Kūrawa*' as a probable origin. This is confirmed by the form *Cournakea* in Valentijn, and by another title which he gives as used for the head of the Elephant Stable at Matura, viz. *Gajinaicke* (*Names*, &c., p. 11), i.e. *Gajināyaka*, from *Gaja*, 'an elephant.' [The *N.E.D.* remarks that some authorities give for the first part of the word Skt. *kari*, 'elephant.']

1672.—"There is a certain season of the year when the old elephant discharges an oil at the two sides of the head, and at that season they become like mad creatures, and often break the neck of their **carnac** or driver."—*Baldarus*, Germ. ed. 422. (See **MUST**.)

1685.—"O **cornaca** q̃ estava do baixo delle tinha hum laço que metia em hũa das mãos ao bravo."—*Ribeiro*, f. 49b.

1712.—"The aforesaid author (P. Fr. Gaspar de S. Bernardino in his Itinerary), relates that in the said city (Goa), he saw three Elephants adorned with jewels, adorning the most Holy Sacrament at the Sē Gate on the Octave of Easter, on which day in India they make the procession of *Corpus Domini*, because of the calm weather. I doubt not that the **Cornacas** of these animals had taught them to perform these acts of apparent adoration. But at

the same time there appears to be Religion and Piety innate in the Elephant."\*—In *Bluteau*, s.v. *Elephante*.

1726.—"After that (at Mongeer) one goes over a great walled area, and again through a gate, which is adorned on either side with a great stone elephant with a **Carnak** on it."—*Valentijn*, v. 167.

"**Cournakeas**, who stable the new-caught elephants, and tend them."—*Valentijn, Names*, &c., 5 (in vol. v.).

1727.—"As he was one Morning going to the River to be washed, with his **Carnack** or Rider on his Back, he chanced to put his Trunk in at the Taylor's Window."—*A. Hamilton*, ii. 110; [ed. 1744, ii. 109]. This is the only instance of English use that we know (except Mr. Carl Bock's; and he is not an Englishman, though his book is in English). It is the famous story of the Elephant's revenge on the Tailor.

[1831.—"With the same judgment an elephant will task his strength, without human direction. 'I have seen,' says M. D'Obsonville, 'two occupied in beating down a wall which their **cornacs** (keepers) had desired them to do. . . .'"—*Library of Entertaining Knowledge, Quadrupeds*, ii. 157.]

1884.—"The **carnac**, or driver, was quite unable to control the beast, which roared and trumpeted with indignation."—*C. Bock, Temples and Elephants*, p. 22.

**COROMANDEL**, n.p. A name which has been long applied by Europeans to the Northern Tamil Country, or (more comprehensively) to the eastern coast of the Peninsula of India from Pt. Calimere northward to the mouth of the Kistna, sometimes to Orissa. It corresponds pretty nearly to the *Muabar* of Marco Polo and the Mahomedan writers of his age, though that is defined more accurately as from C. Comorin to Nellore.

Much that is fanciful has been written on the origin of this name. Tod makes it *Kūrū-mandala*, the Realm of the Kūrūs (*Trans. R. As. Soc.* iii. 157). Bp. Caldwell, in the first edition of his *Dravidian Grammar*, suggested that European traders might have taken this familiar name from that of *Karumanal* ('black sand'), the name of a small village on the coast north of Madras, which is habitually pronounced and written *Coromandel* by European residents at Madras. [The same suggestion was made earlier (see *Wilks, Hist. Sketches*, ed. 1869, i. 5,

\* "This elephant is a very pious animal"—a German friend once observed in India, misled by the double sense of his vernacular *fromm* ('harmless, tame' as well as 'pious or innocent').

note)]. The learned author, in his second edition, has given up this suggestion, and has accepted that to which we adhere. But Mr. C. P. Brown, the eminent Telugu scholar, in repeating the former suggestion, ventures positively to assert: "The earliest Portuguese sailors pronounced this *Coromandel*, and called the whole coast by this name, which was unknown to the Hindus";\* a passage containing in three lines several errors. Again, a writer in the *Ind. Antiquary* (i. 380) speaks of this supposed origin of the name as "pretty generally accepted," and proceeds to give an imaginative explanation of how it was propagated. These etymologies are founded on a corrupted form of the name, and the same remark would apply to *Kharamandalam*, the 'hot country,' which Bp. Caldwell mentions as one of the names given, in Telugu, to the eastern coast. Padre Paolino gives the name more accurately as *Ciola* (i.e. *Chola*) *mandalam*, but his explanation of it as meaning the Country of *Cholam* (or *chetri—Sorghum vulgare*, Pers.) is erroneous. An absurd etymology is given by Teixeira (*Relacion de Harmuz*, 28; 1610). He writes: "*Choromandel* or *Choro Bâdel*, i.e. Rice Port, because of the great export of rice from thence." He apparently compounds H. *chaul*, *chawal*, 'cooked rice' (!) and *bandel*, i.e. *bandar* (q.v.) 'harbour.' This is a very good type of the way etymologies are made by some people, and then confidently repeated.

The name is in fact **Chôramandala**, the Realm of *Chôra*; this being the Tamil form of the very ancient title of the Tamil Kings who reigned at Tanjore. This correct explanation of the name was already given by D'Anville (see *Éclaircissements*, p. 117), and by W. Hamilton in 1820 (ii. 405), by Ritter, quoting him in 1836 (*Erkunde*, vi. 296); by the late M. Reinaud in 1845 (*Relation*, &c., i. lxxxvi.); and by Sir Walter Elliot in 1869 (*J. Ethnol. Soc. N.S.* i. 117). And the name occurs in the forms **Cholamandalam** or **Solamandalam** on the great Temple inscription of Tanjore (11th century), and in an inscription of A.D. 1101 at a temple dedi-

cated to Varāhasvāmi near the Seven Pagodas. We have other quite analogous names in early inscriptions, e.g. *Ilamandalam* (Ceylon), *Cheramandalam*, *Tondaimandalam*, &c.

**Chola**, as the name of a Tamil people and of their royal dynasty appears as *Choda* in one of Asoka's inscriptions, and in the Telugu inscriptions of the Chālukya dynasty. Nor can we doubt that the same name is represented by Σῶπα of Ptolemy who reigned at Ἀρκατοῦ (Arcot), Σῶρ-ραξ who reigned at Ὀρθούρα (Wariūr), and the Σῶραι νομάδες who dwelt inland from the site of Madras.\*

The word *Soli*, as applied to the Tanjore country, occurs in Marco Polo (Bk. iii. ch. 20), showing that *Chola* in some form was used in his day. Indeed *Soli* is used in Ceylon.† And although the *Choromandel* of Baldaeus and other Dutch writers is, as pronounced in their language, ambiguous or erroneous, Valentijn (1726) calls the country *Sjola*, and defines it as extending from Negapatam to Orissa, saying that it derived its name from a certain kingdom, and adding that *mandalam* is 'kingdom.'‡ So that this respectable writer had already distinctly indicated the true etymology of *Coromandel*.

Some old documents in Valentijn speak of the 'old city of Coromandel.' It is not absolutely clear what place was so called (probably by the Arabs in their fashion of calling a chief town by the name of the country), but the indications point almost certainly to Negapatam.§

The oldest European mention of the name is, we believe, in the *Roteiro de Vasco da Gama*, where it appears as **Chomandarla**. The short Italian narrative of Hieronymo da Sto. Stefano is, however, perhaps earlier still, and he curiously enough gives the name in exactly the modern form "*Coromandel*," though perhaps his *C*

\* See Bp. Caldwell's *Comp. Gram.*, 18, 95, &c.

† See Tennent, i. 395.

‡ "This coast bears commonly the corrupted name of *Choromandel*, and is now called only thus; but the right name is *Sjola-mandalam*, after *Sjola*, a certain kingdom of that name, and *mandalam*, 'a kingdom,' one that used in the old times to be an independent and mighty empire."—*Vol.* v. 2.

§ e.g. 1675.—"Hence the country . . . has become very rich, wherefore the Portuguese were induced to build a town on the site of the old (Gento) (*Jentiefze*) city (*Chormandelan*)."—Report on the Dutch Conquests in Ceylon and S. India, by Rykloof Van Goens in Valentijn, v. (Ceylon) 284.

\* *J. E. A. S.*, N.S. v. 148. He had said the same in earlier writings, and was apparently the original author of this suggestion. [But see above.]

had originally a *cedilla* (*Ramusio*, i. f. 345v.). These instances suffice to show that the name was not given by the Portuguese. Da Gama and his companions knew the east coast only by hearsay, and no doubt derived their information chiefly from Mahommedan traders, through their "Moorish" interpreter. That the name was in familiar Mahommedan use at a later date may be seen from Rowlandson's Translation of the *Tohfut-ul-Mujāhidīn*, where we find it stated that the Franks had built fortresses "at Meelapoor (*i.e.* *Mailapur* or San Tomé) and Nagapatam, and other ports of **Solmundul**," showing that the name was used by them just as we use it (p. 153). Again (p. 154) this writer says that the Mahommedans of Malabar were cut off from extra-Indian trade, and limited "to the ports of Guzerat, the Concan, *Solmondul*, and the countries about Kacel." At page 160 of the same work we have mention of "**Coromandel** and other parts," but we do not know how this is written in the original Arabic. Varthema (1510) has **Ciormandel**, *i.e.* *Chormandel*, but which Eden in his translation (1577, which probably affords the earliest English occurrence of the name) deforms into **Cyromandel** (f. 396b). [Albuquerque in his *Cartas* (see p. 135 for a letter of 1513) has **Choromandell** *passim*.] Barbosa has in the Portuguese edition of the Lisbon Academy, **Charamandel**; in the Span. MS. translated by Lord Stanley of Alderley, **Cholmendel** and *Cholmender*. D'Albuquerque's *Commentaries* (1557), Mendez Pinto (c. 1550) and Barros (1553) have **Choromandel**, and Garcia De Orta (1563) **Charamandel**. The ambiguity of the *ch*, soft in Portuguese and Spanish, but hard in Italian, seems to have led early to the corrupt form *Coromandel*, which we find in Parkes's *Mendoza* (1589), and **Coromandyll**, among other spellings, in the English version of Castanheda (1582). Cesare Federici has in the Italian (1587) **Chiaramandel** (probably pronounced soft in the Venetian manner), and the translation of 1599 has **Coromandel**. This form thenceforward generally prevails in English books, but not without exceptions. A Madras document of 1672 in Wheeler has **Cormandell**, and so have the early Bengal records in the India Office; Dampier (1689) has

**Coromondel** (i. 509); Lockyer (1711) has "the Coast of **Cormandel**"; A. Hamilton (1727) **Chormondel** (i. 349); ed. 1744, i. 351; and a paper of about 1759, published by Dalrymple, has "**Choromandel Coast**" (*Orient. Repert.* i. 120-121). The poet Thomson has **Cormandel**:

"all that from the tract  
Of woody mountains stretch'd through gor-  
geous Ind  
Fall on *Cormandel's* Coast or Malabar."

*Summer.*

The Portuguese appear to have adhered in the main to the correcter form **Choromandel**: *e.g.* *Archivio Port. Oriental*, fasc. 3, p. 480, and *passim*. A Protestant Missionary Catechism, printed at Tranquebar in 1713 for the use of Portuguese schools in India has: "na costa dos Malabaros que se chama **Cormandel**." Bernier has "la côte de **Koromandel**" (Amst. ed. ii. 322). W. Hamilton says it is written *Chommandel* in the Madras Records until 1779, which is substantially correct. In the MS. "List of Persons in the Service of the Rt. Honble. E. I. Company in Fort St. George and other places on the Coast of **Choromandell**," preserved in the Indian Office, that spelling continues down to 1778. In that year it is changed to **Coromandel**. In the French translation of Ibn Batuta (iv. 142) we find *Coromandel*, but this is only the perverse and misleading manner of Frenchmen, who make Julius Caesar cross from "France" to "England." The word is *Ma'bur* in the original. [Albuquerque (*Comm. Hak. Soc.* i. 41) speaks of a violent squall under the name of *rara de Coromandel*.]

**CORPORAL FORBES**, *s.* A soldier's grimly jesting name for *Cholera Morbus*.

1829.—"We are all pretty well, only the regiment is sickly, and a great quantity are in hospital with the **Corporal Forbes**, which carries them away before they have time to die, or say who comes there."—In *Ship's Memoirs*, ii. 218.

**CORRAL**, *s.* An enclosure as used in Ceylon for the capture of wild elephants, corresponding to the **Keddah** of Bengal. The word is Sp. *corral*, 'a court,' &c., Port. *curral*, 'a cattle-pen, a paddock.' The Americans have the same word, direct from the Spanish,

in common use for a cattle-pen; and they have formed a verb 'to corral,' i.e. to enclose in a pen, to pen. The word *krinal* applied to native camps and villages at the Cape of Good Hope appears to be the same word introduced there by the Dutch. The word *corral* is explained by Bluteau: "A receptacle for any kind of cattle, with railings round it and no roof, in which respect it differs from *Corte*, which is a building with a roof." Also he states that the word is used especially in churches for *septum notitium femininum*, a pen for ladies.

c. 1270. — "When morning came, and I rose and had heard mass, I proclaimed a council to be held in the open space (*corral*) between my house and that of Montaragon." — *Chron. of James of Aragon*, tr. by Foster, i. 65.

1444. — "And this mosque and these chapels were very rich, and very finely wrought with gold and azure, and enamelled tiles (*azulejos*); and within there was a great *corral* with trees and tanks of water." — *Chron.*, § cv. Comp. Markham, 123.

1672. — "About Mature they catch the Elephants with *Corrals*" (*Coralen*, but sing. *Corral*). — *Balderns, Ceylon*, 168.

1850. — In Emerson Tennent's *Ceylon*, Bk. VIII. ch. iv. the *corral* is fully described.

1850. — "A few hundred pounds expended in *corrals*, and the erection of *corrals* in the neighbourhood of a permanent stream will form a basis of operations." (In Colorado.) — *Fortnightly Rec.*, Jan., 125.

**CORUNDUM**, s. This is described by Dana under the species Sapphire, including the grey and darker coloured opaque crystallised specimens. The word appears to be Indian. Shakespear gives Hind. *kurund*, Dakh. *kurund*. Littré attributes the origin to Skt. *kururinda*, which Williams gives as the name of several plants, but also as 'a ruby.' In Telugu we have *kururindam*, and in Tamil *kurundam* for the substance in present question; the last is probably the direct origin of the term.

1465. — "Cet emeri blanc se trouve par terre dans un lieu particulier du Royaume, qu'on appelle *Corind* en langue Telengui." — *Tavernier*, v. 297.

**COSMIN**, n.p. This name is given by many travellers in the 16th and 17th centuries to a port on the western side of the Irawadi Delta, which must have been near *Bassein*, if not identical

with it. Till quite recently this was all that could be said on the subject, but Prof. Forchhammer of Rangoon has now identified the name as a corruption of the classical name formerly borne by Bassein, viz. *Kusima* or *Kusumanagara*, a city founded about the beginning of the 5th century. *Kusima-mandala* was the western province of the Delta Kingdom which we know as Pegu. The Burmese corrupted the name of *Kusima* into *Kusmein* and *Kothein*, and Alompra after his conquest of Pegu in the middle of the 18th century, changed it to *Bathein*. So the facts are stated substantially by Forchhammer (see *Notes on Early Hist. and Geog. of Br. Burma*, No. 2, p. 12); though familiar and constant use of the word *Persaim*, which appears to be a form of *Bassein*, in the English writings of 1750-60, published by Dalrymple (*Or. Repertory*, *passim*), seems hardly consistent with this statement of the origin of *Bassein*. [Col. Temple (*Ind. Ant.* xxii. 19 *seqq.*; *J. R. A. S.* 1893, p. 885) disputes the above explanation. According to him the account of the change of name by Alompra is false history; the change from initial *p* to *k* is not isolated, and the word *Bassein* itself does not date beyond 1780.]

The last publication in which *Cosmin* appears is the "Draught of the River Irrawaddy or Irabatty," made in 1796, by Ensign T. Wood of the Bengal Engineers, which accompanies Symes's *Account* (London, 1800). This shows both *Cosmin*, and *Persaim* or *Bassein*, some 30 or 40 miles apart. But the former was probably taken from an older chart, and from no actual knowledge.

c. 1165. — "Two ships arrived at the harbour *Kusuma* in Aramana, and took in battle and laid waste country from the port Sapattota, over which Kurttipurapam was governor." — *J. A. S. Bengal*, vol. xli. pt. i. p. 198.

1516. — "Anrique Lome set sail right well equipped, with 60 Portuguese. And pursuing his voyage he captured a junk belonging to Pegu merchants, which he carried off towards Martaban, in order to send it with a cargo of rice to Malaca, and so make a great profit. But on reaching the coast he could not make the port of Martaban, and had to make the mouth of the River of Pegu. . . . Twenty leagues from the bar there is another city called *Cosmin*, in which merchants buy and sell and do business. . . ." — *Correa*, ii. 474.



1545.—“. . . and 17 persons only out of 83 who were on board, being saved in the boat, made their way for 5 days along the coast; intending to put into the river of **Cosmin**, in the kingdom of Pegu, there to embark for India (i.e. Goa) in the king's lacker ship. . . .”—*F. M. Pinto*, ch. cxlvii.

1554.—“**Cosmym** . . . the currency is the same in this port that is used in Peguu, for this is a seaport by which one goes to Peguu.”—*A. Nunes*, 38.

1566.—“In a few days they put into **Cosmi**, a port of Pegu, where presently they gave out the news, and then all the Talapoins came in haste, and the people who were dwelling there.”—*Couto*, Dec. viii. cap. 13.

c. 1570.—“They go it vp the riuer in foure daies . . . with the flood, to a City called **Cosmin** . . . whither the Customer of Pegu comes to take the note or markes of euery man. . . . Nowe from **Cosmin** to the citie Pegu . . . it is all plaine and a goodly Country, and in 8 dayes you may make your voyage.”—*Cæsar Frederike*, in *Hakl.* ii. 366-7.

1585.—“So the 5th October we came to **Cosmi**, the territory of which, from side to side is full of woods, frequented by parrots, tigers, boars, apes, and other like creatures.”—*G. Balbi*, f. 94.

1587.—“We entered the barre of Negrais, which is a braue barre, and hath 4 fadomes water where it hath least. Three dayes after we came to **Cosmin**, which is a very pretie towne, and standeth very pleasantly, very well furnished with all things . . . the houses are all high built, set vpon great high postes . . . for feare of the Tygers, which be very many.”—*R. Fitch*, in *Hakl.* ii. 390.

1613.—“The Portuguese proceeded without putting down their arms to attack the Banha Dela's (position), and destroyed it entirely, burning his factory and compelling him to flee to the kingdom of Prom, so that there now remained in the whole realm of Pegu only the Banho of **Cosmin** (a place adjoining Negrais) calling himself vassal of the King of Arracan.”—*Bocarro*, 132.

**COSPETIR**, n.p. This is a name which used greatly to perplex us on the 16th and 17th century maps of India, e.g. in Blaeu's Atlas (c. 1650), appearing generally to the west of the Ganges Delta. Considering how the geographical names of different ages and different regions sometimes get mixed up in old maps, we at one time tried to trace it to the *Κασπάρυπος* of Herodotus, which was certainly going far afield! The difficulty was solved by the sagacity of the deeply-lamented Prof. Blochmann, who has pointed out

(*J. As. Soc. Beng.*, xlii. pt. i. 224) that Cospetir represents the Bengali genitive of **Gajapati**, ‘Lord of Elephants,’ the traditional title of the Kings of Orissa. The title **Gajapati** was that one of the Four Great Kings who, according to Buddhist legend, divided the earth among them in times when there was no *Chakravartti*, or Universal Monarch (see **CHUCKERBUTTY**). **Gajapati** rules the South; **Asrapati** (Lord of Horses) the North; **Chhatrapati** (Lord of the Umbrella) the West; **Narapati** (Lord of Men) the East. In later days these titles were variously appropriated (see *Lassen*, ii. 27 seq.). And Akbar, as will be seen below, adopted these names, with others of his own devising, for the suits of his pack of cards. There is a Raja **Gajapati**, a chief Zamindar of the country north of Patna, who is often mentioned in the wars of Akbar (see *Elliot*, v. 399 and *passim*, vi. 55, &c.) who is of course not to be confounded with the Orissa Prince.

c. 700 (?).—“In times when there was no *Chakravartti* King . . . Chen-pu (*Sambodhi*) was divided among four lords. The southern was the Lord of Elephants (**Gajapati**), &c. . . .”—*Introd.* to *Si-yu-ki* (in *Pèlerin's Bouddh.*), ii. lxxv.

1553.—“On the other or western side, over against the Kingdom of Orisa, the Bengalis (or *Bengalos*) hold the Kingdom of **Cospetir**, whose plains at the time of the risings of the Ganges are flooded after the fashion of those of the River Nile.”—*Barros*, Dec. IV. ix. cap. I.

This and the next passage compared show that Barros was not aware that **Cospetir** and **Gajapati** were the same.

“Of this realm of Bengala, and of other four realms its neighbours, the Gentooes and Moors of those parts say that God has given to each its peculiar gift: to Bengala infantry numberless; to the Kingdom of Orisa elephants; to that of Bismaga men most skilful in the use of sword and shield; to the Kingdom of Dely multitudes of cities and towns; and to Cou a vast number of horses. And so naming them in this order they give them these other names, viz: *Espaty*, **Gaspaty**, *Noropaty*, *Buapaty*, and *Coapaty*.”—*Barros*, *ibid.* [These titles appear to be **Asrapati**, “Lord of Horses”; **Gajapati**; **Narapati**, “Lord of Men”; **Bhūpati**, “Lord of Earth”; **Gopati**, “Lord of Cattle.”]

c. 1590.—“His Majesty (Akbar) plays with the following suits of cards. 1st. **Asrapati**, the lord of horses. The highest card represents a King on horseback, resembling the King of Dihli. . . . 2nd. **Gajapati**, the King whose power lies in the number of his elephants, as the ruler of Orisah. . . . 3rd.



*Computera.*—H. Arnold, 4 sq.

**COSS.** *n.* The most usual popular measure of distance in India, but like the mile in Europe, and indeed like the mile within the British Islands up to a recent date, varying much in different localities.

The Skt. word is *krośi*, which also is a measure of distance, but originally signified a call, hence the distance at which a man's call can be heard.\*

In the Pali vocabulary called *Abhid-  
saṃmaṇṇikā*, which is of the 12th  
century, the word appears in the form  
*krośi*. Nearly this *krośi* is the ordi-  
nary Hindi *Krośi* is a Persian form  
of the word, which is often found in  
Medieval Indian authors and in early  
European Travellers. These latter (English)  
call it *course*. It is a notable  
fact that, according to Wran-  
gell's Yakuts of N. Siberia reckon  
distance by *krośes* (a word which,  
copying the Russian way of writ-  
ing Turkish and Persian words, must  
be identical with *krośi*). With them  
the measure is "indicated by the time  
necessary to cook a piece of meat."  
*Krośi* is about 5 rods, or 1½ miles,  
in a level or marshy country, but on  
hilly ground to 7 rods, or 2½ miles.  
The Yakuts are a Turk. people, and  
the *krośi* is a Turki dialect. The  
question arises whether the form  
*krośi* has come with the Mon-

... of this region (central  
... the forest  
... the eye, or by  
... the sound. Thus a  
... of a mile, a *krośi*  
... and a *krośi* implies the  
... can be heard when shout-  
... at the pitch of  
... 2. In S. China  
... as "a horn"  
... in the estimation  
... **GOW**]

\* See *Journal of Asiatic Soc.*, 1842.

The *krośi* as laid down in the *Ām* [ed.  
*Jarrett*, iii. 414] was of 5000 *guz* [see  
**GUDGE**]. The official decision of the  
British Government has assigned the  
length of Akbar's *Ilahi guz* as 33 inches,  
and this would make Akbar's *krośi*=  
2 m. 4 f. 183½ yards. Actual measure-  
ment of road distances between 5 pair  
of Akbar's *krośi-mindras*,\* near Delhi, gave  
a mean of 2 m. 4 f. 158 yards.

In the greater part of the Bengal  
Presidency the estimated *krośi* is about  
2 miles, but it is much less as you  
approach the N.W. In the upper part  
of the Doab, it is, with fair accuracy, 1½  
miles. In Bundelkhand again it is  
nearly 3 m. (*Carney*), or, according  
to Beames, even 4 m. [In Madras it  
is 2½ m., and in Mysore the *Sultānī*  
*krośi* is about 4 m.] Reference may be  
made on this subject to Mr. Thomas's  
ed. of *Prinsep's Essays*, ii. 129; and to  
Mr. Beames ed. of Elliot's *Glossary*  
("The *Krośi* of the N.-W. Provinces,"  
ii. 194). The latter editor remarks  
that in several parts of the country  
there are two kinds of *krośi*, a *pakkā* and  
a *kacchā* *krośi*, a double system which  
pervades all the weights and measures  
of India; and which has prevailed also  
in many other parts of the world [see  
**PUCKA**].

c. 500. — "A *gō, gōtā* (or league—see **GOW**)  
is two *krośas*."—*Amarakosa*, ii. 2, 18.

c. 600. — "The descendant of Kukultha  
(i.e. Rāma) having gone half a *krośa* . . ."  
—*Raghovamśa*, xiii. 79.

c. 1340. — "As for the mile it is called  
among the Indians a *Kurūh*."—*Jin Ratan*,  
iii. 95.

"The Sultan gave orders to assign  
me a certain number of villages, . . ."

" . . . that Royal Alley of Trees planted by  
the command of *Shah Jahan*, and continued by  
the same order for 150 leagues, with little Pyramids  
or Towers erected every half league. —*Bernier*,  
R.T. 91; [ed. *Constantin*, 284].

They were at a distance of 16 **Kurûhs** from Dihli."—*Ibn Batuta*, 388.

c. 1470.—"The Sultan sent ten viziers to encounter him at a distance of ten **Kors** (a *kor* is equal to 10 versts). . . ."—*Ath. Nikitin*, 26, in *India in the XVth Cent.*

"From Chivil to Jooneer it is 20 **Kors**; from Jooneer to Beder 40; from Beder to Kulongher, 9 **Kors**; from Beder to Koluberg, 9."—*Ibid.* p. 12.

1528.—"I directed Chikmak Beg, by a writing under the royal hand and seal, to measure the distance from Agra to KAbul; that at every nine **kos** he should raise a minâr or turret, twelve *gez* in height, on the top of which he was to construct a pavilion. . . ."—*Baber*, 393.

1537.—". . . that the King of Portugal should hold for himself and all his descendants, from this day forth for aye, the Port of the City of Mangualor (in Guzerat) with all its privileges, revenues, and jurisdiction, with 2½ **coucees** round about. . . ."—*Treaty in S. Botelho*, *Tombo*, 225.

c. 1550.—"Being all unmanned by their love of Raghoba, they had gone but two **Kos** by the close of day, then scanning land and water they halted."—*Râmâyana* of *Tulsî Dâs*, by *Growse*, 1878, p. 119.

[1604.—"At the rate of four **cos** (**Coces**) the league by the calculation of the Moors."—*Conto*, Dec. XII., Bk. I. cap. 4.]

1616.—"The three and twentieth arrived at Adsmeeere, 219 **Courses** from Brampoore, 418 English miles, the **Courses** being longer than towards the Sea."—*Sir T. Roe*, in *Purchas*, i. 541; [*Hak. Soc.* i. 105].

"The length of these forenamed Provinces is North-West to South-East, at the least 1000 **Courses**, every Indian **Course** being two English miles."—*Terry*, in *Purchas*, ii. 1468.

1623.—"The distance by road to the said city they called seven **cos**, or **corû**, which is all one; and every *cos* or *corû* is half a *ferasny* or league of Persia, so that it will answer to a little less than two Italian [English] miles."—*P. della Valle*, ii. 504; [*Hak. Soc.* i. 23].

1648.—". . . which two **Coss** are equivalent to a Dutch mile."—*Van Twist*, *Gen. Beschrijv.* 2.

1666.—". . . une **cosse** qui est la mesure des Indes pour l'espace des lieux, est environ d'une demi-lieue."—*Therriot*, v. 12.

**COSSACK**, s. It is most probable that this Russian term for the military tribes of various descent on what was the S. frontier of the Empire has come originally from *kazzak*, a word of obscure origin, but which from its adoption in Central Asia we may venture to call Turki. [*Schuyler*, *Turkistan*, i. 8.] It appears in Pavet de Courteille's *Dict. Turk-Oriental* as

"*vagabond; aventurier . . . ; onagre que ses compagnons chassent loin d'eux.*" But in India it became common in the sense of 'a predatory horseman' and freebooter.

1366.—"On receipt of this bad news I was much dispirited, and formed to myself three plans; 1st. That I should turn **Cossack**, and never pass 24 hours in one place, and plunder all that came to hand."—*Mém. of Timûr*, tr. by *Stewart*, p. 111.

[1609.—In a Letter from the Company to the factors at Bantam mention is made of one "Sophony **Cosuke**," or as he is also styled in the Court Minutes "the Ruase."—*Birdwood*, *First Letter Book*, 288.]

1618.—"**Cossacks** (*Cosacchi*) . . . you should know, is not the name of a nation, but of a collection of people of various countries and sects (though most of them Christians) who without wives or children, and without horses, acknowledge obedience to no prince; but dwelling far from cities in fastnesses among the woods or mountains, or rivers . . . live by the booty of their swords . . . employ themselves in perpetual inroads and cruising by land and sea to the detriment of their nearest enemies, i.e. of the Turks and other Mahometans. . . . As I have heard from them, they promise themselves one day the capture of Constantinople, saying that Fate has reserved for them the liberation of that country, and that they have clear prophecies to that effect."—*P. della Valle*, i. 614 *seq.*

c. 1752.—"His **kuzzaks** . . . were likewise appointed to surround and plunder the camp of the French. . . ."—*Hist. of Hydr Nûk*, tr. by *Miles*, p. 36.

1813.—"By the bye, how do Clarke's friends the **Cossacks**, who seem to be a band of Circassians and other Sarmatians, come to be called by a name which seems to belong to a great Toorkee tribe on the banks of the Jaxartes? **Kuzzak** is used about Delhi for a highwayman. Can it be (as I have heard) an Arabic *Mubaligh* (exaggeration) from *kizk* (plunder) applied to all predatory tribes!"—*Elphinstone*, in *Life*, i. 264.

1819.—"Some dashing leader may . . . gather a predatory band round his standard, which, composed as it would be of desperate adventurers, and commanded by a professional **Kuzzak**, might still give us an infinite deal of trouble."—*Ibid.* ii. 68.

c. 1823.—"The term **Cossack** is used because it is the one by which the Mahrattas describe their own species of warfare. In their language the word **Cossakke** (borrowed like many more of their terms from the Moghuls) means predatory."—*Malcolm*, *Central India*, 3d ed. i. 69.

**COSSID**, s. A courier or running messenger; Arab. *kûpid*.

1682.—"I received letters by a **Cossid** from Mr. Johnson and Mr. Catchpole,

h instant from *Murundarui*,  
sidence."—*Hedges, Diary*, Dec.  
loc. i. 58].

aveing detained the *Cossetts*  
—*Ibid.* ii. lxix.]

erefore December the 2d. in  
word was brought by the  
President, of a *Cosset's* Ar-  
tters from Court to the Vac-  
ing our immediate Release."  
6.

e Tappies [dāk runners] on  
Ganjam being grown so ex-  
dent that he has called them  
vinced that our packets may  
much faster by *Cassids*  
men\*]."—In *Long*, p. 3.

For the performance of this  
duty, which required so much  
tion, intelligencers of talent,  
r newengers, who from head  
eyes and ears . . . were sta-  
y quarter of the country."—  
*Sail*, 126.

rish that you would open a  
by means of *cosoids* with  
manding a detachment of  
in the fort of Songhur."—  
159.

**BAZAR**, n.p. Properly  
A town no longer existing,  
y adjoined the city of  
but preceded the latter.  
e of one of the most im-  
ries of the East India  
their mercantile days, and  
chief centre of all foreign  
gal during the 17th cen-  
1658 the Company estab-  
tory at Cossimbazaar.  
ar."—(*Birdwood Rep. on*  
[1]) Fryer (1673) calls it  
ar (p. 38).

evening I arrived at *Casen*.  
I was welcomed by Menheir  
ckendank, Director of all  
es in Bengal." *Tavernier*,  
ed. *Bull.* i. 131. *Bernier*  
ed. *Coutable*, 440) has  
in the map, p. 454, *Kasim*.

*seembasar*, a Village in the  
Bengal, sends abroad every  
twenty thousand Bales of  
silk weighing a hundred  
cwt., E.T. ii. 126; [*Bull.* ed.

*seumbasar*." See quotation

n.p. More properly *Kāsia*,  
ally *Khāsi*; in the lan-  
e people themselves *kī*.

is a mistake.

*Kāsi*, the first syllable being a prefix  
denoting the plural. The name of a  
hill people of Mongoloid character,  
occupying the mountains immediately  
north of Silhet in Eastern Bengal.  
Many circumstances in relation to this  
people are of high interest, such as  
their practice, down to our own day, of  
erecting rude stone monuments of the  
*menhir* and *dolmen* kind, their law of  
succession in the female line, &c.  
Shillong, the modern seat of admini-  
stration of the Province of Assam, and  
lying midway between the proper  
valley of Assam and the plain of  
Silhet, both of which are compre-  
hended in that government, is in the  
*Kāsia* country, at a height of 4,900  
feet above the sea. The *Kāsias* seem  
to be the people encountered near  
Silhet by Ibn Batuta as mentioned in  
the quotation :

c. 1346.—"The people of these mountains  
resemble Turks (*i.e.* Tartars), and are very  
strong labourers, so that a slave of their  
race is worth several of another nation."—  
*Ibn Batuta*, iv. 216. [See **KHASIA**.]

1780.—"The first thing that struck my  
observation on entering the arena was the  
similarity of the dresses worn by the differ-  
ent tribes of *Cusseahs* or native Tartars,  
all dressed and armed agreeable to the  
custom of the country or mountain from  
whence they came." *Hon. R. Lindsay*, in  
*Logs of the Lindseys*, iii. 182.

1789.—"We understand the *Cossyabs*  
who inhabit the hills to the north-westward  
of Sylhet, have committed some very daring  
acts of violence." In *Ston-Karr*, ii. 218.

1790.—"Agreed and ordered, that the  
Trade of Sylhet . . . be declared entirely  
free to all the natives . . . under the fol-  
lowing Regulations:—1st. That they shall  
not supply the *Cossyabs* or other Hill-  
people with Arms, Ammunition or other  
articles of Military store. . . ."—In *Ston-  
Karr*, ii. 31.

**COSTUS**. (See **PUTCHOCK**.)

**COT**, s. A light bedstead. There  
is a little difficulty about the true  
origin of this word. It is universal  
as a sea-term, and in the South of  
India. In Northern India its place has  
been very generally taken by *charpoy*  
(q.v.), and *cot*, though well under-  
stood, is not in such prevalent Euro-  
pean use as it formerly was, except  
as applied to barrack furniture, and  
among soldiers and their families.  
Words with this last characteristic  
have very frequently been introduced

from the south. There are, however, both in north and south, vernacular words which may have led to the adoption of the term *cot* in their respective localities. In the north we have H. *khāt* and *khatuā*, both used in this sense, the latter also in Sanskrit; in the south, Tam. and Malayāl. *kuttil*, a form adopted by the Portuguese. The quotations show, however, no Anglo-Indian use of the word in any form but *cot*.

The question of origin is perhaps further perplexed by the use of *quatre* as a Spanish term in the West Indies (see *Tom Cringle* below). A Spanish lady tells us that *catre*, or *catre de tigera* ("scissors-cot") is applied to a bedstead with X-trestles. *Catre* is also common Portuguese for a wooden bedstead, and is found as such in a dictionary of 1611. These forms, however, we shall hold to be of Indian origin; unless it can be shown that they are older in Spain and Portugal than the 16th century. The form *quatre* has a curious analogy (probably accidental) to *chārpāī*.

1553.—"The Camarij (Zamorin) who was at the end of a house, placed on a bedstead, which they call *catle*. . . ."—*De Barros*, Dec. I. liv. iv. cap. viii.

1557.—"The king commanded his men to furnish a tent on that spot, where the interview was to take place, all carpeted inside with very rich tapestries, and fitted with a sofa (*catle*) covered over with a silken cloth."—*Albuquerque*, Hak. Soc. ii. 204.

1566.—"The king was set on a *catel* (the name of a kind of field bedstead) covered with a cloth of white silk and gold. . . ."—*Damian de Góes*, *Chron. del R. Dom Emanuel*, 48.

1600.—"He retired to the hospital of the sick and poor, and there had his cell, the walls of which were of coarse palm-mats. Inside there was a little table, and on it a crucifix of the wood of St. Thomé, covered with a cloth, and a breviary. There was also a *catre* of coir, with a stone for pillow; and this completes the inventory of the furniture of that house."—*Lucena*, *V. do P. F. Xavier*, 199.

[1613.—"Here hired a *catele* and 4 men to have carried me to Agra."—*Dauvers*, *Letters*, i. 277.

[1634.—"The better sort sleeps upon *cots*, or Beds two foot high, matted or done with girth-web."—*Sir T. Herbert*, *Trac.* 149. N.E.D.]

1648.—"Indian bedsteads or *Cadels*."—*Van Twist*, 64.

1673.—". . . where did sit the King in State on a *Cott* or Bed."—*Fryer*, 18.

1678.—"Upon being thus abused the said Serjeant Waterhouse commanded the corporal Edward Short, to tie Savage down on his *cot*."—In *Wheeler*, i. 106.

1685.—"I hired 12 stout fellows . . . to carry me as far as Lar in my *cott* (Pahkeen fashion). . . ."—*Hedges*, *Diary*, July 29; [Hak Soc. i. 203].

1688.—"In the East Indies, at Fort St. George, also Men take their *Cotts* or little Field-Beds and put them into the Yards, and go to sleep in the Air."—*Dampier's Voyages*, ii. Pt. iii.

1690.—". . . the *Cot* or Bed that was by . . ."—*Ovington*, 211.

1711.—In Canton Price Current: "Bamboo *Cotts* for Servants each . . . 1 mace."—*Luckyer*, 150.

1768-71.—"We here found the body of the deceased, lying upon a *kadel*, or couch."—*Starorinus*, E.T., i. 442.

1794.—"Notice is hereby given that sealed proposals will be received . . . for supplying . . . the different General Hospitals with clothing, *cotts*, and bedding."—In *Selon-Karr*, ii. 115.

1824.—"I found three of the party insisted upon accompanying me the first stage, and had despatched their camp-*cots*."—*Serly*, *Ellora*, ch. iii.

c. 1830.—"After being . . . furnished with food and raiment, we retired to our *quattres*, a most primitive sort of couch, with a piece of canvas stretched over it."—*Tom Cringle's Log*, ed. 1863, p. 100.

1872.—"As Badan was too poor to have a *khāt*, that is, a wooden bedstead with tester frames and mosquito curtains."—*Jorinda Samanta*, i. 140.

**COTAMALUCO**, n.p. The title by which the Portuguese called the kings of the Golconda Dynasty, founded, like the other Mahommedan kingdoms of S. India, on the breaking up of the Bāhmani kingdom of the Deccan. It was a corruption of *Kutb-ul-Mulk*, the designation of the founder, retained as the style of the dynasty by Mahommedans as well as Portuguese (see extract from *Akbar-nama* under **IDALCAN**).

1543.—"When Idalcan heard this reply he was in great fear . . . and by night made his escape with some in whom he trusted (very few they were), and fled in secret, leaving his family and his wives, and went to the territories of the *Ism Maluco* (see **NIZAMALUCO**), his neighbour and friend . . . and made matrimonial ties with the *Ism Maluco*, marrying his daughter, on which they arranged together; and there also came into this concert the *Madremaluco*, and *Cotamaluco*, and the

who are other great princes, march-  
ing Imam Maluco, and connected with  
marriage."—*Curra*, iv. 313 *seq.*

—"The Captains of the Kingdom of  
scan added to their proper names  
honorary ones which they affected  
one calling himself *Iniza Malmulco*,  
is as much as to say 'Spear of the  
*Cota Malmulco*, i.e. 'Fortress of the  
*Adalchan*, 'Lord of Justice'; and  
rupting these names, call them *Niza-*  
*a*, *Cotamalucco*, and *Hidalchan*."—  
. IV. iv. 16; [and see *Linschoten*,  
loc. i. 172]. These same explanations  
ven by Garcia de Orta (*Colloquios*, f.  
ut of course the two first are quite  
*Iniza Malmulco*, as Barros here  
it, in *Ar. An-Nizām ul Mulk*, "The  
istrator of the State," not from P.  
'a spear." *Cotamalucco* is *Kulb-ul-*  
*Ar*. "the Pivot (or Pole-star) of the  
'not from H. *kofā*, "a fort."

**FLA**, s. A fast-sailing vessel,  
two masts and lateen sails, em-  
l on the Malabar coast. *Kottiya*  
l in Malayāl.; [the *Malras Gloss.*  
the word *kotyeh*, and says that it  
from Ceylon;] yet the word  
appears to be Indian. Bluteau  
er appears to give it as such  
30).

—"Among the little islands of Gon  
arked on board his fleet, which con-  
of about a dozen *cotias*, taking with  
good company of soldiers."—*Cadan-*  
ii. 25. See also pp. 47, 48, 228, &c.

80.—"In the gulf of Naguná . . . I  
me *Cutias*."—*Primor e Honra*, &c.,

—" . . . embarking his property on  
*Cotias*, which he kept for that pur-  
—*Cauto*, Dec. IV. liv. i. cap. viii.

**TTA**, s. H. *kutthā*. A small  
measure in use in Bengal and  
being the twentieth part of a  
d *bighā* (see **BEEGAH**), and con-  
g eighty square yards.

i.—"The measurement of land in  
is thus estimated: 16 *Gundas* make  
a; 20 *Cottas*, 1 *Begā*, or about 16,000  
feet."—*Verelst*, *View of Bengal*, 221,

—" . . . An upper named House  
g upon about 5 *cottas* of ground.  
—*Saton-Karr*, i. 34.

**FTON**, s. We do not seem to  
le to carry this familiar word  
r back than the *Ar. kutn, kutun*,  
*uan*, having the same meaning,  
e Prov. *colon*, Port. *colão*, It.  
Germ. *Kattun*. The Sp. keeps  
r. article, *algodon*, whence old Fr.

*auqueton* and *hoqueton*, a coat quilted  
with cotton. It is only by an odd  
coincidence that Pliny adduces a like-  
sounding word in his account of the  
*arbores lanigeræ*: "ferunt mali cotonei  
amplitudine cucurbitas, quae maturi-  
tate ruptae ostendunt lanuginis pilas,  
ex quibus vestes pretioso linteo faci-  
unt"—xii. 10 (21). [On the use and  
cultivation of cotton in the ancient  
world, see the authorities collected by  
*Frazer*, *Pausanias*, iii. 470, *seqq.*]

[1830.—"The dress of the great is on the  
Persian model; it consists of a shirt of  
*kuttaun* (a kind of linen of a wide texture,  
the best of which is imported from Aleppo,  
and the common sort from Persia). . . ."  
*Elphinstone's Caubul*, i. 351.]

**COTTON-TREE, SILK.** (See  
**SEEMUL**.)

**COTWAL, CUTWAUL**, s. A  
police-officer; superintendent of police;  
native town magistrate. P. *kotwāl*, 'a  
seneschal, a commandant of a castle or  
fort.' This looks as if it had been  
first taken from an Indian word, *kot-*  
*wālā*; [Skt. *kotha-* or *koshtha pālā*  
'castle-porter']; but some doubt  
arises whether it may not have been a  
Turki term. In Turki it is written  
*kotāul*, *kotdīral*, and seems to be re-  
garded by both Vambéry and Pavet  
de Courteille as a genuine Turki word.  
V. defines it as: "*Ketaul*, garde de for-  
teresse, chef de la garnison; nom d'un  
tribu d'Ozbegs;" P. "*kotdīwal*, *kotd-*  
*wāl*, gardien d'une citadelle." There  
are many Turki words of analogous  
form, as *kardīwal*, 'a vidette,' *bakdīwal*,  
'a table-steward,' *yusdīwal*, 'a chamber-  
lain,' *tangdīwal*, 'a patrol,' &c. In modern  
Bokhara *Kataul* is a title conferred on  
a person who superintends the Amir's  
buildings (*Khanikoff*, 241). On the  
whole it seems probable that the title  
was originally Turki, but was shaped  
by Indian associations.

[The duties of the *Kotīwal*, as head of  
the police, are exhaustively laid down  
in the *Āin* (*Jarrett*, ii. 41). Amongst  
other rules: "He shall amputate the  
hand of any who is the pot-companion  
of an executioner, and the finger of  
such as converse with his family."] The  
office of *Kotīwal* in Western and  
Southern India, technically speaking,  
ceased about 1862, when the new  
police system (under Act, India, V.  
of 1861, and corresponding local

Acts) was introduced. In Bengal the term has been long obsolete. [It is still in use in the N.W.P. to designate the chief police officer of one of the larger cities or cantonments.]

c. 1040.—“Bu-Ali **Kotwal** (of Ghazni) returned from the Khilj expedition, having adjusted matters.”—*Bahaki*, in *Elliot*, ii. 151.

1406-7.—“They fortified the city of Astarābād, where Abul Leith was placed with the rank of **Kotwal**.”—*Abulurrazak*, in *Not. et Extr.* xiv. 123.

1553.—“The message of the Camorij arriving. Vasco da Gama landed with a dozen followers, and was received by a noble person whom they called **Catual**. . . .”—*Barros*, Dec. I. liv. iv. ch. viii.

1572.—

“Na praya hum regedor do Regno estava Que na sua lingua **Catual** se chama.”  
*Camões*, vii. 44.

By Burton :

“There stood a Regent of the Realm ashore,  
a chief, in native parlance ‘**Cat’ual**’  
hight.”

also the plural :

“Mas aquelles avaros **Catuals**  
Que o Gentilico povo governavam.”  
*Ibid.* viii. 56.

1616.—Roe has **Cutwall** *passim*; [e.g. *Hak. Soc.* i. 90. &c.].

1727.—“Mr. Boucher being bred a Druggist in his youth, presently knew the Poison, and carried it to the **Cautwaul** or Sheriff, and showed it.”—*A. Hamilton*, ii. 199. [In ed. 1744, ii. 199, **cautwal**.]

1763.—“The **Catwal** is the judge and executor of justice in criminal cases.”—*Orme* (ed. 1803), i. 26.

1812.—“. . . an officer retained from the former system, denominated **cutwal**, to whom the general police of the city and regulation of the market was entrusted.”—*Fifth Report*, 44.

1847.—“The **Kutwal** . . . seems to have done his duty resolutely and to the best of his judgment.”—*G. O.* by Sir C. Napier, 121.

[1880.—“The son of the Raja’s **Kotwal** was the prince’s great friend.”—*Miss Stokes*, *Indian Fairy Tales*, 209.]

**COUNSILLEE**, s. This is the title by which the natives in Calcutta generally designate English barristers. It is the same use as the Irish one of *Counsillor*, and a corruption of that word.

**COUNTRY**, adj. This term is used colloquially, and in trade, as an adjective to distinguish articles produced

in India (generally with a sub-indication of disparagement), from such as are imported, and especially imported from Europe. Indeed **Europe** (q.v.) was, and still occasionally is, used as the contrary adjective. Thus, ‘country harness’ is opposed to ‘**Europe** harness’; ‘country-born’ people are persons of European descent, but born in India; ‘country horses’ are Indian-bred in distinction from **Arabs**, **Walers** (q.v.), English horses, and even from ‘stud-breds,’ which are horses reared in India, but from foreign sires; ‘country ships’ are those which are owned in Indian ports, though often officered by Europeans; country bottled beer is beer imported from England in cask and bottled in India; [‘country-wound’ silk is that reeled in the crude native fashion]. The term, as well as the H. *desī*, of which *country* is a translation, is also especially used for things grown or made in India as substitutes for certain foreign articles. Thus the *Cicca disticha* in Bombay gardens is called ‘Country gooseberry’; *Convolvulus batatas*, or sweet potato, is sometimes called the ‘country potato.’ It was, equally with our quotidian root which has stolen its name, a foreigner in India, but was introduced and familiarised at a much earlier date. Thus again *desī baddām*, or ‘country almond,’ is applied in Bengal to the nut of the *Terminalia Catappa*. On *desī*, which is applied, among other things, to silk, the great Ritter (*dormitans Homerus*) makes the old remark that *desī* is just *Seide* reversed! But it would be equally apposite to remark that *Trigon-ometry* is just *Country-ometry* reversed!

Possibly the idiom may have been taken up from the Portuguese, who also use it, e.g. ‘*agufrao da terra*,’ ‘country saffron,’ i.e. **safflower**, otherwise called bastard saffron, the term being sometimes applied to turmeric. But the source of the idiom is general, as the use of *desī* shows. Moreover the Arabic *buladī*, having the same literal meaning, is applied in a manner strictly analogous, including the note of disparagement, inasmuch that it has been naturalised in Spanish as indicating ‘of little or no value.’ Illustrations of the mercantile use of *beladī* (i.e. *buladī*) will be found in a note to *Marco Polo*, 2nd ed. ii. 370. For the Spanish use we may quote the Dict.





1757.—“There being a great scarcity of covenanted servants in Calcutta, we have entertained Mr. Hewitt as a monthly writer . . . and beg to recommend him to be covenanted upon this Establishment.”—Letter in *Long*, 112.

**COVID**, s. Formerly in use as the name of a measure, varying much locally in value, in European settlements not only in India but in China, &c. The word is a corruption, probably an Indo-Portuguese form, of the Port. *covado*, a cubit or ell.

[1612.—“A long covad within 1 inch of our English yard, wherewith they measure cloth, the short covad is for silks, and containeth just as the Portuguese covad.”—*Danvers, Letters*, i. 241.

[1616.—“Clothes of gould : . . were worth 100 rupies a cobde.”—*Sir T. Roe, Hak: Soc.* i. 203.

[1617.—Cloth “here afforded at a rupie and two in a cobdee vnder ours.”—*Ibid.* ii. 409.]

1672.—“Measures of Surat are only two; the Lesser and the Greater Coveld [probably misprint for *Covad*], the former of 27 inches English, the latter of 36 inches English.”—*Fryer*, 206.

1720.—“Item. I leave 200 pagodas for a tomb to be erected in the burial place in form as follows. Four large pillars, each to be six covids high, and six covids distance one from the other; the top to be arched, and on each pillar a cherubim; and on the top of the arch the effigy of Justice.”—*Testament of Charles Danvers, Merchant*, in *Wheeler*, ii. 338.

[1726.—“Cobidos.” See quotation under **LOONGHEE**.]

c. 1760.—According to Grose the covid at Surat was 1 yard English [the greater *covad* of Fryer], at Madras  $\frac{1}{2}$  a yard; but he says also: “At Bengal the same as at Surat and Madras.”

1794.—“To be sold, on very reasonable terms, About 3000 covits of 2-inch Calicut Planks.”—*Bombay Courier*, July 19.

The measure has long been forgotten under this name in Bengal, though used under the native name *hath*. From Milburn (i. 334, 341, &c.) it seems to have survived on the West Coast in the early part of last century, and possibly may still linger.

[1612.—“ $\frac{1}{2}$  corge of pintados of 4 hastas the piece.”—*Danvers, Letters*, i. 232.]

**COVIL**, s. Tam. *kō-v-il*, ‘God-house,’ a Hindu temple; and also (in Malabar) a palace, [also in the form *Colghum*, for *Korilagam*]. In colloquial

use in S. India and Ceylon. In India it is used, especially among French, for ‘a church’; also among the uneducated English.

[1796.—“I promise to use my utmost deavours to procure for this Raja colghum of Pychi for his residence. . . Treaty, in *Logan, Malabar*, iii. 254.]

**COWCOLLY**, n.p. The name well-known lighthouse and land at the entrance of the Hoogly, in 1 napur District. Properly, according to Hunter, *Geonkhālā*. In *Thorn English Pilot* (pt. iii. p. 7, of 1711) place is called **Cockoly**.

**COW-ITCH**, s. The irritating on the pod of the common climbing herb *Mucuna pruriens*, L. N. O. *Leguminosae*, and the itself. Both pods and roots are in native practice. The name is less the Hind. *kewānch* (Skt. *kachchhu*), modified in Hobson-Jo fashion, by the ‘striving after mean

[1773.—“Cow-itch. This is the found on the outside of a pod, which is the size and thickness of a man’s little finger and of the shape of an Italian S.”—494.]

**COWLE**, s. A lease, or grant writing; a safe-conduct, amnesty in fact any written engagement. Emperor Sigismund gave Cowle to Huss—and broke it. The word Ar. *kaul*, ‘word, promise, agreement’ and it has become technical in Indian vernaculars, owing to prevalence of Mahomedan Law.

[1611.—“We desired to have a cowle the Shahbunder to send some persons ashore.”—*Danvers, Letters*, i. 133.

[1613.—“Procured a cowle for such as should come.”—*Foster, Letters*, ii. 17.]

1680.—“A Cowle granted by the Worshipful Streynsham Master, Esq., and Governour for affairs of the Hon<sup>ble</sup> East India Company in Fort St. George Chinapatnam, by and with the advice of the Council to all the Pegu Ruby chanta. . . .”—*Fort St. George Cons.* 23, in *Notes and Extracts*, No. iii. p. 10.

1688.—“The President has by correspondence procured a Cowle for the Town and customs of S. Thomas.”—*Wheeler*, i. 176.

1758.—“The Nawab . . . having some large guns on that hill . . . the Killadar a Kowl-nama, or a sum and terms for his surrender.”—*H. of A. Naik*, 123.

1750.—“This *Casul* was confirmed by another King of Gingy . . . of the Bramin caste.”—*Dana, New Directory*, 140.

Sir A. Welleley often uses the word in his Indian letters. Thus :

1800.—“One tandah of brinjaries . . . sent to me for cowrie. . . .”—*Wellington Desp.* (ed. 1837), i. 59.

1804.—“On my arrival in the neighbourhood of the *prash* I offered cowrie to the inhabitants.”—*Ibid.* ii. 193.

**COWRY**, *s.* Hind. *kauri* (*kawri*), Mahr. *karadi*, Skt. *kaparda*, *kapardika*. The small white shell, *Cypræa moneta*, current as money extensively in parts of S. Asia and of Africa.

By far the most ancient mention of shell currency comes from Chinese literature. It is mentioned in the famous “Tribute of Yu” (or Yu-Kung); in the *Shu-King* (about the 14th cent. B.C.); and in the “Book of Poetry” (*Shi-King*), in an ode of the 10th cent. B.C. The Chinese seem to have adopted the use from the aborigines in the East and South; and they extended the system to tortoise-shell, and to other shells, the cowry remaining the unit. In 338 B.C., the King of Tsin, the supply of shells failing, suppressed the cowry currency, and issued copper coin, already adopted in other States of China. The usurper Wang Mang, who ruled A.D. 9-23, tried to revive the old system, and issued rules instituting, in addition to the metallic money, ten classes of tortoise-shell and five of smaller shells, the value of all based on the cowry, which was worth 1 *ca-h*.\* (Cowries were part of the tribute paid by the aborigines of Siam to Metesomphis I. (*Muspero, Ann. of Ctr.*, p. 427).)

The currency of cowries in India has not been alluded to by any Greek or Latin author. It is mentioned by Mas'udi (c. 943), and their use for small change in the Indo-Chinese countries is repeatedly spoken of by Marco Polo, who calls them *porcellanes*, the name by which this kind of shell was known in Italy (*porcellane*) and France. When the Mahomedans conquered Bengal, early in the 13th century, they found the ordinary currency composed exclusively of cowries, and in some remote districts

this continued to the beginning of the last century. Thus, up to 1801, the whole revenue of the Silhet District, amounting then to Rs. 250,000, was collected in these shells, but by 1813 the whole was realised in specie. Interesting details in connection with this subject are given by the Hon. Robert Lindsay, who was one of the early Collectors of Silhet (*Lives of the Lindsays*, iii. 170).

The Sanskrit vocabulary called *Trikandashika* (iii. 3, 206) makes 20 *kapardika* (or *kauris*) =  $\frac{1}{4}$  *pana*; and this value seems to have been pretty constant. The cowry table given by Mr. Lindsay at Silhet, circa 1778, exactly agrees with that given by Milburn as in Calcutta use in the beginning of last century, and up to 1854 or thereabouts it continued to be the same :

4 *kauris* = 1 *ganda*  
20 *gandas* = 1 *pan*  
4 *pan* = 1 *ana*  
4 *anas* = 1 *kathan*, or about  $\frac{1}{4}$  rupee.

This gives about 5120 cowries to the Rupee. We have not met with any denomination of currency in actual use below the cowry, but it will be seen that, in a quotation from Mrs. Parke, two such are indicated. It is, however, Hindu idiosyncrasy to indulge in imaginary submultiples as well as imaginary multiples. (See a parallel under **LACK**).

In Bastar, a secluded inland State between Orissa and the Godavery, in 1870, the following was the prevailing table of cowry currency, according to Sir W. Hunter's *Gazetteer* :

28 *kauris* = 1 *bori*  
18 *boris* = 1 *dugdni*  
12 *dugdnis* = 1 Rupee, i.e. 2880 cowries.

Here we may remark that both the *pan* in Bengal, and the *dugdni* in this secluded Bastar, were originally the names of pieces of money, though now in the respective localities they represent only certain quantities of cowries. (For *pan*, see under **FANAM**; and as regards *dugdni*, see *Thomas's Patan Kings of Delhi*, pp. 218 seq.). [“Up to 1865 *bee-n* or cowries were in use in Siam, the value of these was so small that from 800 to 1500 went to a *suang* ( $7\frac{1}{2}$  cents.)”—*Hallett, A Thousand Miles on an Elephant*, p. 164. Mr. Gray has an interesting note on cowries in

\* Note communicated by Professor Terrien de la Chazotte.

his ed. of *Pyrard de Lacal*, Hak. Soc. i. 236 seqq.]

Cowries were at one time imported into England in considerable quantities for use in the African slave-trade. "For this purpose," says Milburn, "they should be small, clean, and white, with a beautiful gloss" (i. 273). The duty on this importation was £53, 16s. 3d. per cent. on the sale value, with  $\frac{1}{2}$  added for war-tax. In 1803, 1418 cwt. were sold at the E. I. auctions, fetching £3,626; but after that few were sold at all. In the height of slave-trade, the great mart for cowries was at Amsterdam, where there were spacious warehouses for them (see the *Voyage*, &c., quoted 1747).

c. A.D. 943.—"Trading affairs are carried on with *corries* (*al-rada'*), which are the money of the country." *Maṣ'ūdī*, i. 385.

c. 1020.—"These isles are divided into two classes, according to the nature of their chief products. The one are called *Dam-Kaulha*, 'the Isles of the Cowries,' because of the Cowries that they collect on the branches of coco-trees planted in the sea."—*Alhīrānī*, in *J. As.*, Ser. IV. tom. iv. 266.

c. 1240.—"It has been narrated on this wise that as in that country (Bengal), the *kauri* shell is current in place of silver, the least gift he used to bestow was a *lak* of *kauris*. The Almighty mitigate his punishment in hell!"—*Tuhfat-t-Nāṣirī*, by *Ruṣṣīq*, 555 seq.

c. 1350.—"The money of the Islanders (of the Maldives) consists of *corries* (*al-rada'*). They so style creatures which they collect in the sea, and bury in holes dug on the shore. The flesh wastes away, and only a white shell remains. 100 of these shells are called *siḡāh*, and 700 *fāl*; 12,000 they call *kutta*; and 100,000 *bustā*. Bargains are made with these cowries at the rate of 4 *bustā* for a gold *dīnār*. [This would be about 40,000 for a rupee.] Sometimes the rate falls, and 12 *bustā* are exchanged for a gold *dīnār*. The islanders barter them to the people of Bengal for rice, for they also form the currency in use in that country. . . . These cowries serve also for barter with the negroes in their own land. I have seen them sold at Mālī and Gūgū [on the Niger] at the rate of 1150 for a gold *dīnār*."—*Ibn Batuta*, iv. 122.

c. 1420.—"A man on whom I could rely assured me that he saw the people of one of the chief towns of the Saïd employ as currency, in the purchase of low-priced articles of provision, *kaudas*, which in Egypt are known as *usala*, just as people in Egypt use *jals*."—*Makrizī*, *S. de Saq*, *Chrest. Arab.*, 2nd ed. i. 252.

[1510. Mr. Whiteway writes: "In an abstract of an unpublished letter of Albuquerque which was written about 1510, and abstracted in the following year, occurs this sentence: 'The merchandize which they

carry from Cairo consists of snails (*corries*) of the Twelve Thousand Islands.' He is speaking of the internal caravan-trade of Africa, and these snails must be cowries."

1554.—At the Maldives: "Cowries 12,000 make one *cala*; and 4 $\frac{1}{2}$  *calas* of average size weigh one *quintal*; the big ones something more."—*A. Nunes*, 35.

.. "In these isles . . . are certain white little shells which they call *cauria*."—*Custanh-da*, iv. 7.

1561.—"Which vessels (*Gundras*, or palm-wood boats from the Maldives) come laden with coir and *caury*, which are certain little white shells found among the Islands in such abundance that whole vessels are laden with them, and which make a great trade in Bengala, where they are current as money."—*Correia*, I. i. 341.

1586.—"In Bengal are current those little shells that are found in the islands of Maldiva, called here *courim*, and in Portugal *Buzio*."—*Sassetti*, in *De Gubernatis*, 205.

[c. 1590.—"Four kos from this is a well, into which if the bone of any animal be thrown it petrifies, like a cowrie shell, only smaller."—*Āin*, ed. *Jarrett*, ii. 229.]

c. 1610.—"Les marchandises qu'ils portent le plus souvent sont ces petites coquilles des Maldives, dont ils chargent tous les ans grand nombre de navires. Ceux des Maldives les appellent *Boly*, et les autres Indiens *Caury*."—*Pyrard de Lacal*, i. 517; see also p. 165; [Hak. Soc. i. 438; also comp. i. 73, 157, 228, 236, 240, 250, 299; *Boly* is *Singhella*, a cowry].

c. 1664.—". . . lastly, it (Indo-stan) wants those little *Sea-cockles* of the Maldives, which serve for common Coyne in Bengale, and in some other places. . . ."—*Bernier*, E.T. 63; [ed. *Constable*, 204].

[c. 1665.—"The other small money consists of shells called Cowries, which have the edges inverted, and they are not found in any other part of the world save only the Maldiva Islands. . . . Close to the sea they give up to 80 for the *putia*, and that diminishes as you leave the sea, on account of carriage; so that at Agra you receive but 50 or 55 for the *putia*."—*Tavernier*, ed. *Bell*, i. 27 seq.]

1672.—"Cowreys, like sea-shells, come from Siam, and the Philippine Islands."—*Fryer*, 86.

1683.—"The Ship *Britannia*—from the Maldiva Islands, arrived before the Factory . . . at their first going ashore, their first salutation from the natives was a shower of Stones and Arrows, whereby 6 of their Men were wounded, which made them immediately return on board, and by ye mouths of their Guns forced them to a compliance, and permission to load what Cowries they would at Markett Price; so that in a few days time they sett sail from thence for Surrat with above 60 Tons of Cowreys."—*Hedys*, *Diary*, July 1; [Hak. Soc. i. 96].

1705.—". . . *Coria*, qui sont des petits coquillages."—*Ludlow*, 245.

The Cowries are caught by  
 on, into the Sea, and in five  
 the little Shell-fish stick to  
 in Clusters, which they take  
 Pits in the Sand, put them  
 them up, and leave them two  
 in the Pit, that the Fish  
 y, and then they take them  
 Pit, and barter them for Rice,  
 Cloth, which Shipping bring  
 in Orisa near Bengal, in  
 Cowries pass for Money  
 3000 for a Rupee, or half a  
 "—A. Hamilton [ed. 1744].

Formerly 12,000 weight of these  
 would purchase a cargo of five or  
 1 Negroes: but those lucrative  
 now no more; and the Negroes  
 have a value on their countrymen,  
 no such thing as having a cargo  
 14 tons of cowries.

ments of this kind of specie are  
 with some intricacy, the Negroes,  
 simple as to sell one another for  
 contrived a kind of copper  
 weighing exactly 108 pounds, which is  
 catch to business."—*A Voyage to*  
*Calcutta on board a Dutch Indiaman*  
*1747. &c. &c.* Written by a  
 gentleman. Transl. &c. London,  
 seq.

The only Trade they deal in is  
 the Blackamoor's Teeth as they  
 in England), the King's sole  
 which the sea throws up in great  
 —*The Boatswain's Voyage to*  
*Philadelphus* (1750), p. 52.

Our Hon'ble Masters having ex-  
 cused ten tons of cowries to be  
 each of their ships homeward  
 ordered the Secretary to prepare  
 against Captain Cooke for refus-  
 any on board the Admiral Ver-  
 on, 41.

The trade of the salt and butter  
 (Bucla of Sillett, has for a long  
 granted to me, in consideration  
 as a yearly rent of 40,000 annas \*  
 . . . —Native Letter to Nabob,  
 vol. i. 203.

. . . millions of millions of liras,  
 annas, and cowries." —H. Walpole's  
 21.

We are informed that a Copper  
 now on the Carpet . . . it will be  
 test utility to the Public, and  
 abolish the trade of Cowries.  
 long time has formed so exten-  
 sive for deception and fraud. A  
 once the poor has long green'd  
 —*Bengal Gazette*, April 29.

a Calcutta Gazette the rates  
 at Pultah Ferry are stated in  
 annas, Pannas, and Gundas (i.e.  
 see above).—In *Seton-Karr*, i.

1791.—"Notice is hereby given, that on  
 or before the 1st November next, sealed pro-  
 posals of Contract for the remittance in  
 Dacca of the cowries received on account  
 of the Revenues of Sylhet . . . will be  
 received at the Office of the Secretary to  
 the Board of Revenue. . . . All persons  
 who may deliver in proposals, are desired  
 to specify the rates per cowan or cowans of  
 cowries (see *kahan* above) at which they  
 will engage to make the remittance pro-  
 posed."—In *Seton-Karr*, ii. 53.

1803.—"I will continue to pay, without  
 demur, to the said Government, as my  
 annual *peshkush* or tribute, 12,000 *kahuns* of  
 cowries in three instalments, as specified  
 herein below."—*Treaty Engagement* by the  
 Rajah of Kitta Keonghur, a Tributary  
 subordinate to Cuttack, 16th December,  
 1803.

1833.—"May 1st. Notice was given in  
 the Supreme Court that Messrs. Gould and  
 Campbell would pay a dividend at the rate  
 of nine *gundahs*, one cowrie, one *caug*, and  
 eighteen *teel*, in every sicca rupee, on and  
 after the 1st of June. A curious dividend,  
 not quite a farthing in the rupee!"—*The*  
*Pilgrim* (by Fanny Parkes), i. 273.

c. 1865.—"Strip him stark naked, and  
 cast him upon a desert island, and he would  
 manage to play heads and tails for cowries  
 with the sea-gulls, if land-gulls were not  
 to be found."—*Zelda's Fortune*, ch. iv.

1883.—"Johnnie found a lovely cowrie  
 two inches long, like mottled tortoise-shell,  
 walking on a rock, with its red fleshy body  
 covering half its shell, like a jacket trimmed  
 with chenille fringe."—*Letter* (of Miss  
 North's) from *Seychelle Islands*, in *Pall Mall*  
*Gazette*, Jan. 21, 1884.

**COWRY**, s. Used in S. India for  
 the yoke to carry burdens, the **Bangy**  
 (q.v.) of N. India. In Tamil, &c.,  
*kirudi*, [*kiru*, 'to carry on the shoulder,'  
*tudi*, 'pole'].

[1853.—"Cowrie baskets . . . a circular  
 rutan basket, with a conical top, covered  
 with green oil-cloth, and secured by a brass  
 padlock."—*Campbell, Old Forest Ranger*,  
 3rd ed. 178.]

**COWTAILS**, s. The name formerly  
 in ordinary use for what we now more  
 euphoniously call **chowries** (q.v.).

c. 1664.—"These Elephants have then  
 also . . . certain Cow tails of the great  
*Tibet*, white and very dear, hanging at their

\* A *Kug* would seem here to be equivalent to  $\frac{1}{4}$   
 of a cowry. Wilson, with (?) as to its origin [per-  
 haps P. *kik*, 'minute'], explains it as "a small  
 division of money of account, less than a *gunda* of  
 Kauris." *Tid* is properly the sesamum seed, ap-  
 plied in Bengal, Wilson says, "in account to  $\frac{1}{16}$  of  
 a kauri." The Table would probably thus run:  
 20 *tid* = 1 *kug*, 4 *kug* = 1 *kauri*, and so forth. And 1  
 rupee = 40,000 *tid*!

Ears like great Mustachoes. . . .”—*Bernier*, E.T., 84 ; [ed. *Constable*, 261].

1665.—“Now that this King of the Great Tibet knows, that *Aureng-Zebe* is at *Kachemire*, and threatens him with War, he hath sent to him an Ambassador, with Presents of the Countrey, as Chrystal, and those dear White **Cow-tails**. . . .”—*Ibid.* 135 ; [ed. *Constable*, 422].

1774.—“To send one or more pair of the cattle which bear what are called **cowtails**.”—*Warren Hastings*, Instruction to Bogle, in *Markham's Tibet*, 8.

“There are plenty of **cowtailed** cows (!), but the weather is too hot for them to go to Bengal.”—*Boyle*, *ibid.* 52. ‘Cow-tailed cows’ seem analogous to the ‘dis-mounted mounted infantry’ of whom we have recently heard in the Suakin campaign.

1784.—In a ‘List of Imports probable from Tibet,’ we find “**Cow Tails**.”—In *Ston-Karr*, i. 4.

“From the northern mountains are imported a number of articles of commerce. . . . The principal . . . are . . . musk, **cowtails**, honey. . . .”—(*Hadwin's Aqueen Akbery* (ed. 1800) ii. 17 ; [ed. *Jarrett*, ii. 172].

**CRAN**, s. Pers. *krān*. A modern Persian silver coin, worth about a franc, being the tenth part of a **Tomaun**.

1880.—“A couple of mules came clattering into the courtyard, driven by one muleteer. Each mule carried 2 heavy sacks . . . which jingled pleasantly as they were placed on the ground. The sacks were afterwards opened in my presence, and contained no less than 35,000 silver **krans**. The one muleteer without guard had brought them across the mountains, 170 miles or so, from Tehran.”—MS. Letter from *Col. Bateman-Champain*, R.E.

1891.—“I on my arrival took my servants’ accounts in **tomauns** and **kerans**, afterwards in *kerans* and *shaies*, and at last in *kerans* and *puls*.”—*Wills*, *Land of the Lion*, 63.]

**CRANCHEE**, s. Beng. H. *karān-chī*. This appears peculiar to Calcutta, [but the word is also used in N. India]. A kind of rickety and sordid carriage resembling, as Bp. Heber says below, the skeleton of an old English hackney-coach of 1800-35 (which no doubt was the model), drawn by wretched ponies, harnessed with rope, and standing for native hire in various parts of the city.

1823. “. . . a considerable number of ‘**caranchies**,’ or native carriages, each drawn by two horses, and looking like the skeletons of hackney coaches in our own country.”—*Heber*, i. 28 (ed. 1844).

1834.—“As Lady Wroughton guided her horse through the crowd to the right, a **kuranchy**, or hackney-coach, suddenly passed her at full speed.”—*The Baboo*, i. 228.

**CRANGANORE**, n.p. Properly (according to Dr. Gundert), *Kodunūrlūr*, more generally *Kodungālūr*; [the *Madras Gloss.* gives Mal. *Kotannallūr*, *kota*, ‘west,’ *kovil*, ‘palace,’ *ūr*, ‘village’]. An ancient city and port of Malabar, identical with the *Mūyiri-kkoḷu* of an ancient copper-plate inscription,\* with the *Moutis* of Ptolemy’s Tables and the *Periplus*, and with the *Muziris primum emporium Indiae* of Pliny (Bk. vi. cap. 23 or 26) [see *Logan*, *Malabar*, i. 80]. “The traditions of Jews, Christians, Brahmans, and of the *Kerala Ulpatti* (legendary History of Malabar) agree in making *Kodungālūr* the residence of the *Perumāls* (ancient sovereigns of Malabar), and the first resort of Western shipping” (Dr. Gundert in *Madras Journal*, vol. xiii. p. 120). It was apparently the earliest settlement of Jew and Christian immigrants. It is prominent in all the earlier narratives of the 16th century, especially in connection with the Malabar Christians; and it was the site of one of the seven churches alleged in the legends of the latter to have been founded by St. Thomas.† *Cranganor* was already in decay when the Portuguese arrived. They eventually established themselves there with a strong fort (1523), which the Dutch took from them in 1662. This fort was dismantled by Tippoo’s troops in 1790, and there is now hardly a trace left of it. In *Baldaeus (Malabar and Coromandel*, p. 109, Germ. ed.) there are several good views of *Cranganore* as it stood in the 17th century. [See **SHINKALI**.]

c. 774. A.D.—“We have given as eternal possession to Iravi Corttan, the lord of the town, the brokerage and due customs . . . namely within the river-mouth of *Codungālūr*.”—*Copper Charter*, see *Madras Journ.* xiii. And for the date of the inscription, *Burnell*, in *Ind. Antiq.* iii. 315.

(Before 1500, see as in above quotation, p. 334.).—“I Erveh Barmen . . . sitting this day in **Canganūr**. . . .” (*Madras Journal*, xiii. pt. ii. p. 12). This is from an old Hebrew translation of the 8th century copper-grant to the Jews, in which the Tamil has “The

\* See *Madras Journal*, xiii. 127.

† *Ind. Ant.* iii. 300.





***CRANNY.***

**273**

***CRANNY.***

1834.—“Nazir, see he rupees. The Crany will Captain Forrester.”—*The*

It is curious to find plained by an old F almost the modern ap Indiana. This shows was used at Goa in Hindu sense of one of

1653.—“*Les karanes* : Nestis, et d'une Indie chlaustres. Ce mot de *K* advis de *Kam*, qui signif ou bien la couleur noire, loit dire par *karanes* les bien les noirs : ils ont les dans leur professions que *de la Boullaye-le-Gouz* : Compare in *M. Polo*, 1 statement about the Caracanas, and note thereon.

**CRAPE**, *s.* This is no Oriental word, though crape comes from China. It is the French *crêpe*, *i.e.* *crope*, Lat. *crispus*, meaning frizzed or minutely curled. As the word is given in a 16th century quotation by Littré, it is probable that the name was first applied to a European texture. [Its use in English dates from 1633, according to the *N.E.D.*]

“I own perhaps I might desire  
Some shawls of true Cashmere—  
Some narrow *crapes* of China silk,  
Like wrinkled skins, or scalded milk.”  
*G. W. Hudson, ‘Contentment.’*

**CREASE, CRIS**, &c., *s.* A kind of dagger, which is the characteristic weapon of the Malay nations; from the Javanese name of the weapon, adopted in Malay, *kris*, *kirih*, or *kres* (see *Fuere, Dict. Javanais-François*, 137b, *Crawford's Malay Dict.* s.v., *Janez, Jacarand-Nederl. Woordenboek*, 202). The word has been generalised, and is often applied to analogous weapons of other nations, as ‘an Arab *crease*,’ &c. It seems probable that the H. word *kirih*, applied to a straight sword, and now almost specifically to a sword of European make, is identical with the Malay word *kris*. See the form of the latter word in Barbosa, almost exactly *kirih*. Perhaps Turki *kirich* is the original. [Platts gives Skt. *krati*, ‘a sort of knife or dagger.’] It Renand is right in his translation of the Arab *Relations* of the 9th and 10th centuries, in correcting a reading, otherwise unintelligible, to *kher*, we

bassadors of Sheikh Ismael, *i.e.* the Shāh of Persia, Ismael Süfi, at Ormuz, we read :

1515.—“For their reception there was prepared a dais of three steps . . . which was covered with carpets, and the Governor seated thereon in a decorated chair, arrayed in a tunic and surcoat of black damask, with his collar, and his golden *cris*, as I described before, and with his big, long snow-white beard; and at the back of the dais the captains and gentlemen, handsomely attired, with their swords girt and behind them their pages with lances and targota, and all uncovered.”—*Correz*, ii. 423.

The portrait of Alhoquerque in the 1st vol. of Mr. Birch's Translation of the Commentaries, realises the snow-white beard, tunic, and black surcoat, but the *cris* is missing. [The Malay *Crease* is referred to in iii. 85.]

1516.—“They are girt with belts, and carry daggers in their waists, wrought with rich inlaid work, those they call *quariz*.”—*Barbosa*, 193.

1552.—“And the quartermaster ran up to the top, and thence behold the son of Timuta raja to be standing over the Captain Major with a *cris* half drawn.”—*Catalina*, ii. 363.

1572.—

“ . . . ascentada  
Lá no gromio da Aurora, onde nasceu  
Opulenta Malaca noncenda !  
As settas venenosas que fizeste !  
Os *crises*, com que já te vejo armada . . . ”  
*Camões*, i. 44.

By Burton :

“ . . . so strong thy site  
there on Aurora's bosom, whence they rise  
thou Home of Opulence, Malacca night  
The poisoned arrows which thou art  
supplies,  
the *kris*es thirsting, as I see, for fight . . . ”  
1580.—A vocabulary of “Words of the natural language of Iana” in the voyage of

ake, has **Cricks**, 'a dagger.'—16.

'**Crise**.' See quotation under **A**

—"The custom is that whenever *A Java* doth die . . . the wives d King . . . every one with a ber hand (which dagger they call nd is as sharp as a razor) stab to the heart."—*Cavendish*, in 37.

Furthermore I enjoin and order e of our said Lord . . . that no armed whether it be with staves or **crisses**."—*Procl. of Viceroy Albuquerque* in *Archiv. Port.* sc. 3, p. 325.

In the Western part of the Island is *Manancabo* where they make which in India are called **Cryses**. very well accounted and esteemed *Aden*, 33; with some slight dif- reading, *Hak. Soc.* i. 110].

. . . (Chinesische Dolchen, so sie z. - *Hutsus*, i. 33).

"Ceux-là ont d'ordinaire à leur agnard ondé qui s'appelle **cris**, et Achen en Sumatra, de laua, et *Pyrard de Laval*, i. 121; [*Hak.* also see ii. 101; [ii. 162, 170].

Malayan **crises**, Arabes *alfanges*." *Ag. dada*, ix. 32.

The **Cresset** is a small thing like which they always wear in War Work or Play, from the greatest the poorest or meanest person."—357.

And as the Japanners . . . rip well with a **Cric**. . . — *Orington*,

A Page of twelve Years of Age that he would shew him the Way i with that he took a **Cress**, rself through the body."—*A.* 160. *Est.* 1744, ii. 98].

The people never go without a hich they call **cris**."—*Ragual* 167.

They (the English) chew themselves with poisoned e taste every poison, buy every *English Tracts* [ed. 1806,

Portuguese also formed a word l how with a **cris** (see *Cas.* 379). And in English we e to *crease*; see in *Purchas*, 1148.

The *Pythag* we tortured not, e confession, but **crysed** him."—*Ag. of Lart*, in *Purchas*, i. 175.

At which our people . . . were them **creosed**."—*Yule*, *Hodges* & *Soc.* ii. ccxxxvii.]

Also in *Braddel's Abstract of the Sijara Malayu*:

"He was in consequence **creased** at the shop of a sweetment seller, his blood flowed on the ground, but his body disappeared miraculously."—*Sijara Malayu*, in *J. Ind. Arch.* v. 318.

**CREDERE, DEL**. An old mercan- tile term.

1813.—"Del credere, or guaranteeing the responsibility of persons to whom goods were sold—commission  $\frac{1}{4}$  per cent."—*Mil- burn*, i. 235.

**CREOLE**, s. This word is never used by the English in India, though the mistake is sometimes made in England of supposing it to be an Anglo-Indian term. The original, so far as we can learn, is Span. *criollo*, a word of uncertain etymology, whence the French *créole*, a person of European blood but colonial birth. See *Skeat*, who concludes that *criollo* is a negro corruption of *criadilla*, dim. of *criado*, and is='little nursling.' *Criados*, *criadas*, according to *Pyrard de Laval*, [*Hak. Soc.* ii. 89 seq.] were used at Goa for male and female servants. And see the passage quoted under **NEELAM** from *Correa*, where the words 'apparel and servants' are in the original '*todo o futo e criados*.'

1782.—"Mr. Macintosh being the son of a Scotch Planter by a French **Creole**, of one of the West India Islands, is as swarthy and ill-looking a man as is to be seen on the Portuguese Walk on the Royal Exchange."—*Price's Observations*, &c. in *Price's Tracts*, i. 9.

**CROCODILE**, s. This word is seldom used in India; **alligator** (q.v.) being the term almost invariably employed.

c. 1328.—"There be also **coquodriles**, which are vulgarly called *calcutix* [Lat. *calcutrix*, 'a cockatrice' . . . These animals be like lizards, and have a tail stretched over all like unto a lizard's," &c.—*Friar Jordanus*, p. 19.

1590.—"One **Crocodile** was so huge and greedy that he devoured an *Atibamba*, that is a chained company of eight or nine slaves; but the indigestible Iron paid him his wages, and murdered the martherer."—*Andrew Battel* (West Africa), in *Purchas*, ii. 985.

[1870.—". . . I have been compelled to amputate the limbs of persons seized by **crocodiles** (*Megper*). . . The **Alligator** (*ghar-al*) sometimes devours children. . . ."—*Chew*, *Med. Jurispr. in India*, 366 seq.]

**CRORE**, s. One hundred *lakh*s, i.e. 10,000,000. Thus a crore of rupees was for many years almost the exact equivalent of a million sterling. It had once been a good deal more, and has now been for some years a good deal less. The H. is *karor*, Skt. *koti*.

c. 1315.—“Kules Dewar, the ruler of Ma'bar, enjoyed a highly prosperous life. . . . His coffers were replete with wealth, inso-much that in the city of Mardi (Madura) there were 1200 **crores** of gold deposited, every *crore* being equal to a thousand laks, and every lak to one hundred thousand dinārs.”—*Wassāf*, in *Elliot*, iii. 52. N.B.—The reading of the word *crore* is however doubtful here (see note by Elliot *in loco*). In any case the value of *crore* is misstated by *Wassāf*.

c. 1343.—“They told me that a certain Hindu farmed the revenue of the city and its territories (Daulatābād) for 17 **karōr** . . . as for the **karōr** it is equivalent to 100 *laks*, and the *lak* to 100,000 dinārs.”—*Ibn Batuta*, iv. 49.

c. 1350.—“In the course of three years he had misappropriated about a **kror** of *tankas* from the revenue.”—*Ziā-uddin-Barnī*, in *Elliot*, iii. 247.

c. 1590.—“Zealous and upright men were put in charge of the revenues, each over one **Krōr** of *dāms*.” (These, it appears, were called **krōris**.)—*Īn-i-Akbari*, i. 13.

1609.—“The King's yeerely Income of his Crowne Land is fiftie **Crou** of *Rupias*, every **Crou** is an hundred *Lecks*, and every *Leck* is an hundred thousand *Rupias*.”—*Hawkins*, in *Purchas*, i. 216.

1628.—“The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to six *arbs* and thirty **krors** of *dāms*. One *arb* is equal to a hundred **krors** (a *kror* being ten millions) and a hundred *Krors* of *dāms* are equivalent to two *krors* and fifty *lacs* of rupees.”—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 138.

1690.—“The *Nabob* or Governour of *Benqul* was reputed to have left behind him at his Death, twenty **Courous** of *Roupies*: A **kourou** is an hundred thousand lacks.”—*Ovington*, 189.

1757.—“In consideration of the losses which the English Company have sustained . . . I will give them one **crore** of rupees.”—*Orme*, ii. 162 (ed. 1803).

c. 1785.—“The revenues of the city of Decca, once the capital of Bengal, at a low estimation amount annually to two **kherore**.”—*Carraccioli's Life of Clive*, i. 172.

1797.—“An Englishman, for H. E.'s amusement, introduced the elegant European diversion of a race in sacks by old women: the *Nabob* was delighted beyond measure, and declared that though he had spent a **crore** of rupees . . . in procuring amusement, he had never found one so pleasing to him.”—*Teignmouth, Mem.* i. 407.

1879.—

“‘Tell me what lies beyond our *brass* gates.’

Then one replied, ‘The city first, fair Prince!’

\* \* \* \* \*

And next King *Bimbasāra's* realm, and then

The vast flat world with **crores** on **crores** of folk.’”

*Sir E. Arnold, The Light of Asia*, iii.

[**CRORI**, s. “The possessor or collector of a **kror**, or ten millions, of any given kind of money; it was especially applied as an official designation, under the Mohammedan government, to a collector of revenue to the extent of a **kror** of *dāms*, or 250,000 rupees, who was also at various times invested with the general superintendence of the lands in his district, and the charge of the police.” (*Wilson*.)

[c. 1590.—See quotation under **CRORE**.

[1675.—“Nor does this exempt them from *pickcashing* the *Nabob's* **Crowry** or Governour.”—*Yule, Hedges' Diary*, Hak. Soc. ii. ccxxxix.]

[**CROTCHY, KURACHEE** properly *Karāchi*, the sea-port and chief town of the province of Sind, which is a creation of the British rule, no town appearing to have existed on the site before 1725. In *As Suvūti's History of the Caliphs* (E.T. p. 229) the capture of *Kirakh* or *Kiraj* is mentioned. Sir H. M. Elliot thinks that this place was probably situated in if not named from *Kachh*. Jarrett (*Āin*, ii. 344, note) supposes this to be *Karāchi*, which Elliot identified with the *Krokala* of *Arrian*. Here, according to *Curtius*, dwelt the *Arabioi* or *Arabitai*. The harbour of *Karāchi* was possibly the *Porus Alexandri*, where *Nearchus* was detained by the monsoon for twenty-four days (see *McCrindle, Ancient India*, 167, 262).

[1812.—“From **Crotchey** to *Cape Monze* the people call themselves *Balouches*.”—*Morier, Journey through Persia*, p. 5.

[1839.—“. . . spices of all kinds, which are carried from *Bombay* . . . to **Koratchee** or other ports in *Sind*.”—*Alphinstone's Caubul*, i. 384.]

**CROW-PHEASANT**, s. The popular Anglo-Indian name of a somewhat ignoble bird (Fam. *Cuculidae*), common all over the plains of India, in Burma, and the Islands, viz. *Cu-*

asia, Illiger. It is held in  
e omens.

is crow-pheasant stalks past  
stout wings drooping by his  
Rubinow, In My Indian

ere is that ungainly object the  
pheasant, jungle-crow, or what-  
like to call the miscellaneous  
ambers through a creeper-laden  
its reddish-bay wings and  
voyage to the next tree. To  
appearance only it might be a  
ng for a peacock, but its voice  
been borrowed from a black-  
—*Tribes on my Frontier*, 155.

s. The fruit of the *Piper*  
imlung shrub of the Malay  
Hind. name *kabab chini*  
importation from the East  
merchants.] The word and  
were well known in Europe  
the Ages, the former being  
ly from the Arab. *kababih*.  
as a spice like other  
ough less common. The  
into Europe had become  
when it revived in last  
ing to the medicinal power  
having become known to  
officers during the British  
f Java (1811-15). Several  
f interest will be found in  
d *Flückiger's Pharmacop.*  
the notes to *Marco Polo*, ii.

the territories of this Prince  
of the Isles) produce all sorts  
aromatics. . . . The exports  
ign aloes, clove, sandal-wood,  
meg, cardamom, **cubeb** (al-  
—*Mayab*, i. 341 *seq.*

and the berries  
are very meagre I wis,  
—**quybibe** and mace. . . .  
—*A. J. J. J.*, in *Wider's Metr.*  
*Boiss.*, i. 279.

Island (Java) is of surpass-  
ing black pepper, nutmegs,  
—**cubeba**, cloves. . . .  
—*J. J.*

These (in Java) are pro-  
and nutmegs, and mace, and  
these spices except pepper."—  
—*J. J.*

The following are sold by the  
—saffron; clove-stalks and  
s. 127 lines. . . . —*Pegolotti*,  
p. 205.

**Cubeba** are of two kinds, i.e.  
wild, and both should be  
and of good smell; and the  
known from the wild in this

way, that the former are a little more brown  
than the wild; also the domestic are round,  
whilst the wild have the lower part a little  
flattened underneath like flattened buttons."  
—*Pegolotti*, in *Cathay*, &c.; in orig. 374 *seq.*

c. 1390.—"Take fresh pork, seethe it,  
chop it small, and grind it well; put to it  
hard yolks of eggs, well mixed together,  
with dried currants, powder of cinnamon,  
and maces, **cubeba**, and cloves whole."—  
*Recipe in Wright's Domestic Manners*, 350.

1563.—"*R.* Let us talk of **cubeba**; al-  
though, according to Sepulveda, we seldom  
use them alone, and only in compounds.

"O. 'Tis not so in India; on the contrary  
they are much used by the Moors soaked in  
wine . . . and in their native region, which  
is Java, they are habitually used for coldness  
of stomach; you may believe me they hold  
them for a very great medicine."—*Garcia*,  
f. 80-80c.

1572.—"The Indian physicians use  
**Cubeba** as cordials for the stomach. . . ."—  
*Acosta*, p. 138.

1612.—"**Cubeba**, the pound . . . xvi. s."  
—*Rates and Valuations* (Scotland).

1874.—"In a list of drugs to be sold in  
the . . . city of Ulm, A.D. 1596, **cubeba** are  
mentioned . . . the price for half an ounce  
being 8 *kreuzers*."—*Hamb. & Flück.* 527.

**CUBEER BURR**, n.p. This was a  
famous banyan-tree on an island of  
the Nerbudda, some 12 m. N.E. of  
Baroch, and a favourite resort of the  
English there in the 18th century. It  
is described by Forbes in his *Or. Mem.*  
i. 28; [2nd ed. i. 16, and in *Pandurang*  
*Hari*, ed. 1873, ii. 137 *seq.*]. Forbes  
says that it was thus called by the  
Hindus in memory of a favourite  
saint (no doubt Kabir). Possibly, how-  
ever, the name was merely the Ar.  
*kabir*, 'great,' given by some Mahom-  
medan, and misinterpreted into an  
allusion to the sectarian leader.

1623.—"On an other side of the city, but  
out of the circuit of the houses, in an open  
place, is seen a great and fair tree, of that  
kind which I saw in the sea coasts of Persia,  
near Ormuz, called there *Lal*, but here *Ber*."  
—*P. della Valle*, Hak. Soc. i. 35. Mr. Grey  
identifies this with the **CUBEER BURR**.]

1818.—"The popular tradition among the  
Hindus is that a man of great sanctity  
named **Kubeer**, having cleaned his teeth,  
as is practised in India, with a piece of  
stick, stuck it into the ground, that it took  
root, and became what it now is."—*Copland*,  
in *Tr. Lit. Soc. Be.* i. 280.

**CUCUYA, CUCUYADA**, s. A cry  
of alarm or warning; Malayal. *kukkuyi*,  
'to cry out'; not used by English,  
but found among Portuguese writers,  
who formed *cucuyada* from the native

word, as they did *Uriauda* from *kris* (see **CREASE**). See *Correa, Lendas*, ii. 2. 926. See also quotation from Tennent, under **COSS**, and compare Australian *cooy*.

1525.—“On this immediately some of his Nairs who accompanied him, desired to smite the Portuguese who were going through the streets; but the Regedor would not permit it; and the **Caimal** approaching the King's palace, without entering to speak to the King, ordered those cries of theirs to be made which they call **cucuyadas**, and in a few minutes there gathered together more than 2000 Nairs with their arms. . . .”—*Correa*, ii. 926.

1543.—“At the house of the pagod there was a high enclosure-wall of stone, where the Governor collected all his people, and those of the country came trooping with bows and arrows and a few matchlocks, raising great cries and **cucuyadas**, such as they employ to call each other to war, just like cranes when they are going to take wing.”—*Ibid.* iv. 327.

**CUDDALORE**, n.p. A place on the marine backwater 16 m. S. of Pondicherry, famous in the early Anglo-Indian history of Coromandel. It was settled by the Company in 1682-3, and Fort St. David's was erected there soon after. Probably the correct name is *Kadal-ūr*, ‘Sea-Town.’ [The *Madras Gloss.* gives Tam. *kūdal*, ‘junction,’ *ūr*, ‘village,’ because it stands on the confluence of the Kadilam and Paravandar Rivers.]

[1773.—“Fort St. David is . . . built on a rising ground, about a mile from the Black-Town, which is called **Cuddalore**.”—*Ives*, p. 18.]

**CUDDAPAH**, n.p. Tel. *kudapa*, [‘threshold,’ said to take its name from the fact that it is situated at the opening of the pass which leads to the holy town of Tripatty (*Gribble, Man. of Cuddapah*, p. 3); others connect it with Skt. *kripta*, ‘pity,’ and the Skt. name is *Kripanagara*]. A chief town and district of the Madras Presidency. It is always written *Kurpah* in Kirkpatrick's Translation of *Tippoo's Letters*, [and see Wilks, *Mysore*, ed. 1869, i. 303]. It has been suggested as possible that it is the KAPITH (for KAPITHH) of Ptolemy's Tables. [**Kurpah** indigo is quoted on the London market.]

1768. “The chiefs of Shanoor and **Kirpa** also followed the same path.”—*H. of Hydr Nait*, 189.

**CUDDOO**, s. A generic name for pumpkins, [but usually applied to the musk-melon, *cucurbita moschata* (Watt, *Econ. Dict.* ii. 640)]. Hind. *Kaddū*.

[1870.—“Pumpkin, Red and White—Hind. **Kuddoo**. This vegetable grows in great abundance in all parts of the Deccan.”—*Riddell, Ind. Dom. Econ.* 568.]

**CUDDY**, s. The public or captain's cabin of an Indiaman or other passenger ship. We have not been able to trace the origin satisfactorily. It must, however, be the same with the Dutch and Germ. *kajute*, which has the same signification. This is also the Scandinavian languages, Sw. in *kajuta*, Dan. *kahyt*, and Grimm quotes *kajute*, “Casteria,” from a vocabulary of Saxon words used in the first half of 15th century. It is perhaps originally the same with the Fr. *cahute*, ‘a hovel,’ which Littré quotes from 12th century as *quahute*. Ducange has L. Latin *cahua*, ‘casa, tugurium,’ but a little doubtfully. [Burton (*Ar. Nights*, xi. 169) gives P. *kadah*, ‘a room,’ and compares **Cumra**. The N.E.D. leaves the question doubtful.]

1726.—“Neither will they go into any ship's **Cayuyt** so long as they see any one in the Skipper's cabin or on the half-deck.” *Valentijn, Chorom. (and Pegu)*, 134.

1769.—“It was his (the Captain's) invariable practice on Sunday to let down a canvas curtain at one end of the **cuddy** . . . and to read the church service,—a duty which he considered a complete clearance of the sins of the preceding week.”—*Life of Lord Teignmouth*, i. 12.

1848.—“The youngsters among the passengers, young Chaffers of the 150th, and poor little Ricketts, coming home after his third fever, used to draw out Sedley at the **cuddy-table**, and make him tell prodigious stories about himself and his exploits against tigers and Napoleon.”—*Fanny Fair*, ed. 1867, ii. 255.

**CULGEE**, s. A jewelled plume surmounting the *sirpesh* or aigrette upon the turban. Shakespeare gives *kalghī* as a Turki word. [Platts gives *kalghū*, *kalghī*, and refers it to Skt. *kalāśa*, ‘a spire.’]

c. 1514.—“In this manner the people of Barān catch great numbers of herons. The **Kilki-aj** [‘Plumes worn on the cap or turban on great occasions.’ Also see *Punjab Trade Report*, App., p. ccxv.] are of the heron's feathers.”—*Baber*, 154.

1715.—“John Surman received a vest and **Culgee** set with precious stones.”—*Whistler*, ii. 246.



"To present to Omed Roy, viz. :—

	1200	0	0
(airpent, or aigrette) .	600	0	0
see Killut) .	250	0	0"

s of Nabob's Entertainment. In

"Three *Kulgies*, three *Surpaishes* (sh), and three *Pudaks* (?) [*padak*, dge, a flat piece of gold, a neck] of the value of 36,320 rupees despatched to you in a casket."—*ibid.*, 263.

Of a Banjara ox—"Over the forehead is a shaped frontlet of cloth bordered with patterns in which pieces of mirror sewn in, and surmounted by a kalgi or aigrette of peacock feathers."—*L. Kipling, Beast and Man*

word was also applied to a rich  
imported from India.

In a list of goods belonging to  
 1000s of the South Sea C. — "A pair  
 window curtains." — 2 ser. *Notes d'*  
 1.]

**ᱫᱤᱵᱤᱰᱤ, ᱫᱷᱟᱵᱤᱰᱤ,**  
 ical H. *kalmarīya*, 'a calm,'  
 rect from Port. *calmaria* (Roe-

**BY.** s. According to the  
a weight of about a **candy**  
We have traced the word,  
rare, also in Prinsep's Tables  
na, p. 115), as a measure in  
it. And we find R. Drummond  
"Kulac or Kulay (Guz.). A  
sixteen maunds" (the Guzerat  
are about 40 lbs., therefore  
out 640 lbs.). [The word is  
Skt. *kalaśi*, 'a water jar,' and  
grain measure. The *Madras*  
es Can. *kalarī* as a measure of  
holding 14 **Seers.**]

'So plentiful are mangroves . . .  
 & my residence in Guzerat they  
 in the public markets for one  
 calasey ; or 600 pounds in English  
*Forbes, Orient. Mem. i. 30 ; [2d.*

**LY, CUMLY, CUMMUL,**  
 uket ; a coarse woollen cloth.  
 bali, appearing in the vernac-  
 slightly varying forms, e.g.  
 Our first quotation shows a  
 attempt to connect this word  
 Arab. *hammul*, 'a porter' (see  
 L), and with the camel's hair  
 Baptist's raiment. The word  
 eed into Portuguese as *cam-*  
 :look.'

c. 1350.—“It is customary to make of those fibres wet-weather mantles for those rustics whom they call *camalls*,\* whose business it is to carry burdens, and also to carry men and women on their shoulders in palankins (*lerticis*). . . . A garment, such as I mean, of this *camall* cloth (and not camel cloth) I wore till I got to Florence. . . . No doubt the raiment of John the Baptist was of that kind. For, as regards *camel's hair*, it is, next to silk, the softest stuff in the world, and never could have been meant. . . .”—*John Marignolli*, in *Cathay*, 366.

1606.—“We wear nothing more frequently than those **cambolins**.”—*Gouven*, f. 132.

[c. 1610.—“Of it they make also good store of cloaks and capes, called by the Indians *Mansaus*, and by the Portuguese ‘*Ormus cambalis*.’”—*Pyrrard de Laval*, Hak. Soc. ii. 240.]

1673.—“Leaving off to wonder at the natives quivering and quaking after Sunset wrapping themselves in a combly or Hair-Cloth.”—*Fryer*, 54.

1690.—“**Camlees**, which are a sort of Hair Cont, made in Persia. . . .”—*Ovington*, 455.

1718.—“ But as a body called the **Cammul-pushes**, or blanket wearers, were going to join Qhandaoran, their commander, they fell in with a body of troops of Mahratta horse, who forbade their going further.”—*Seir Mutaqherin*, i. 143.

1781.—“One comley as a covering . . .  
4 fanams, 6 dubs, 0 cash.”—*Prison Expenses*  
of Hon. J. Lindsay, *Lives of Lindsays*, iii.

1798.—“ . . . a large black Kummul, or blanket.”—*G. Forster, Travels*, i. 194.

1800.—“One of the old gentlemen, observing that I looked very hard at his *cumly*, was alarmed lest I should think he possessed numerous flocks of sheep.”—Letter of Sir T. Munro, in *Life*, i. 281.

1813.—Forbes has **cameleons**.—*Or. Mem.*  
i. 195; [2d. ed. i. 108].

**CUMMERBUND**, s. A girdle. H. from P. *kamar-band*, i.e. 'loin-band.' Such an article of dress is habitually worn by domestic servants, peons, and irregular troops; but any waist-belt is so termed.

[1534.—“And tying on a cummerbund (*cumarubando*) of yellow silk.”—*Corrao*, iii. 588. *Cumarubandos* in *Dalboquerque*, *Comm.*, Hak. Soc. iv. 104.]

1552.—“The Governor arriving at Goa received there a present of a rich cloth of Persia which is called *comarbados*, being of gold and silk.”—*Castanheda*, iii. 396.

\* *Cinnalli* (= *farfina*) survives from the Arabic in some parts of Sicily.

1616.—“The nobleman of Xaxma sent to have a sample of gallie pottes, jugges, podingers, lookinglasses, table bookes, chint bramport, and combarbands, with the prices.”—*Cocks's Diary*, i. 147.

1638.—“Ils sorrent la veste d'une ceinture, qu'ils appellent **Commerbant**.”—*Mandelslo*, 223.

1648.—“In the middle they have a well adjusted girdle, called a **Commerbant**.”—*Van Twist*, 55.

1727.—“They have also a fine Turband, embroidered Shoes, and a Dagger of Value, stuck into a fine **Cummerband**, or Sash.”—*A. Hamilton*, i. 229; [ed. 1744, ii. 233].

1810.—“They generally have the turbans and **cummer-bunds** of the same colour, by way of livery.”—*Williamson*, *V. M.* i. 274.

[1826.—“My white coat was loose, for want of a **kumberbund**.”—*Pandurang Hari*, ed. 1873, i. 275.]

1880.—“... The Punjab seems to have found out Manchester. A meeting of native merchants at Umritsur . . . describes the effects of a shower of rain on the English-made turbans and **Kummerbunds** as if their heads and loins were enveloped by layers of starch.”—*Pioneer Mail*, June 17.

**CUMQUOT**, s. The fruit of *Citrus japonica*, a miniature orange, often sent in jars of preserved fruits, from China. *Kumkwat* is the Canton pronunciation of *kin-kü*, ‘gold orange,’ the Chinese name of the fruit.

**CUMRA**, s. H. *kamrā*, from Port. *camara*; a chamber, a cabin. [In Upper India the drawing-room is the *gol kamrā*, so called because one end of it is usually semi-circular.]

**CUMRUNGA**, s. See **CARAMBOLA**.

**CUMSHAW**, s. Chin. Pigeon-English for **bucksheesh** (q.v.), or a present of any kind. According to Giles it is the Amoy pron. (*kam-siā*) of two characters signifying ‘grateful thanks.’ Bp. Moule suggests *kan-siu* (or Cantonese) *kām-sau*, ‘thank-gift.’

1879.—“... they pressed upon us, blocking out the light, uttering discordant cries, and clamouring with one voice, **Kum-sha**, i.e. backsheesh, looking more like demons than living men.”—*Miss Bird's Golden Chineses*, 70.

1882.—“As the ship got under weigh, the Compradore's **cumshas**, according to ‘olo custom,’ were brought on board . . . dried lychee, Nankin dates . . . baskets of oranges, and preserved ginger.”—*The Fan-kue*, 103.

**CUNCHUNEE**, s. H. *kanchani*. A dancing-girl. According to Shakespear, this is the feminine of a caste, *Kanchan*, whose women are dancers. But there is doubt as to this: [see Crooke, *Tribes and Castes*, N.W.P. iv. 364, for the *Kanchan* caste.] *Kanchan* is ‘gold’; also a yellow pigment, which the women may have used; see quot. from Bernier. [See **DANCING-GIRL**]

[c. 1590.—“The Kanjari; the men of this class play the *Pakhāwaj*, the *Rabāh*, and the *Tāla*, while the women sing and dance. His Majesty calls them **Kanchanis**.”—*Ata*, ed. *Jarrett*, iii. 257.]

c. 1660.—“But there is one thing which seems to me a little too extravagant . . . the publick Women, I mean not those of the Bazar, but those more retired and considerable ones that go to the great marriages at the houses of the *Omrals* and *Mansebdars* to sing and dance, those that are called **Kenchen**, as if you should say the *guilled* the *blossoming* ones. . . .”—*Bernier*, E.T. 88; [ed. *Constable*, 273 sq.].

c. 1661.—“On regala dans le Serrail, toutes ces Dames Etrangères, de festins et des dances des **Quenchenies**, qui sont des femmes et des filles d'une Caste de ce nom, qui n'ont point d'autre profession que celle de la danse.”—*Theremin*, v. 151.

1689.—“And here the Dancing Wenches, or **Quenchenies**, entertain you, if you please.”—*Orington*, 257.

1799.—“In the evening the **Canchanis** . . . have exhibited before the Prince and court.”—*Diary in Life of Colebrooke*, 153.

1810.—“The dancing-women are of different kinds . . . the *Meeruseens* never perform before assemblies of men. . . . The **Kunchenees** are of an opposite stamp; they dance and sing for the amusement of the male sex.”—*Williamson*, *V. M.* i. 386.

**CURIA MURIA**, n.p. The name of a group of islands off the S.E. coast of Arabia (*Kharydn Marydn*, of Edrisi).

1527.—“Thus as they sailed, the ship got lost upon the shore of Fartaque in (the region of) **Curia Muria**; and having swum ashore they got along in company of the Moors by land to Calayata, and thence on to Ormuz.”—*Correa*, iii. 562; see also i. 366.

c. 1535.—“Dopo Adem è Fartaqua, e le isole **Curia, Muria**. . . .”—*Sommario di Regni*, in *Ramusio*, f. 325.

1540.—“We letted not to discover the Isles of **Curia, Muria**, and *Aredalcuria* (in orig. *Abedalcuria*).”—*Mendez Pinto*, E.T. p. 4.

[1553.—See quotation under **ROBALGAT**.]

1554.—“... it is necessary to come forth between *Sūkara* and the islands **Kūr** or **Mūria** (*Khūr Mōriya*).”—*The Mahi*, in *Jour. As. Soc. Beng.* v. 459.

The next place to Saugra is *oorya Bay*, which is extensive, good soundings throughout; the named Jibly, Hallanny, Soda, &c.—Owen, *Narr.* i. 348.]

The next place to Saugra is *oorya Bay*.—*J. R. Geog. Soc.* ii.

**UM**, s. Tel. *karanamu*; a accountant, a town-clerk. Wilson from Skt. *karana*; **NY**). [It corresponds to the *utan* (see **CONICOPOLY**).]

Very little care has been taken in the survey accounts. Those of *ages* are not to be found. Of *der* only a small share is in the cutcherry, and the rest is in *of curnums*, written on *cadjans*.—*Sir T. Munro*, in *Arbuthnot*, i.

**JNDA**, s. H. *karaundil*. A m-like fruit, which makes and tarts, and which the ckle. It is borne by *Carissa* L., a shrub common in many *rdia* (N.O. *Apocynaceae*).

Siddell gives a receipt for *kur*, *Ind. Dom. Econ.* 338.]

**IG JEMA**, adj. A corr. of *jama*, "separated or detached rental of the State, as lands *om* rent, or of which the has been assigned to in- or institutions" (*Wilson*).

... that whenever they have build *Factorya*, satisfying for the it was **Currig Jema**, that is re. not entred in the King's ayng the usuall and accustomed overnment should molest them." *lys, Diary*, Hak. Soc. ii. lxiii.]

**JMSHAW HILLS**, n.p. e appears in Rennell's Bengal died to hills in the Gaya It is ingeniously supposed hanan to have been a mis- he geographer's, in taking *anpdr* ('Karna's place of teaching'), the name of an in on the hills in question, *han Pahdr* (*Pahdr* = Hill).— *udia*, i. 4).

, s. In the East the staple is of some cereal, either (as a) in the form of flour baked *ened cakes*, or boiled in the rice is. Such food having

little taste, some small quantity of a much more savoury preparation is added as a relish, or 'kitchen,' to use the phrase of our forefathers. And this is in fact the proper office of *curry* in native diet. It consists of meat, fish, fruit, or vegetables, cooked with a quantity of bruised spices and turmeric [see **MUSSALLA**]; and a little of this gives a flavour to a large mess of rice. The word is Tam. *kari*, i.e. 'sauce'; [*kari*, v. 'to eat by biting']. The Canarese form *karil* was that adopted by the Portuguese, and is still in use at Goa. It is remarkable in how many countries a similar dish is habitual; *pildō* [see **PILLAU**] is the analogous mess in Persia, and *kuskusu* in Algeria; in Egypt a dish well known as *ruzz mufalfal* [Lane, *Mod. Egypt*, ed. 1871, i. 185], or "peppered rice." In England the proportions of rice and "kitchen" are usually reversed, so that the latter is made to constitute the bulk of the dish.

The oldest indication of the Indian cuisine in this kind, though not a very precise one, is cited by Athenaeus from Megasthenes: "Among the Indians, at a banquet, a table is set before each individual . . . and on the table is placed a golden dish on which they throw, first of all, boiled rice . . . and then they add many sorts of meat dressed after the Indian fashion" (*Athen.*, by Yonge, iv. 39). The earliest precise mention of *curry* is in the *Mahavanso* (c. A.D. 477), where it is said of Kassapo that "he partook of rice dressed in butter, with its full accompaniment of *curries*." This is Turnour's translation, the original Pali being *sūpa*.

It is possible, however, that the kind of *curry* used by Europeans and Mohammedans is not of purely Indian origin, but has come down from the spiced cookery of medieval Europe and Western Asia. The medieval spiced dishes in question were even coloured like curry. Turmeric, indeed, called by Garcia de Orta, *Indian saffron*, was yet unknown in Europe, but it was represented by saffron and sandalwood. A notable incident occurs in the old English poem of King Richard, wherein the Lion-heart feasts on the head of a Saracen—

"soden full hastily  
With powder and with spysory,  
And with saffron of good colour."



shows that **curry** was not a domestic dish in England at the date of publication. It also is a sample of what the stuff that ran through so many editions!

1830.—“J’ai substitué le lait à l’eau de citron . . . c’est une sorte de contre-pour l’essence de feu que forme la purgée de mon sempiternel cari.”—*Mont, Correspondance*, i. 196.

—“Now we have seen how Mrs. . . . had prepared a fine **curry** for her . . .”—*Vanity Fair*, ch. iv.

—“ . . . Vegetables, and especially those food, are especially to be commended. The latter is indeed rendered lively by the unrivalled excellence of the Malabar in the preparation of innumerable curries, each tempered by the creamy juice expressed from the seed of the cocoa-nut, after it has been reduced to a pulp.”—*Tennent’s Ceylon*, i. 77. Tennent is misled in supposing (i. 77) that chillies are mentioned in the *Manu*. The word is *maricha*, which means “pepper,” and which Turnour translated erroneously (p. 158).

—“The craving of the day is for intellectual food, not less highly peppered than the curries which gratify the stomach of a returned Nabob.”—*West’s Magazine*, Oct. 434.

The Dutch use the word as **Kerrie** or **Kerrie**; and **Kari** à l’Indienne has been used in French cartes.

**CURRY-STUFF**, s. Onions, chillies, the usual material for preparing the otherwise **mussalla** (q.v.), reproduced in England by the preparations **curry-powder** and **curry-paste**.

—“ . . . with plots of esculents and stuffs of every variety, onions, chillies, cassava, and sweet potatoes.”—*Turner’s Ceylon*, i. 463.

**KASAH**, s. Ar.—H. *kaṣṭha*, *kaṣṭha*—the chief place of a **pergunnah**.

1.—“And the **caçabe** of *Tanua* is . . . at 4450 *jardans*.”—*S. Botelho, Tanua*, 1840.

1540. “In the fortieth year of his Majesty’s reign, his dominions consisted of hundred and five *Sucras*, sub-divided into two thousand seven hundred and seven **kusabans**.”—*Auren, tr. Gladiwin, Jarrett*, ii. 115.]

1.—“On the land side are the houses of the *Vazador* (?) or *Possessor* of the town, which is as much as to say the town of *Mombaym* (Bombay). This *Mombaym* is a small and scattered town.”—*Barrow, M.S.* fol. 227.

144-45.—“In the centre of the large island of *Htroovygoontum* exists an old fort, or rather wall of about 20 feet

high, surrounding some 120 houses of a body of people calling themselves *Kotir Vellalas*,—that is ‘Fort Vellalas.’ Within this wall no police officer, warrant or Peon ever enters. . . . The females are said to be kept in a state of great degradation and ignorance. They never pass without the walls alive; when dead they are carried out by night in sacks.”—Report by Mr. E. B. Thomas, Collector of Tinnevely, quoted in *Lord Stanhope’s Miscellanies*, 2nd Series, 1872, p. 132.

**CUSCUSS, CUSS**, s. Pers.—H. *khaskhas*. The roots of a grass [called in N. India *senṭha* or *tin*,] which abounds in the drier parts of India, *Anatherum muricatum* (Beauv.), *Andropogon muricatus* (Retz), used in India during the hot dry winds to make screens, which are kept constantly wet, in the window openings, and the fragrant evaporation from which greatly cools the house (see **TATTY**). This device seems to be ascribed by Abul Fazl to the invention of Akbar. These roots are well known in France by the name *vetyver*, which is the Tam. name *vettiveru*, ‘the root which is dug up.’ In some of the N. Indian vernaculars *khaskhas* is ‘a poppy-head’; [but this is a different word, Skt. *khaskhasa*, and compare P. *khaskhash*].

c. 1590.—“But they (the Hindus) were notorious for the want of cold water, the intolerable heat of their climate. . . . His Majesty remedied all these evils and defects. He taught them how to cool water by the help of saltpetre. . . . He ordered mats to be woven of a cold odoriferous root called **Khuss** . . . and when wetted with water on the outside, those within enjoy a pleasant cool air in the height of summer.”—*Auren (Gladiwin, 1800)*, ii. 196; [ed. Jarrett, iii. 9].

1663.—“**Kas kanays**.” See quotation under **TATTY**.

1810.—“The **Kuss-Kuss** . . . when fresh, is rather fragrant, though the scent is somewhat terraceous.”—*Williamson, V. M.* i. 235.

1824.—“We have tried to keep our rooms cool with ‘tutties,’ which are mats formed of the **Kuskos**, a peculiar sweet-scented grass. . . .”—*Heber*, ed. 1844, i. 59.

It is curious that the coarse grass which covers the more naked parts of the Islands of the Indian Archipelago appears to be called *kusu-kusu* (*Wallace*, 2nd ed. ii. 74). But we know not if there is any community of origin in these names.

[1832.—“The sirrakee (*sirkī*) and sainturh (*sen/hā*) are two specimens of one genus of jungle grass, the roots of which are called secundah (*sirkanda*) or **khus-khus**.”—*Mrs. Meer Hasan Ali, Observations, &c.*, ii. 208.]

In the sense of poppy-seed or poppy-head, this word is P.; De Orta says Ar.; [see above.]

1563.—“... at Cambaiete, seeing in the market that they were selling poppy-heads big enough to fill a *canada*, and also some no bigger than ours, and asking the name, I was told that it was *razcar* (**cashcash**)—and that in fact is the name in Arabic—and they told me that of these poppies was made opium (*amfilo*), cuts being made in the poppy-head, so that the opium exudes.”—*Garcia De Orta*, f. 155.

1621.—“The 24th of April public proclamation was made in Ispahan by the King's order . . . that on pain of death, no one should drink *coenur*, which is a liquor made from the husk of the capsule of opium, called by them **khash-khash**.”—*P. della Valle*, ii. 209; [*coenur* is *P. koknar*].

**CUSPADORE**, s. An old term for a spittoon. Port. *cuspadeira*, from *cuspir*, [Lat. *conspuere*], to spit. *Cuspidor* would be properly *qui multum spuit*.

[1554.—Speaking of the greatness of the Sultan of Bengal, he says to illustrate it—“From the camphor which goes with his spittle when he spits into his gold spittoon (**cospidor**) his chamberlain has an income of 2000 cruzados.”—*Castanheda*, Bk. iv. ch. 83.]

1672.—“Here maintain themselves three of the most powerful lords and Naiks of this kingdom, who are subject to the Crown of Velour, and pay it tribute of many hundred Pagodas . . . viz. *Vitipa-naik* of *Madura*, the King's **Cuspidoor**-bearer, 200 Pagodas, *Cristapa-naik* of *Chengier*, the King's *Betel-server*, 200 pagodas, the *Naik* of *Tanjouwer*, the King's *Warder* and *Umbrella carrier*, 400 Pagodas. . . .”—*Baldacrus*, Germ. ed. 153.

1735.—In a list of silver plate we have “5 **cuspadores**.”—*Wheeler*, iii. 139.

1775.—“Before each person was placed a large brass salver, a black earthen pot of water, and a brass **cuspadore**.”—*Forrest*, I. to *N. Guinea*, &c. (at *Magindanao*), 235.

[1900.—“The royal **cuspadore**” is mentioned among the regalia at Selangor, and a “**cuspadore**” (*ketor*) is part of the marriage appliances.—*Skeat, Malay Magic*, 26, 374.]

**CUSTARD-APPLE**, s. The name in India of a fruit (*Anona squamosa*, L.) originally introduced from S. America, but which spread over India during the 16th century. Its commonest name in Hindustan is *sharifa*, i.e. ‘noble’; but it is also called *Sitap’hal*, i.e. ‘the

Fruit of *Sitā*,’ whilst another *Anona* (‘bullock’s heart,’ *A. reticulata*, L., the custard-apple of the W. Indies, where both names are applied to it) is called in the south by the name of her husband *Rāma*. And the *Sitap’hal* and *Rāmp’hal* have become the subject of Hindu legends (see *Forbes, Or. Mem.* iii. 410). The fruit is called in Chinese *Fan-li-chi*, i.e. foreign leeches.

A curious controversy has arisen from time to time as to whether this fruit and its congeners were really imported from the New World, or were indigenous in India. They are not mentioned among Indian fruits by Baber (c. A.D. 1530), but the translation of the *Āin* (c. 1590) by Prof. Blochmann contains among the “Sweet Fruits of Hindustan,” *Custard-apple* (p. 66). On referring to the original, however, the word is *sadāp’hal* (*fructus perennis*), a Hind. term for which Shakespear gives many applications, not one of them the *anona*. The *b’l* is one (*Aegle marmelos*), and seems as probable as any (see **BAEL**). The custard-apple is not mentioned by Garcia de Orta (1563), Linschoten (1597), or even by P. della Valle (1624). It is not in Bontius (1631), nor in Piso’s commentary on Bontius (1658), but is described as an American product in the West Indian part of Piso’s book, under the Brazilian name *Araticu*. Two species are described as common by P. Vincenzo Maria, whose book was published in 1672. Both the custard-apple and the sweet-app are fruits now generally diffused in India; but of their having been imported from the New World, the name *Anona*, which we find in Oviedo to have been the native West Indian name of one of the species, and which in various corrupted shapes is applied to them over different parts of the East, is an indication. Crawford, it is true, in his Malay Dictionary explains *nona* or *buah* (“fruit”) *nona* in its application to the custard-apple as *fructus virginialis*, from *nona*, the term applied in the Malay countries (like *missy* in India) to an unmarried European lady. But in the face of the American word this becomes out of the question.

It is, however, a fact that among the Bharhut sculptures, among the carvings dug up at Muttra by General Cunningham, and among the copies



in wall-paintings at Ajanta (as pointed out by Sir G. Birdwood in 1844, (see *Athenaeum*, 26th October), *Madras Gazetteer*, xii. 490]) there is a fruit represented which is certainly very like a custard-apple (though an unusually big one), and not very like anything else yet pointed out. General Cunningham is convinced that it is a custard-apple, and urges in corroboration of his view that the Portuguese in introducing the fruit (which he does not deny) were merely bringing coals from Newcastle; that he has found extensive tracts in various parts of India covered with the wild custard-apple; and also that this fruit bears an indigenous Hindi name, *atā* or *at*, from Sanskrit *atṛipya*.

It seems hard to pronounce about *atṛipya*. A very high authority, Prof. Max Müller, to whom we once referred, doubted whether the word meaning 'delightful' ever existed in Sanskrit. It was probably an official name given to the fruit, and compared it aptly to the factitious Latin of *aureum malum* for "orange," though the latter word really comes from the Sanskrit *nīranga*. On the other hand, *atṛipya* is quoted by Rāja Dhakant Deb, in his Sanskrit dictionary, from a medieval work, the *Arjuna*. And the question would have to be considered how far MSS. of such a work are likely to have been subject to modern interpolation. Sanskrit names have certainly been invented for many objects which are unknown till recent centuries. Thus, for example, Williams gives more than one word for *cactus*, or prickly pear, a class of plants which are certainly introduced from America as *Vidura* and *Vīrasuraka*, in his Sanskrit Dictionary).

A new difficulty, moreover, arises as to the indigenous claims of *atā*, which is the name for the fruit in Malabar as well as in Upper India. For, on turning for light to the splendid works of the Dutch ancients, Rheede and Rumphius, we find in the former (*Hortus Malabaricus*, part iv.) a reference to a certain author, 'Recchus de Plantis Mexicanis,' as giving a drawing of a custard-apple tree, the name of which in Mexico was *ahatā* or *atā*, "fructu et arboribus præcellenti arbor nobilis" (the expressions are noteworthy, for the popular Hindustani

name of the fruit is *sharīfa* = "nobilis"). We also find in a Manila Vocabulary that *ate* or *atte* is the name of this fruit in the Philippines. And from Rheede we learn that in Malabar the *atā* was sometimes called by a native name meaning "the Manila jack-fruit"; whilst the *Anona reticulata*, or sweet-sop, was called by the Malabars "the Parangi (i.e. Firingi or Portuguese) jack-fruit."

These facts seem to indicate that probably the *atā* and its name came to India from Mexico *via* the Philippines, whilst the *anona* and its name came to India from Hispaniola *via* the Cape. In the face of these probabilities the argument of General Cunningham from the existence of the tree in a wild state loses force. The fact is undoubted and may be corroborated by the following passage from "*Observations on the nature of the Food of the Inhabitants of South India*," 1864, p. 12:—"I have seen it stated in a botanical work that this plant (*Anona sp.*) is not indigenous, but introduced from America, or the W. Indies. If so, it has taken most kindly to the soil of the Deccan, for the jungles are full of it": [also see *Watt, Econ. Dict.* ii. 259 *seq.*, who supports the foreign origin of the plant]. The author adds that the wild custard-apples saved the lives of many during famine in the Hyderabad country. But on the other hand, the *Argemone Mexicana*, a plant of unquestioned American origin, is now one of the most familiar weeds all over India. The cashew (*Anacardium occidentale*), also of American origin, and carrying its American name with it to India, not only forms tracts of jungle now (as Sir G. Birdwood has stated) in Canara and the Concan (and, as we may add from personal knowledge, in Tanjore), but was described by P. Vincenzo Maria, more than two hundred and twenty years ago, as then abounding in the wilder tracts of the western coast.

The question raised by General Cunningham is an old one, for it is alluded to by Rumphius, who ends by leaving it in doubt. We cannot say that we have seen any satisfactory suggestion of another (Indian) plant as that represented in the ancient sculpture of Bharhut. [Dr. Watt says: "They may prove to be conventional representations of the jack-fruit tree

*CUSTOM.*

286

*CUTCH.*

questionable accuracy.

| *Hamilton*, 5, 131 ; [ed. 1744].

**CUTCH GUNDAVA**, n.p. *Kachch* ~~land~~ or *Kachchi*, a province of Beluchistan, under the Khan of Kela't, adjoining our province of Sind; a level plain, subject to inordinate heat in summer, and to the visitation of the *malva*. Across the northern part of this plain runs the railway from Sukkur to Sibi. *Gandava*, the chief place, has been shown by Sir H. Elliot to be the *Kandabil* or *Kandhabel* of the Arab geographers of the 9th and 10th centuries. The name in its modern shape, or what seems intended for the same, occurs in the Persian version of the *Chachnamah*, or H. of

the Conquest of Sind, made in A.D. 1216 (see *Elliot*, i. 166).

**CUTCHA, KUTCHA**, adj. Hind. *kachchd*, 'raw, crude, unripe, uncooked.' This word is with its opposite *pakka* (see **PUCKA**) among the most constantly recurring Anglo-Indian colloquial terms, owing to the great variety of metaphorical applications of which both are susceptible. The following are a few examples only, but they will indicate the manner of use better than any attempt at comprehensive definition:—

A **catcha** Brick is a sun-dried brick.

„ *House* is built of mud, or of sun-dried brick.

„ *Road* is earthwork only.

„ *Appointment* is acting or temporary.

„ *Settlement* is one where the land is held without lease.

„ *Account* or *Estimate*, is one which is rough, superficial, and untrustworthy.

„ *Maund*, or *Seer*, is the smaller, where two weights are in use, as often happens.

„ *Major* is a brevet or local Major.

„ *Colour* is one that won't wash.

„ *Fever* is a simple ague or a light attack.

„ *Pice* generally means one of those amorphous coppers, current in up-country bazars at varying rates of value.

„ *Cass*—see analogy under *Maund* above.

„ *Roof*. A roof of mud laid on beams; or of thatch, &c.

„ *SOUNDREL*, a limp and fatuous knave.

„ *Seam* (*si/di*) is the tailor's tack for trying on.

A **pucka** Brick is a properly kiln-burnt brick.

„ *House* is of burnt brick or stone with lime, and generally with a terraced plaster roof.

„ *Road* is a Macadamised one.

„ *Appointment* is permanent.

„ *Settlement* is one fixed for a term of years.

„ *Account*, or *Estimate*, is carefully made, and claiming to be relied on.

„ *Maund*, or *Seer*, is the larger of two in use.

„ *Major*, is a regimental Major.

„ *Colour*, is one that will wash.

„ *Fever*, is a dangerous remittent or the like (what the Italians call *pernizioso*).

„ *Pice*; a double copper coin formerly in use; also a proper pice (=  $\frac{1}{4}$  anna) from the Govt. mints.

„ *Cass*—see under *Maund* above.

„ *Roof*; a terraced roof made with cement.

„ *SOUNDREL*, one whose motto is "Thorough."

„ *Seam* is the definite stitch of the garment.

1763. "Il paraît que les **catcha** commencent plus en usage que les autres connus dans le gouvernement du Decan."—*Lettres Edificées*, iv. 190.

1851. "In short, in America, where they don't get a **pucka** railway they take a **catcha** one instead. This, I think, is what we must do in India."—*Lord Elgin*, in *Letters and Journals*, 432.

Captain Burton, in a letter dated Aug. 26, 1879, and printed in the *Academy* (p. 177), explains the *gorgio* word *gorgia*, for a Gentile or non-Romany, as being **kachha** or **catcha**. This may be, but it does not carry conviction.

**CUTCHA-PUCKA**, adj. This term is applied in Bengal to a mixt kind of building in which burnt brick is used, but which is cemented with mud instead of lime-mortar.

**CUTCHERRY**, and in Madras **CUTCHERY**, s. An office of administration, a court-house. Hind. *kachahri*; used also in Ceylon. The word is not usually now, in Bengal, applied to a merchant's counting-house, which is called **dufter**, but it is applied to the office of an Indigo-Planter or a Zemindar, the business in which is

more like that of a Magistrate's or Collector's Office. In the service of Tippoo Sahib **cutcherry** was used in peculiar senses besides the ordinary one. In the civil administration it seems to have been used for something like what we should now call *Department* (see e.g. *Tippoo's Letters*, 292); and in the army for a division or large brigade (e.g. *ibid.* 332; and see under **JYSHE** and quotation from *Wilks* below).

1610.—“Over against this seat is the **Cichery** or Court of Rolls, where the King's Viseer sits every morning some three houres, by whose hands passe all matters of Rents, Grants, Lands, Firmans, Debts, &c.”—*Hackins*, in *Purchas*, i. 439.

1673.—“At the lower End the Royal Exchange or **Queshery** . . . opens its folding doors.”—*Fryer*, 261.

[1702. — “But not makeing an early escape themselves were carried into the **Cacherra** or publick Gaol.”—*Hedges*, *Diary*, Hak. Soc. ii. cvi.]

1763. — “The Secretary acquaints the Board that agreeably to their orders of the 9th May, he last Saturday attended the Court of **Cutcherry**, and acquainted the Members with the charge the President of the Court had laid against them for non-attendance.”—In *Long*, 316.

“The protection of our Gomastahs and servants from the oppression and jurisdiction of the Zemindars and their **Cutcheries** has been ever found to be a liberty highly essential both to the honour and interest of our nation.”—From the Chief and Council at Dacca, in *Van Sittart*, i. 247.

c. 1765.—“We can truly aver that during almost five years that we presided in the **Cutchery** Court of *Calcutta*, never any murder or atrocious crime came before us but it was proved in the end a *Bramin* was at the bottom of it.”—*Holwell*, *Interesting Historical Events*, Pt. II. 152.

1783.—“The moment they find it true that the English Government shall remain as it is, they will divide sugar and sweetmeats among all the people in the **Cutcheree**; then every body will speak sweet words.”—*Native Letter*, in *Forbes*, *Or. Mem.* iv. 227.

1786.—“You must not suffer any one to come to your house; and whatever business you may have to do, let it be transacted in our **Kuchurry**.”—*Tippoo's Letters*, 303.

1791.—“At Seringapatam General Matthews was in confinement. James Skurry was sent for one day to the **Kutcherry** there, and some pewter plates with marks on them were shown to him to explain; he saw on them words to this purport, ‘I am indebted to the Malabar Christians on account of the Public Service 40,000 Rs.; the Company owes me (about) 30,000 Rs.; I have taken *Poison* and am now within a

short time of *Death*; whoever communicates this to the Bombay Govt. or to my wife will be amply rewarded. (Signed) Richard Matthews.”—*Narrative of Mr. William Drake, and other Prisoners* (in Mysore), in *Madras Courier*, 17th Nov.

c. 1796.—“... the other Asaf Miran Hussoin, was a low fellow and a debauchee, . . . who in different . . . towns was carried in his *palki* on the shoulders of dancing girls as ugly as demons to his **Kutcheri** or hall of audience.”—*H. of Tipu Sultan*, E.T. by Miles, 246.

“... the favour of the Sultan towards that worthy man (Dundia Wagh) still continued to increase . . . but although, after a time, a **Kutcheri**, or brigade, was named after him, and orders were issued for his release, it was to no purpose.”—*Ibid.* 248.

[c. 1810.—“Four appears to have been the fortunate number (with Tippoo; four companies (*gens*), one battalion (*teep*), four *beys* one *cushoon* (see **KOSHOUN**): . . . four *cushoons*, one **Cutcherry**. The establishment . . . of a *cutcherry* . . . 5,688, but these numbers fluctuated with the Sultan's caprices, and at one time a *cushoon*, with its cavalry attached, was a legion of about 3,000.”—*Wilks*, *Mysore*, ed. 1869, ii. 132.]

1834.—“I mean, my dear Lady Wroughton, that the man to whom Sir Charles is most heavily indebted, is an officer of his own **Kucheree**, the very sircar who cringes to you every morning for orders.”—*The Baboo*, ii. 126.

1860.—“I was told that many years ago, what remained of the Dutch records were removed from the record-room of the Colonial Office to the **Cutcherry** of the Government Agent.”—*Trennert's Ceylon*, i. xxviii.

1873.—“I'd rather be out here in a tent any time . . . than be stewing all day in a stuffy **Kutcherry** listening to Ram Buksh and Co. perjuring themselves till they are nearly white in the face.”—*The True Reformer*, i. 4.

1883.—“Surrounded by what seemed to me a mob of natives, with two or three dogs at his feet, talking, writing, dictating,—in short doing **Cutcherry**.”—C. Raikes, in *Boscworth Smith's Lord Lawrence*, i. 59.

**CUTCHNAR**, s. Hind. *kachnar*, Skt. *kānchanāra* (*kānchana*, ‘gold’) the beautiful flowering tree *Bauhinia variegata*, L., and some other species of the same genus (N. O. *Leguminosae*).

1855. — “Very good fireworks were exhibited . . . among the best was a sort of maypole hung round with minor fireworks which went off in a blaze and roll of smoke, leaving disclosed a tree hung with quivering flowers of purple flame, evidently intended to represent the **Kachnar** of the Burmese forests.”—*Yule*, *Mission to Ava*, 95.

**TACK**, n.p. The chief city of the district immediately ad. From Skt. *kataka*, 'an a camp, a royal city.' This *Al-kataka* is applied by Ibn in the 14th century to Deogir Deccan (iv. 46), or at least to of the town adjoining that fortress.

167.—"Citta di Catheca."—*Cesare* in *Ramusio*, iii. 392. [Catecha, in . 356.]

190.—"Attock on the Indus is called *maras* in contra distinction to *Katak* in Orissa at the opposite extremity Empire."—*Asia*, ed. *Jarrett*, ii. 311.]

—"The 30 of April we set forward Morning for the City of Coteka (it of seven miles in compass, and it a mile from Malcandy where the kept."—*Bruton*, in *Hakl.* v. 49.

—"Cattak."—*Valentijn*, v. 158.

**TANEE**, s. Some kind of goods, apparently either of silk red silk and cotton. *Kuttan*, is flax or linen cloth. This is the word. [*Kattan* is now used for the waste selvage in silk g. which is sold to Patwas, and for stringing ornaments, such as (armlets of gold or silver beads) *nds* (armlets with folding bands), *uruf Ali*, *Mon. on Silk Fabrics*, *Cuttanees* appear in Milburn's Calcutta piece-goods.

—"Cotonias, which are like canvas." *Asia*, Hak. Soc. i. 60.]

—"Contentijs." See under *AL*.

—"Cuttanee breeches." See under *B*.

—" . . . rich Silks, such as Atlases, . . ."—See under *ALLEJA*.

—"They manufacture . . . in and silk called *Cuttanees*."—*A.* i. 125; ed. 1744.]

**TRY**. See *KHUTTRY*.

**RUS. SYRAS, SARUS, &c.** A corruption of Hind. *sirna*, *sirna*, the 'lake bird,'] or (cor.) *srirna*, the name of the great crane, *Grus Antigone*, L., general in pairs, held almost sacred in parts of India, and whose trumpet-like call, uttered when on the wing, can be heard of miles off" (*Jerdon*). [The soldier calls the bird a "Serious," fond of shooting him for the pot.]

1672.—". . . peculiarly Brand-geese, Colum [see *COOLUNG*], and *Serass*, a species of the former."—*Fryer*, 117.

1807.—"The *argeelah* as well as the *cyrus*, and all the aquatic tribe are extremely fond of snakes, which they . . . swallow down their long throats with great despatch."—*Williamson*, *Or. Field Sports*, 27.

[1809.—"Saros." See under *COOLUNG*.]

1813.—In Forbes's *Or. Mem.* (ii. 277 seqq.; [2nd ed. i. 502 seqq.]), there is a curious story of a *Cyrus* or *Sahras* (as he writes it) which Forbes had tamed in India, and which nine years afterwards recognised its master when he visited General Conway's menagerie at Park Place near Henley.

1840.—"Bands of gobbling pelicans" (see this word, probably *ADJUTANTS* are meant) "and groups of tall *cyruses* in their half-Quaker, half-lancer plumage, consulted and conferred together, in seeming perplexity as to the nature of our intentions."—*Mrs. Mackenzie*, *Storms and Sunshine of a Soldier's Life*, i. 108.

## D

**DABUL**, n.p. *Dabhol*. In the later Middle Ages a famous port of the Konkan, often coupled with *Choul* (q.v.), carrying on extensive trade with the West of Asia. It lies in the modern dist. of Ratnagiri, in lat. 17° 34', on the north bank of the Anjanwel or Vashishti R. In some maps (e.g. A. Arrowsmith's of 1816, long the standard map of India), and in W. Hamilton's *Gazetteer*, it is confounded with *Dāpoli*, 12 m. north, and not a seaport.

c. 1475.—"Dabyl is also a very extensive seaport, where many horses are brought from Mysore,\* Rabast [Arabistan? i.e. Arabia], Khorassan, Turkistan, Neghostan."—*Nikitin*, p. 20. "It is a very large town, the great meeting-place for all nations living along the coast of India and of Ethiopia."—*Ibid.* 30.

1502.—"The gale abated, and the caravels reached land at Dabul, where they rigged their lateen sails, and mounted their artillery."—*Correa*, *Three Voyages of V. da Gama*, Hak. Soc. 308.

1510.—"Having seen Covel and its customs, I went to another city, distant from it two days journey, which is called Dabuli. . . . There are Moorish merchants here in very great numbers."—*Varthema*, 114.

\* Mysore is nonsense. As suggested by Sir J. Campbell in the *Bombay Gazetteer*, *Miser* (Egypt) is probably the word.

1516.—“This **Dabul** has a very good harbour, where there always congregate many Moorish ships from various ports, and especially from Mekkah, Aden, and Ormuz with horses, and from Cambay, Diu, and the Malabar country.”—*Barboza*, 72.

1554.—“23d Voyage, from **Dābul** to Aden.”—*The Mohit*, in *J. As. Soc. Beng.*, v. 464.

1572.—See *Camões*, x. 72.

[c. 1665.—“The King of Bijapur has three good ports in this kingdom: these are Rajapur, **Dabhol**, and Kareputtun.”—*Tavernier*, ed. *Bull*, i. 181 seq.]

**DACCA**, n.p. Properly *Dhākā*, [‘the wood of *dhāk* (see **DHAWK**) trees’; the *Imp. Gaz.* suggests *Dhakeswarī*, ‘the concealed goddess’]. A city in the east of Bengal, once of great importance, especially in the later Mahommedan history; famous also for the “*Dacca* muslins” woven there, the annual advances for which, prior to 1801, are said to have amounted to £250,000. [*Taylor, Descr. and Hist. Account of the Cotton Manufacture of Dacca in Bengal*]. **Dāka** is throughout Central Asia applied to all muslins imported through Kabul.

c. 1612.—“... *liberos Osmanis associatus vivos cepit, eosque cum elephantis et omnibus thesauris defuncti, post quam Daech Bengala metropolim ost reversus, misit ad regem.*”—*De Laet*, quoted by *Blochmann*, *Āin*, i. 521.

[c. 1617.—“**Dekaka**” in *Sir T. Roe's List*, *Hak. Soc.* ii. 538.]

c. 1660.—“The same Robbers took *Sultan-Sajah* at **Daka**, to carry him away in their Galeasses to *Rakan*. . . .”—*Bernier*, *E.T.* 55; [ed. *Constable*, 109].

1665.—“**Daca** is a great Town, that extends itself only in length; every one coveting to have an House by the Ganges side. The length . . . is above two leagues. . . . These Houses are properly no more than paltry Huts built up with *Bambou's*, and daub'd over with fat Earth.”—*Tavernier*, *E.T.* ii. 55; [ed. *Bull*, i. 128].

1682.—“The only expedient left was for the Agent to go himself in person to the *Nabob* and *Duan* at **Decca**.”—*Hedges, Diary*, Oct. 9; [*Hak. Soc.* i. 33].

**DACOIT, DACOO**, s. Hind. *dakait*, *dākāyat*, *dākā*; a robber belonging to an armed gang. The term, being current in Bengal, got into the Penal Code. By law, to constitute *dacoity*, there must be five or more in the gang committing the crime. Beames derives the word from *dāknā*, ‘to shout,’ a sense not in *Shakespeare's Diet.* [It is to be found in *Platts*, and *Fallon*

gives it as used in *E. H.* It appears to be connected with Skt. *dashta*, ‘pressed together.’]

1810.—“**Decoits**, or water-robbers.”—*Williamson*, *V. M.* ii. 396.

1812.—“**Dacoits**, a species of depredators who infest the country in gangs.”—*Fifth Report*, p. 9.

1817.—“The crime of **dacoity**” (that is, robbery by gangs), says Sir Henry Strachey, “. . . has, I believe, increased greatly since the British administration of justice.”—*Mill, H. of B. I.*, v. 466.

1834.—“It is a conspiracy! a false warrant!—they are **Dakoos**! **Dakoos**!!”—*The Baboo*, ii. 202.

1872.—“**Daroga**! Why, what has he come here for? I have not heard of any **dacoity** or murder in the Village.”—*Girinda Samanta*, i. 264.

**DADNY**, s. H. *dādnī*, [*P. dādan*, ‘to give’]; an advance made to a craftsman, a weaver, or the like, by one who trades in the goods produced.

1678.—“Wee met with Some trouble About y<sup>e</sup> Investment of Taffaties w<sup>ch</sup> hath Continued ever Since, Soe y<sup>t</sup> wee had not been able to give out any **daudne** on *Muxadavad Sido* many weauours absenting themselves. . . .”—*MS. Letter* of 3d June, from *Cassumbazar Factory*, in *India Office*.

1683.—“*Chuttermull* and *Deepchund*, two *Cassumbazar* merchants this day assured me *Mr. Charnock* gives out all his new *Sicri Rupers* for **Dadny** at 2 per cent., and never gives the Company credit for more than 1½ rupee—by which he gains and puts in his own pocket *Rupers* ¾ per cent. of all the money he pays, which amounts to a great Summe in ye Years: at least £1,000 sterling.”—*Hedges, Diary*, Oct. 2; [*Hak. Soc.* i. 121, also see i. 83].

1748.—“The *Sets* being all present at the Board inform us that last year they dissented to the employment of *Filick Chund*, *Gowrain*, *Occore*, and *Otteram*, they being of a different caste, and consequently they could not do business with them, upon which they refused **Dadney**, and having the same objection to make this year, they propose taking their shares of the **Dadney**.”—*St. William Cons.*, May 23. In *Long*, p. 9.

1772.—“I observe that the Court of Directors have ordered the *gomastaks* to be withdrawn, and the investment to be provided by **Dadney** merchants.”—*Warra Hastings* to *J. Purling*, in *Gleig*, i. 227.

**DAGBAIL**, s. Hind. from Pers. *dāgh-i-bel*, ‘spade-mark.’ The line dug to trace out on the ground a camp, or a road or other construction. As the central line of a road, canal, or rail-



is the equivalent of English

**DABA** = Singhalese *dalqaba*,  
ali *dhattagabba*, and Sansk.  
*dhā*, 'Relic-receptacle'; ap-  
prox. any dome-like Buddhist  
TOPE. PAGODA). (Gen.  
ham alleges that the *Charitya*  
ally an empty tope dedicated  
Adi-Buddha (or Supreme, of  
Theistic Buddhists), whilst  
*Dhātū-garbha*, or *Dhagoba*, was  
applied only to a tope which  
had relic-shrine, or repository  
of the dead (*Bhilar Topes*, 9).  
The word 'Htat,' or 'Tat,' and  
new 'Sat-ogp,' for a pagoda  
portions of Gaudama's  
as his flesh, teeth, and  
derived from the Sanskrit  
*dhā*, 'a relic shrine' (*Hallitt*,  
and *Mohs*, 308).]

unable to say who first in-  
the word into European use,  
well known to William von  
and to Ritter; but it has  
to be traced through its fre-  
quency in Fergusson's *Hist.*  
The only surviving  
the native use of this term  
ment of India, so far as we  
in the neighbourhood of the  
of the great Buddhist estab-  
at Nalanda in Behar. See

In this irregular excavation are  
**Dagopes**, or small masses of stone,  
the form of a cupola."—*Salt, Ceres*  
*Ind. Let. Soc. B.* i. 47.

from the centre of the screens  
to be a **daghope**.—*Ind. of Ceres*  
*Ind. Let. Soc. B.* i. 276.

Maharaja Kumara . . .  
that . . . Ceylon the Religion  
verted the aforesaid King,  
**gobas** . . . . . sanctuaries  
of the relics of Buddha  
in various places."—*Ritter*,  
1872.

the . . . . . of Nāsiko . . .  
the . . . . . but a rock-ceiling  
with wheel ornaments and  
the . . . . . **Dagop** . . .

the **Dagopa**, both from  
the circumstance of  
cases independent  
there only elements of the  
of a temple, have very  
yet their character is  
as that of closed

masses devoted to the preservation or con-  
cealment of sacred objects."—W. v. Hum-  
boldt, *Kawi-Sprache*, i. 144.

1840.—"We performed *pradakshina* round  
the **Dhagoba**, reclined on the living couches  
of the devotees of Nirwan."—Letter of Dr.  
John Wilson, in *Life*, 282.

1853.—"At the same time he (Sakya)  
foresaw that a **dagoba** would be erected to  
Kantaka on the spot. . . ."—Hardy, *Manual*  
*of Buddhism*, 160.

1855.—"All kinds and forms are to be  
found . . . the bell-shaped pyramid of dead  
brickwork in all its varieties . . . the bluff  
knob-like dome of the Ceylon **Dagobas**.  
."—Fyle, *Mission to Aca*, 35.

1872.—"It is a remarkable fact that the  
line of mounds (at Nalanda in Bihar) still  
bears the name of '**dagop**' by the country  
people. Is not this the **dagoba** of the  
Pāli annals?"—Bramley, *Buddh. Remains*  
*of Bihar*, in *J.A.S.B.* xli., Pt. i. 305.

**DAGON**, n.p. A name often given  
by old European travellers to the place  
now called Rangoon, from the great  
Relic-shrine or **dagoba** there, called  
*Shacé* (Golden) *Dagôn*. Some have  
suggested that it is a corruption of  
*dagoba*, but this is merely guesswork.  
In the Talaing language *tākkūn* sig-  
nifies 'athwart,' and, after the usual  
fashion, a legend had grown up con-  
necting the name with the story of  
a tree lying 'athwart the hill-top,'  
which supernaturally indicated where  
the sacred relics of one of the Buddhas  
had been deposited (see *J.A.S.B.* xxviii.  
477). Prof. Forchhammer recently (see  
*Notes on Early Hist. and Geog. of B.*  
*Burma*, No. 1) explained the true origin  
of the name. Towns lying near the  
sacred site had been known by the suc-  
cessive names of *Asitāñña-nagara* and  
*Ukkalanagara*. In the 12th century the  
last name disappears and is replaced by  
*Trikumbha-nagara*, or in Pali form  
*Tikumbha-nagara*, signifying '3-Hill-  
city.\* The Kalyāni inscription near  
Pegu contains both forms. *Tikumbha*  
gradually in popular utterance became  
*Tikum*, *Takum*, and *Tākun*, whence  
**Dagôn**. The classical name of the  
great Dagoba is *Tikumbha-cheti*, and  
this is still in daily Burman use.

\* *Kumbha* means an earthen pot, and also the  
"frontal globe on the upper part of the forehead  
of the elephant." The latter meaning was, accord-  
ing to Prof. Forchhammer, that intended, being  
applied to the hillocks on which the town stood,  
because of their form. But the Burmese applied  
it to 'alma-bowls' and invented a legend of  
Buddha and  
"piles having buried their  
alma-bowls"

When the original meaning of the word *Tākum* had been effaced from the memory of the Talaings, they invented the fable alluded to above in connection with the word *tā'kkūn*. [This view has been disputed by Col. Temple (*Ind. Ant.*, Jan. 1893, p. 27). He gives the reading of the Kalyāni inscription as *Tigumpanagara* and goes on to say: "There is more in favour of this derivation (from *dagoba*) than of any other yet produced. Thus we have *dāgaba*, Singhalese, admittedly from *dhātugabbha*, and as far back as the 16th century we have a persistent word *tigumpa* or *digumpa* (*daḡon*, *digon*) in Burma with the same meaning. Until a clear derivation is made out, it is, therefore, not unsafe to say that *daḡon* represents some medieval Indian current form of *dhātugabbha*. This view is supported by a word *gompa*, used in the Himālayas about Sikkin for a Buddhist shrine, which looks *primā facie* like the remains of some such word as *gabbha*, the latter half of the compound *dhātugabbha*. . . . Neither *Trikumbha-nagara* in Skt. nor *Tikumbha-nagara* in Pali would mean 'Three-hill-city,' *kumbha* being in no sense a 'hill' which is *kūta*, and there are not three hills on the site of the Shwe-Dagon Pagoda at Rangoon."]

c. 1546.—"He hath very certaine intelligence, how the Zemindoo hath raised an army, with an intent to fall upon the Towns of **Cosmin** and **Daka** (**DALA**), and to gain all along the rivers of **Digon** and **Meidon**, the whole Province of **Danaphou**, even to **An-sedaa** (hod. Donabyu and Henzada)."—*F. M. Pinto*, tr. by H. C. 1653, p. 288.

c. 1585.—"After landing we began to walk, on the right side, by a street some 50 paces wide, all along which we saw houses of wood, all gilt, and set off with beautiful gardens in their fashion, in which dwell all the Talapoinis, which are their Friars, and the rulers of the *Pagode* or **Varella** of **Dogon**."—*Gasparo Balbi*, f. 96.

c. 1587.—"About two dayes iourney from Pegu there is a Varello (see **VARELLA**) or Pagode, which is the pilgrimage of the Pegues: it is called **Dogonne**, and is of a wonderfulle bignesse and all gilded from the foot to the toppes."—*R. Fitch*, in *Hakl.* ii. 398, [393].

c. 1755. **Dagon** and **Dagoon** occur in a paper of this period in *Dalrymple's Oriental Reporter*, i. 141, 177; [Col. Temple adds: "The word is always **Digon** in Flouest's account of his travels in 1786 (*Tavung Pao*, vol. i. *Les Français en Birmanie au xviii<sup>e</sup> Siècl.*, *paris*). It is always **Digon** (except

once: "**Digone** capitale del Pegù," p. 149) in Quirini's *Vita di Monsignor G. M. Perrata*, 1781; and it is **Digon** in a map by Antonio Zultae e figli Venezia, 1785. Symes, *Embassy to Ava*, 1803 (pp. 18, 23) has **Dagon**. Crawford, 1829, *Embassy to Ava* (pp. 346-7), calls it **Dagong**. There is further a curious word, "Too **Degon**," in one of Mortier's maps, 1740."]

**DAIBUL**, n.p. See **DIULSIND**.

**DAIMIO**, s. A feudal prince in Japan. The word appears to be approximately the Jap. pronunciation of Chin. *taiming*, 'great name.' [The Daimyōs were the territorial lords and barons of feudal Japan. The word means literally 'great name.' Accordingly, during the Middle Ages, warrior chiefs of less degree, corresponding, as one might say, to our knights or baronets, were known by the correlative title of *Shōmyō*, that is, 'small name.' But this latter fell into disuse. Perhaps it did not sound grand enough to be welcome to those who bore it" (*Chamberlain, Things Japanese*, 101 seq.).]

**DAISEYE**, s. This word, representing *Desai*, repeatedly occurs in Kirkpatrick's *Letters of Tippou* (e.g. p. 196) for a local chief of some class. See **DESSAYE**.

**DALA**, n.p. This is now a town on the (west) side of the river of Rangoon, opposite to that city. But the name formerly applied to a large province in the Delta, stretching from the Rangoon River westward.

1546.—See *Pinto*, under **DAGON**.

1585.—"The 2d November we came to the city of **Dala**, where among other things there are 10 halls full of elephants, which are here for the King of Pegu, in charge of various attendants and officials."—*Gaspar. Balbi*, f. 95.

**DALAWAY**, s. In S. India the Commander-in-chief of an army; [Tamil *dalavay*, Skt. *dala*, 'army,' *rah*, 'to lead']; Can. and Mal. *dhalaray* and *dalavay*. Old Can. *dhala*, H. *dal*, 'an army.'

1615.—"Cacterum **Deleuainus** . . . rebe-  
menter à rege contendit, ne comitteret vi-  
villum condenda nova hac urbe Arona-  
ganensis portus antiquissimus detrimentum  
caperet."—*Jarric, Theatrum*, i. p. 179.

1700.—"Le **Talavai**, c'est le nom qu'on  
donne au Prince, qui gouverne aujourd'hui

requisition made to him by the  
n writing (not by *sepoys*, *delecta*  
*ercarrae* (see **HURCARRA**).—  
p. to G. Vassittart, in *Ulig*, i. 237.

As it was very hot, I immediately  
my *delegata* to keep off the  
*Ed. Valenta*, i. 339. The word  
elsewhere in that book is a mis-  
*delegata*.

a. H. *dam*. Originally an  
upper coin, regarding which  
the following in the *Ain*, i.  
*Blackmann*.—"1. The *Dam*  
*dam*, i.e. 1 *tolah*, 8 *nutshas*,  
*the* it is the fortieth part of

At first this coin was called  
and also *Bahloli*, now it is  
under this name (*dam*). On  
the place is given where it  
is, on the other the date.

purpose of calculation, the  
viewed into 25 parts, each of  
called a *jital*. This imaginary  
is only used by accountants.

a *chilah* is half of a *dam*.  
*chilah* is a quarter of a *dam*.  
*chilah* is an eight of a  
series that Ak  
stored in this

cowries, the latter is equal to one-eighth  
of a *Payan*" (*Buchanan, Eastern Ind.*  
i. 382 seq.)). We have not in our own  
experience met with any reckoning of  
*dam*s. In the case of the *damri* the  
denomination has increased instead of  
sinking in relation to the *dam*. For  
above we have the *damri*=3 *dam*s, or  
according to Elliot (*Beames*, ii. 296)=  
3½ *dam*s, instead of ½ of a *dam* as in  
Akbar's time. But in reality the  
*damri*'s absolute value has remained  
the same. For by Carnegie's table  
1 rupee or 16 *anas* would be equal to  
320 *damris*, and by the *Ain*, 1 rupee  
=40×8 *damris*=320 *damris*. *Damri*  
is a common enough expression for the  
infinitesimal in coin, and one has often  
heard a Briton in India say: "No, I  
won't give a *damree*!" with but a  
vague notion what a *damri* meant, as  
in Scotland we have heard, "I won't  
give a *plack*," though certainly the  
speaker could not have stated the  
value of that ancient coin. And this  
leads to the suggestion that a like  
expression, often heard from coarse  
in England as well as in India,  
and in the latter country, and

that whatever profanity there may be in the animus, there is none in the etymology, when such an one blurts out "I don't care a *dām*!" i.e. in other words, "I don't care a brass farthing!"

If the Gentle Reader deems this a far-fetched suggestion, let us back it by a second. We find in Chaucer (*The Miller's Tale*):

"—ne raught he not a *kers*,"

which means, "he recked not a *cross*" (*ne flocci quidem*); an expression which is also found in *Piers Plowman*:

"Wisdom and witte is nowe not worthe a *kerse*."

And this we doubt not has given rise to that other vulgar expression, "I don't care a curse";—curiously parallel in its corruption to that in illustration of which we quote it.

[This suggestion about *dām* was made by a writer in *Asiat. Res.*, ed. 1803, vii. 461: "This word was perhaps in use even among our forefathers, and may innocently account for the expression 'not worth a fig,' or a *dam*, especially if we recollect that *ba-dam*, an *almond*, is to-day current in some parts of India as small money. Might not dried figs have been employed anciently in the same way, since the Arabic word *foolooos*, a *halfpenny*, also denotes a *cassia bean*, and the root *fuls* means the scale of a fish. Mankind are so apt, from a natural depravity, that 'flesh is heir to,' in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word *curse* in vulgar language in lieu of *dam*." The *N.E.D.* disposes of the matter: "The suggestion is ingenious, but has no basis in fact." In a letter to Mr. Ellis, Macaulay writes: "How they settle the matter I care not, as the Duke says, one *twopenny damn*"; and Sir G. Trevelyan notes: "It was the Duke of Wellington who invented this oath, so disproportioned to the greatness of its author." (*Life*, ed. 1878, ii. 257.)]

1628.—"The revenue of all the territories under the Emperors of Delhi amounts, according to the Royal registers, to 6 *arbs* and 30 *krors* of *dāms*. One *arb* is equal to 100 *krors* (a *kror* being 10,000,000), and a hundred *krors* of *dāms* are equal to 2 *krors* and 50 *lacs* of rupees."—*Muhammad Sharif Hanji*, in *Elliot*, vii. 128.

c. 1840.—"Charles Greville saw the Duke soon after, and expressing the pleasure he had felt in reading his speech (commending the conduct of Capt. Charles Elliot in China), added that, however, many of the party were angry with it; to which the Duke replied,—'I know they are, and I don't care a *damn*. I have no time to do what is right.'

"A *twopenny damn* was, I believe, the form usually employed by the Duke, as an expression of value: but on the present occasion he seems to have been less precise."—*Autobiography of Sir Henry Taylor*, i. 296. The term referred to seems curiously to preserve an unconscious tradition of the pecuniary, or what the idiotical jargon of our time calls the 'monetary,' estimation contained in the expression.

1881.—"A Bavarian printer, jealous of the influence of capital, said that 'Cladstone baid millions of money to the beeble to fote for him, and Beegonsfeel would not lay them a *tam*, so they fote for Cladstone.'"—*A Socialistic Poem*, in *St. James's Gazette*, July 6.

[1900.—"There is not, I dare wager, a single bishop who cares one 'twopenny-halfpenny *dime*' for any of that plenteousness for himself."—H. Bell, Vicar of Muncester, in *Times*, Aug. 31.]

**DAMAN**, n.p. *Damān*, one of the old settlements of the Portuguese which they still retain, on the coast of Guzerat, about 100 miles north of Bombay; written by them *Damão*.

1554.—". . . the pilots said: 'We are here between Diu and **Daman**; if the ship sinks here, not a soul will escape; we must make sail for the shore.'"—*Sidi 'Ali*, 80.

[1607-8.—"Then that by no means of ships or men can goe safelie to Suratt, or theare expect any quiett trade for the many dangers likelie to happen vnto them by the Portugals Cheef Comanders of Diu and **Demon** and places there aboute. . . ."—*Birdwood*, *First Letter Book*, 247.]

1623.—"Il capitano . . . sperava che potessimo esser vicini alla città di **Daman**: laqual esta dentro il golfo di Cambaia a man destra. . . ."—*P. della Valle*, ii. 499 [*Hak. Soc.* i. 15].

**DAMANI**, s. Applied to a kind of squall. (See **ELEPHANTA**.)

**DAMMER**, s. This word is applied to various resins in different parts of India, chiefly as substitutes for pitch. The word appears to be Malayo-Javanese *damar*, used generically for resins, a class of substances the origin of which is probably often uncertain. [Mr. Skeat notes that the Malay *damar* means rosin and a torch made of rosin, the latter consisting of a regular cylin-

case, made of bamboo or other material, filled to the top with and ignited.] To one of the resin-producing trees in the Archipelago the name *Dammara alba*, L. (N. O. *Coniferae*), has been assigned and this furnishes the 'East Dammer' of English varnish-makers. In Burma the dammer used is derived from at least three different species of the N. O. *Dipterocarpeae*; in Java it is derived from the *sdl* tree (LUL-WOOD) (*Shorea robusta*) and *Shorea*, as well as by importation from transmarine sources. In Siam

"white dammer," "Dammer" or Piney resin, is the produce of *Pinus indica*, and "black dammer" *Pinus strictum*; in Dutch the resin used is stated by Lieut. Leech in *Selections*, No. xv. p. 215-216) made from *chandrūz* (or *chandra*) boiled with an equal quantity of water.

This is probably Fryer's 'rosin out of the sea' (*infra*). [On the other hand Mr. Pringle (*Diary, &c.*, 1791, 1st ser. iv. 178) quotes a Malay (*Malay Archip.* i. 455): "The dammer exudes through the bark, either found adhering to the trunk and branches in large lumps, or masses on the ground, under the trees."

As these often grow near the water or on banks of rivers, the resin is frequently floated away and collected at different places as drift; and the fact that the dammer used for making the *masala* boats at Madras was there, may have been, probably was, imported from the Archipelago, and the fact that the dammer was largely collected as drift may have been mentioned in answer to enquiries. Some of the Malay dammer also seems, from Major McNair's account, to be, like copal, fossil. [On the other hand Skene says: "It is true that sometimes dug up out of the earth, possibly because it may form the resin of certain trees, or because masses of it will fall and partially fossilise in the ground by its own weight. I have never heard of its being actually fossilised, and I question the fact seriously."]

The word is sometimes used in India by the Malays, see above] for 'a torch' because torches are formed of split bamboo dipped in it. This is perhaps the origin of the name which accounts for Haex's explanation below.

1584. — "*Demnar* (for *demmar*) from Siacca and Blinton" (i.e. Siak and Billiton). — *Barret*, in *Hakl.* ii. 43.

1631. — In *Haex's Malay Vocabulary*: "*Damar*, Lumen quod accenditur."

1673. — "The Boat is not strengthened with Knee-Timbers as ours are, the banded Planks are sowed together with Rope-yarn of the Cocoe, and calked with *Dammar* (a sort of Rosin taken out of the sea)."—*Fryer*, 37.

"The long continued Current from the Inland Parts (at Surat) through the vast Wildernesses of huge Woods and Forests, wafts great Rafts of Timber for Shipping and Building: and *Damar* for Pitch, the finest sented Bitumen (if it be not a gum or Rosin) I ever met with."—*Ibid.* 121.

1727. — "*Damar*, a gum that is used for making Pitch and Tar for the use of Shipping."—*A. Hamilton*, ii. 73; [ed. 1744, ii. 72].

c. 1755. "A *Demar*-Boy (Torch-boy)." — *Ives*, 50.

1878. — "This *dammar*, which is the general Malayan name for resin, is dug out of the forests by the Malays, and seems to be the fossilised juices of former growth of jungle."—*McNair, Perak, &c.*, 188.

1885. — "The other great industry of the place (in Sumatra) is *dammar* collecting. This substance, as is well known, is the resin which exudes from notches made in various species of coniferous and dipterocarpaceous trees . . . out of whose stem . . . the native cuts large notches up to a height of 40 or 50 feet from the ground. The tree is then left for 3 or 4 months when, if it be a very healthy one, sufficient *dammar* will have exuded to make it worth while collecting; the yield may then be as much as 94 Amsterdam pounds."—*H. O. Forbes, A Naturalist's Wanderings*, p. 135.

**DANA**, s. H. *dāna*, literally 'grain,' and therefore the exact translation of *gram* in its original sense (q.v.). It is often used in Bengal as synonymous with *gram*, thus: "Give the horse his *dāna*." We find it also in this specific way by an old traveller:

1616. — "A kind of graine called *Donna*, somewhat like our Pease, which they boyle, and when it is cold give them mingled with course Sugar, and twice or thrise in the Weeke, Butter to seoure their Bodies." — *Terry*, in *Purchas*, ii. 1471.

**DANCING-GIRL**, s. This, or among the older Anglo-Indians, *Dancing-Wench*, was the representative of the (Portuguese *Bailadeira*) *Bayadère*, or *Nautch*-girl (q.v.), also *Cunchunee*. In S. India dancing-girls are all Hindus, [and known as *Devadāsī* or *Bhagam-dāsī*]; in N. India they are both Hindu, called *Rāmjanī* (see **RUM-JOHNNY**), and Mussulman, called

*Kanchani* (see **CUNCHUNEE**). In Dutch the phrase takes a very plain-spoken form, see quotation from Valentijn; [others are equally explicit, e.g. Sir T. Roe (Hak. Soc. i. 145) and P. della Valle, ii. 282.]

1606.—See description by *Gouveau*, f. 39.

1673. — "After supper they treated us with the **Dancing Wenches**, and good soops of Brandy and Delf Beer, till it was late enough."—*Fryer*, 152.

1701. — "The Governor conducted the Nabob into the Consultation Room . . . after dinner they were diverted with the **Dancing Wenches**."—In *Wheeler*, i. 377.

1726.—"Wat de **dans-Hoeren** (anders *Deratashi* (**Deva-dāsi**) . . . genaamd, en an de Goden hunner Pagoden als getrouwd) belangd."—*Valentijn*, *Chor.* 54.

1763-78.—"Mandelslow tells a story of a Nabob who cut off the heads of a set of **dancing girls** . . . because they did not come to his palace on the first summons."—*Orme*, i. 28 (ed. 1803).

1789.—". . . **dancing girls** who display amazing agility and grace in all their motions."—*Munro*, *Narrative*, 73.

c. 1812.—"I often sat by the open window, and there, night after night, I used to hear the songs of the unhappy **dancing girls**, accompanied by the sweet yet melancholy music of the *cithāra*."—*Mrs. Sherwood's Autobiog.* 423.

[1813. — Forbes gives an account of the two classes of **dancing girls**, those who sing and dance in private houses, and those attached to temples.—*Or. Mem.* 2nd ed. i. 61.]

1815. — "**Dancing girls** were once numerous in Persia; and the first poets of that country have celebrated the beauty of their persons and the melody of their voices."—*Malcolm*, *H. of Persia*, ii. 587.

1838.—"The Maharajah sent us in the evening a new set of **dancing girls**, as they were called, though they turned out to be twelve of the ugliest old women I ever saw."—*Osborne*, *Court and Camp of Runjeet Singh*, 154.

1843. — "We decorated the Temples of the false gods. We provided the **dancing girls**. We gilded and painted the images to which our ignorant subjects bowed down."—*Macaulay's Speech on the Somnauth Proclamation*.

## DANDY, s.

(a). A boatman. The term is peculiar to the Gangetic rivers. H. and Beng. *dāndi*, from *dānd* or *dand*, 'a staff, an oar.'

1685.—"Our **Dandees** (or boatmen) boyled their rice, and we supped here."—*Hedges*, *Diary*, Jan. 6; [Hak. Soc. i. 175].

1763.—"The oppressions of your officers were carried to such a length that they put a stop to all business, and plundered and seized the **Dandies** and **Mangies**' [see **MANJEE**] vessel."—*W. Hastings* to the Nawab, in *Long*, 347.

1809.—"Two naked **dandys** paddling at the head of the vessel."—*Ld. Valentia*, i. 67.

1824.—"I am indeed often surprised to observe the difference between my **dandees** (who are nearly the colour of a black teapot) and the generality of the peasants whom we meet."—*Bp. Heber*, i. 149 (ed. 1844).

— (b). A kind of ascetic who carries a staff. Same etymology. See *Solovys*, who gives a plate of such an one.

[1828.—". . . the **Dandi** is distinguished by carrying a small *Dand*, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it."—*H. H. Wilson*, *Sketch of the Religious Sects of the Hindus*, ed. 1861, i. 193.]

— (c). H. same spelling, and same etymology. A kind of vehicle used in the Himālaya, consisting of a strong cloth slung like a hammock to a bamboo staff, and carried by two (or more) men. The traveller can either sit sideways, or lie on his back. It is much the same as the Malabar **munchool** (q.v.), [and P. della Valle describes a similar vehicle which he says the Portuguese call *Rete* (Hak. Soc. i. 183)].

[1875.—"The nearest approach to travelling in a **dandi** I can think of, is sitting in a half-reefed top-sail in a storm, with the head and shoulders above the yard."—*Wilson*, *Abode of Snow*, 103.]

1876.—"In the lower hills when she did not walk she travelled in a **dandy**."—*Kinloch*, *Large Game Shooting in Tibet*, 2nd S., p. vii.

**DANGUR**, n.p. H. *Dhāngar*, the name by which members of various tribes of Chūtiā Nāgpūr, but especially of the Orāons, are generally known when they go out to distant provinces to seek employment as labourers ("coolies"). A very large proportion of those who emigrate to the tea-plantations of E. India, and also to Mauritius and other colonies, belong to the Orāon tribe. The etymology of the term *Dhāngar* is doubtful. The late Gen. Dalton says: "It is a word that from its apparent derivation (*dāng* or *dhāng*, 'a hill') may mean any hill-



man; but amongst several tribes of the Southern tributary Mahāls, the terms Dhāngar and Dhāngarin mean the youth of the two sexes, both in highland and lowland villages, and it cannot be considered the national designation of any particular tribe" (*Descriptive Ethnology of Bengal*, 245) [and see Risley, *Tribes and Castes*, i. 219].

**DARCHEENEE**, s. P. *dār-chīnī*, 'China-stick,' i.e. cinnamon.

1563. — ". . . The people of Ormuz, because this bark was brought for sale there by those who had come from China, called it *dar-chini*, which in Persian means 'wood of China,' and so they sold it in Alexandria. . . ."—*Garcia*, f. 59-60.

1621. — "As for cinnamon which you wrote was called by the Arabs *dartzeni*, I assure you that the *dar-sini*, as the Arabs say, or *dar-chini* as the Persians and Turks call it, is nothing but our ordinary *canella*."—*P. della Valle*, ii. 206-7.

**DARJEELING, DĀRJĪLING**, n.p. A famous sanitarium in the Eastern Himālaya, the cession of which was purchased from the Raja of Sikkim in 1835; a tract largely added to by annexation in 1849, following on an outrage committed by the Sikkim Minister in imprisoning Dr. (afterwards Sir) Joseph Hooker and the late Dr. A. Campbell, Superintendent of Darjeeling. The sanitarium stands at 6500 to 7500 feet above the sea. The popular Tibetan spelling of the name is, according to Jaeschke, *rDor-je-glin*, 'Land of the Dorje,' i.e. 'of the Adamant or thunderbolt,' the ritual sceptre of the Lamas. But 'according to several titles of books in the Petersburg list of MSS. it ought properly to be spelt *Dar-rgyas-glin*' (*Tib. Eng. Dict.* p. 287).

**DARŪGA**, s. P. and H. *daroghā*. This word seems to be originally Mongol (see *Korolevsky's Dict.* No. 1672). In any case it is one of those terms brought by the Mongol hosts from the far East. In their nomenclature it was applied to a Governor of a province or city, and in this sense it continued to be used under Timur and his immediate successors. But it is the tendency of official titles, as of denominations of coin, to descend in value; and that of *daroghā* has in later days been bestowed on a variety

of humbler persons. Wilson defines the word thus: "The chief native officer in various departments under the native government, a superintendent, a manager: but in later times he is especially the head of a police, customs, or excise station." Under the British Police system, from 1793 to 1862-63, the *Darogha* was a local Chief of Police, or Head Constable, [and this is still the popular title in the N.W.P. for the officer in charge of a Police Station.] The word occurs in the sense of a Governor in a Mongol inscription, of the year 1314, found in the Chinese Province of Shensi, which is given by Pauthier in his *Marc. Pol.*, p. 773. The Mongol Governor of Moscow, during a part of the Tartar domination in Russia, is called in the old Russian Chronicles *Doroga* (see *Hammer, Golden Horde*, 384). And according to the same writer the word appears in a Byzantine writer (unnamed) as *Δάρωγας* (*ibid.* 238-9). The Byzantine form and the passages below of 1404 and 1665 seem to imply some former variation in pronunciation. But Clavijo has also *derroga* in § clii.

c. 1220. — "Tuli Khan named as *Darugha* at Merv one called *Barmas*, and himself marched upon Nishapur."—*Abulghāzi*, by *Desmaisons*, 135.

1404. — "And in this city (Tauris) there was a kinsman of the Emperor as Magistrate thereof, whom they call *Derroga*, and he treated the said Ambassadors with much respect."—*Clavijo*, § lxxxii. *Comp. Markham*, 90.

1441. — ". . . I reached the city of Kerman. . . . The *deroghah* (governor) the Emir Hadji Mohamed Kaiaschirin, being then absent. . . ."—*Abdurrazzak*, in *India in the XVth Cent.*, p. 5.

c. 1590. — "The officers and servants attached to the Imperial Stables. 1. The *Atlegi*. . . . 2. The *Dāroghah*. There is one appointed for each stable. . . ."—*Āin*, tr. *Blockmann*, i. 137.

1621. — "The 10th of October, the *darogā*, or Governor of Isfahan, Mir Abdulaazim, the King's son-in-law, who, as was afterwards seen in that charge of his, was a downright madman. . . ."—*P. della Valle*, ii. 166.

1665. — "There stands a *Derega*, upon each side of the River, who will not suffer any person to pass without leave."—*Tacernier*, E.T., ii. 52; [ed. *Ball*, i. 117].

1673. — "The *Droger*, or Mayor of the City, or Captain of the Watch, or the Rounds; It is his duty to preside with the Main Guard a-night before the Palace-gates."—*Fryer*, 339.

1673.—“The Droger being Master of his Science, persists; what comfort can I reap from your Disturbance?”—*Fryer*, 389.

1682.—“I received a letter from Mr. Hill at Rajemaul advising ye Droga of ye Mint would not obey a Copy, but required at least a sight of ye Originall.”—*Hedges, Diary*, Dec. 14; [Hak. Soc. i. 57].

c. 1781.—“About this time, however, one day being very angry, the Darogha, or master of the mint, presented himself, and asked the Nawaub what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it.”—*Hydur Naik*, tr. by Miles, 488.

1812.—“Each division is guarded by a Darogha, with an establishment of armed men.”—*Fifth Report*, 44.

**DATCHIN**, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for ‘balance,’ in his *Comp. Vocab. of Burma, Malay and Thai*, Serampore, 1810. It is also given by Crawford as *dachin*, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect *ch’eng* is ‘to weigh,’ and also ‘steelyard’; that in Amoy a small steelyard is called *ch’in*; and that in Canton dialect the steelyard is called *t’okch’ing*. Some of the Dictionaries also give *ta’chéng*, ‘large steelyard.’ *Datchin* or *dotchin* may therefore possibly be a Chinese term; but considering how seldom traders’ words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from *Achin* (d’Achin); see the first quotation. [The N.E.D., following Prof. Giles, gives it as a corruption of the Cantonese name *toh-ch’ing* (in Court dialect *to-ch’ing*) from *toh* ‘to measure,’ *ch’ing*, ‘to weigh.’ Mr. Skeat notes: “The standard Malay is *daching*, the Javanese *dachin* (v. *Klinkert*, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, *d’Achin*, seems out of the question.”] Favre’s *Malay Dict.* gives (in French) “**daxing** (Ch. *pa-tchen*), steelyard, balance,” also “**ber-daxing**, to weigh,” and Javan. “**daxin**, a weight of 100 kâtis.” Gericke’s

*Javan. Dict.* also gives “**datain-Picol**,” with a reference to Chinese. [With reference to Crawford’s statement quoted above, Mr. Pringle (*Diary, Ft. St. George*, 1st ser. iv. 179) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from thence to the Archipelago (*Malay Archip.* i. 275). On the whole, the Chinese origin seems most probable.]

1554.—At Malacca. “The *baar* of the great **Dachem** contains 200 cates, each cate weighing two *arratels*, 4 ounces, 5 eighths, 15 grains, 3 tenths. . . . The *baar* of the little **Dachem** contains 200 cates; each cate weighing two *arratels*.”—*A. Nunes*, 39.

[1684-5.—“. . . he replied That he was now Content yt ye Honble Company should solely enjoy ye Customes of ye Place on condition yt ye People of ye Place be free from all dutys & Customes and yt ye Profit of ye **Dutchin** be his. . . .”—*Pringle, Diary, Ft. St. Geo.* 1st ser. iv. 12.]

1696.—“For their **Dotchin** and *Ballance* they use that of Japan.”—*Boryear’s Journal at Cochin-China*, in *Dalrymple*, O. R. i. 88.

1711.—“Never weigh your Silver by their **Dotchins**, for they have usually two Pair, one to receive, the other to pay by.”—*Luckyer*, 113.

„ “In the **Dotchin**, an expert Weigher will cheat two or three *per cent.* by placing or shaking the Weight, and minding the Motion of the Pole only.”—*Ibid.* 115.

„ “. . . every one has a *Chopchin* and **Dotchin** to cut and weigh silver.”—*Ibid.* 141.

1748.—“These scales are made after the manner of the Roman balance, or our English Stilliards, called by the Chinese *Litang*, and by us **Dot-chin**.”—*A Voyage to the E. Indies in 1747 and 1748*, &c., London, 1762, p. 324. The same book has, in a short vocabulary, at p. 265, “English scales or **dodgeons** . . . Chinese *Litang*.”

**DATURA**, s. This Latin-like name is really Skt. *dhattūra*, and so has passed into the derived vernaculars. The widely-spread *Datura Stramonium*, or Thorn-apple, is well known over Europe, but is not regarded as indigenous to India; though it appears to be wild in the Himalaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is *Datura alba*, Nees (see *Hanbury and Flückiger*, 415) (*D. fastuosa*, L.). Garcia de Orta mentions the common use of this by thieves in India. Its effect on the victim was to produce temporary

of anarene Datyro. . . .—*Acosta*, 87.

246. — Nascitur et . . . Datura In-  
quarum ex seminibus Latrones  
a parant, quas in caravanis merca-  
tibus exhibentes largumque somnum, pro-  
prie inducentes aurum gemmarque  
runt et abeunt."—*Prosper Alpinius*,  
1401.

1. — "They name [have] likewise an  
called Daturia, which beareth a  
whereof bruising out the sap, they  
into a cup, or other vessel, and give  
their husbands, eyther in meate or  
and presently therewith the Man is  
ugh bee were half out of his wits."—  
100. Hak. Soc. i. 209].

110. "Mais ainsi de meisme les  
quand elles scauent que leurs maris  
trouuent quelqu'autre, elles s'en  
par presser ou autrement, et se  
t font à reia de la semence de Datura,  
et une estrange vertu. C'e Datura ou  
espece de Stramonium, est une  
grande et haute qui porte des fleurs  
de couleur orangé, comme le Champsé,  
et grande."—*Murquet, Voyages*, 312.

2. — "In other parts of the Indies it  
is Datura."—*Pyrard de LaVal, Hak.*  
114

1. — "Garcias ab Horto . . . makes  
of an herb called Datura, which,  
taken, for 24 hours following, taken  
all sense of grief, makes them incline  
to sleep and mirth."—*Burns, Anatomy of*  
Pt. 2. Sec. 5. Mem. I. Ruba. 5.]

1. — "Duty, the deadliest sort of  
in (Nolentia) or Nightshade."—*Fryer*,

**DATURA, YELLOW, and  
YELLOW THISTLE.** These are  
Bombay names for the *Argemone  
mexicana*, *fico del inferno* of Spaniards,  
introduced accidentally from America,  
and now an abundant and pestilent  
weed all over India.

**DAWK**, a. H. and Mahr. *ḍāk*, 'Post,'  
i.e. properly transport by relays of  
men and horses, and thence 'the mail'  
or letter-post, as well as any arrange-  
ment for travelling, or for transmitting  
articles by such relays. The institu-  
tion was no doubt imitated from the  
*barid*, or post, established throughout  
the empire of the Caliphs by Mo'awia.  
The *barid* is itself connected with the  
Latin *verēdus*, and *verēdina*.

1310. — "It was the practice of the  
Sultan (Alā-uddin) when he sent an army  
on an expedition to establish posts on the  
road, wherever posts could be maintained.  
. . . At every half or quarter *kos* runners  
were posted . . . the securing of accurate  
intelligence from the court on one side and  
the army on the other was a great public  
benefit."—*Zia-uddin Barni*, in *Elliot*, iii.  
203.

c. 1340. — "The foot-post (in India) is thus  
arranged: every mile is divided into three  
equal intervals which are called *Dāwah*,  
which is as much as to say 'the third part  
of a mile' (the mile itself being called in  
India *Kurūā*). At every third of a mile  
there is a village well inhabited, outside of

which are three tents where men are seated ready to start. . . .”—*Ibn Bututa*, iii. 95.

c. 1340.—“So he wrote to the Sultan to announce our arrival, and sent his letter by the **dāwah**, which is the foot post, as we have told you. . . .”—*Ibid.* 145.

“At every mile (*i.e.* *Korūh* or *cos*) from Delhi to Daulatabād there are three **dāwah** or posts.”—*Ibid.* 191-2. It seems probable that this **dāwah** is some misunderstanding of **dāk**.

“There are established, between the capital and the chief cities of the different territories, posts placed at certain distances from each other, which are like the post-relays in Egypt and Syria . . . but the distance between them is not more than four bowshots or even less. At each of these posts ten swift runners are stationed . . . as soon as one of these men receives a letter he runs off as rapidly as possible. . . . At each of these post stations there are mosques, where prayers are said, and where the traveller can find shelter, reservoirs full of good water, and markets . . . so that there is very little necessity for carrying water, or food, or tents.”—*Shahābuddīn Dimishkī*, in *Elliot*, iii. 581.

1528.—“. . . that every ten *kos* he should erect a *yam*, or post-house, which they call a **dāk-chōki**, for six horses. . . .”—*Baber*, 393.

c. 1612.—“He (Akbar) established posts throughout his dominions, having two horses and a set of footmen stationed at every five *cos*. The Indians call this establishment ‘**Dak chowky**.’”—*Firishta*, by *Briggs*, ii. 280-1.

1657.—“But when the intelligence of his (Dara-Shekoh’s) officious meddling had spread abroad through the provinces by the **dāk chauki**. . . .”—*Khafī Khān*, in *Elliot*, vii. 214.

1727.—“The Post in the Mogul’s Dominions goes very swift, for at every Caravan-seray, which are built on the High-roads, about ten miles distant from one another, Men, very swift of Foot, are kept ready. . . . And these Carriers are called **Dog Chowkies**.”—*A. Hamilton*, i. 149; [ed. 1744, i. 150].

1771.—“I wrote to the Governor for permission to visit Calcutta by the **Dawks**. . . .”—Letter in the *Intrigues of a Nabob*, &c., 76.

1781.—“I mean the absurd, unfair, irregular and dangerous Mode, of suffering People to paw over their Neighbours’ Letters at the **Dock**. . . .”—Letter in *Hicky’s Bengal Gazette*, Mar. 24.

1796.—“The Honble. the Governor-General in Council has been pleased to order the re-establishment of **Dawk Bearers** upon the new road from Calcutta to Benares and Patna. . . . The following are the rates fixed. . . .

“From Calcutta to Benares. . . . Sicca Rupees 500.”

In *Seton-Karr*, ii. 185.

1809.—“He advised me to proceed immediately by **Dawk**. . . .”—*Id. Valentia*, i. 62.

1824.—“The **dāk** or post carrier having passed me on the preceding day, I dropped a letter into his leathern bag, requesting a friend to send his horse on for me.”—*See. Wonders of Ellora*, ch. iv. A letter so sent by the post-runner, in the absence of any receiving office, was said to go “by outside **dawk**.”

1843.—“**JAM**: You have received the money of the British for taking charge of the **dawk**: you have betrayed your trust, and stopped the **dawks**. . . . If you come in and make your *salām*, and promise fidelity to the British Government, I will restore to you your lands . . . and the superintendence of the **dawks**. If you refuse I will wait till the hot weather has gone past, and then I will carry fire and sword into your territory . . . and if I catch you, I will hang you as a rebel.”—*Sir C. Napier* to the Jam of the Jokees (in *Life of Dr. J. Wilson*, p. 440).

1873.—“. . . the true reason being, Mr. Barton declared, that he was too stingy to pay her **dawk**.”—*The True Reformer*, i. 63.

**DAWK**, s. Name of a tree. See **DHAWK**.

**DAWK**, To lay a, v. To cause relays of bearers, or horses, to be posted on a road. As regards palankin bearers this used to be done either through the post-office, or through local **chowdries** (q.v.) of bearers. During the mutiny of 1857-58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, it is said that the Head of the Department to which they had reported themselves, directed them immediately to ‘lay a **dawk**.’ One of them turned back from the door, saying: ‘Would you explain, Sir; for you might just as well tell me to lay an egg!’

**DAWK BUNGALOW**. See under **BUNGALOW**.

**DAYE, DHYE**, s. A wet-nurse; used in Bengal and N. India, where this is the sense now attached to the word. Hind. *dāi*, Skt. *ddatrikā*; conf. Pers. *ddyah*, a nurse, a midwife. The word also in the earlier English Regulations is applied, Wilson states, to “a female commissioner employed to interrogate and swear native women of condition, who could not appear to give evidence in a Court.”

No Christian shall call an infidel  
the time of her labour."—*Archic.*  
f. fasc. iv. p. 25.]

The whole plant is commonly  
used by the **Dayas**, or as we call  
them "goesips," midwives).—  
*Estado*, 282.

The medicines of the Malays . . .  
are roots of plants . . . horns and  
stones, which are used by their  
doctors for the most part by **Dayas**,  
women physicians, excellent her-  
prentices of the schools of Java  
*Indische Kredia*, f. 37.

Table of monthly Wages at  
the have:—  
(wet-nurse) 10 Rs."

*India Gazette*, Oct. 12.

If the bearer hath not strength  
the **Dace** (midwife) do!"—*Guzerati*  
*Drummond's Illustrations*, 1803.

The **Dhye** is more generally an  
upon native ladies."—*Williamson*,  
1.

. . . the '**dyah**' or wet-nurse is  
as a second mother, and usually  
for for life."—*Wills, Modern*

I was much interested in the  
(midwives') class."—*Lady Dufferin*,  
*Life in India*, 337.

**DEER**. s. This is not Anglo-  
but it is a curious word of  
'Thieves' cant, signifying 'a  
It seems doubtful whether  
from the Italian *danaro* or  
the **dinār** (q.v.); both eventu-  
ally from the Latin *denarius*.

**L**. n.p. See **DIUL-SIND**.

**AN**. n.p. and adj. Hind.  
*Dakkhin*, *Dakhan*, *Dakghan*;  
the Prakr. form of Skt.  
'the South'; originally 'on  
hand'; compare *dexter*, *δεξιός*.  
Southern part of India, the  
table-land, and especially the Table-  
between the Eastern and Western  
It has been often applied  
metonymically, to specific States in  
of India, e.g. by the Portu-  
guese from the 16th century to the  
Decan Kingdom of Bijapur,  
more recent times by ourselves  
State of Hyderabad. In Western  
the **Deccan** stands opposed to  
**can** (q.v.), i.e. the table-land  
interior to the maritime plain;  
in India the **Deccan** stands  
opposed to **Hindustān**, i.e. roundly  
the country south of the

Nerbudda to that north of it. The  
term frequently occurs in the Skt.  
books in the form *dakshinpatha*  
(‘Southern region,’ whence the Greek  
form in our first quotation), and  
*dakshinātya* (‘Southern’—qualifying  
some word for ‘country’). So, in the  
*Panchatantra*: “There is in the  
Southern region (*dakshinātya janapada*)  
a town called Mihilāropya.”

c. A.D. 80-90.—“But immediately after  
Barygaza the adjoining continent extends  
from the North to the South, wherefore the  
region is called **Dachinabadēs** (*Δαχίνα-  
βάδης*), for the South is called in their  
tongue **Dachanos** (*Δάχανος*).”—*Periplus*  
*M.E.*, *Geog. Gr. Min.* i. 254.

1510.—“In the said city of **Decan** there  
reigns a King, who is a Mahommedan.”—  
*Varthema*, 117. (Here the term is applied  
to the city and kingdom of Bijapur).

1517.—“On coming out of this Kingdom  
of Guzerat and Cambay towards the South,  
and the inner parts of India, is the Kingdom  
of **Dacani**, which the Indians call **Decan**.”—  
*Barboza*, 69.

1552.—“Of **Decani** or **Daquē** as we now  
call it.”—*Castanheda*, ii. 50.

“He (Mahmūd Shāh) was so  
powerful that he now presumed to style  
himself King of Canara, giving it the name  
of **Decan**. And the name is said to have  
been given to it from the combination of  
different nations contained in it, because  
**Decanij** in their language signifies ‘mon-  
grel.’”—*De Barros*, Dec. II. liv. v. cap. 2.  
(It is difficult to discover what has led  
astray here the usually well-informed De  
Barros).

1608.—“For the *Portugals* of *Daman* had  
wrought with an ancient friend of theirs a  
*Raja*, who was absolute Lord of a Province  
(between *Daman*, *Guzerat*, and **Decan**)  
called *Cruly*, to be ready with 200 Horse-  
men to stay my passage.”—*Capt. W. Har-  
kins*, in *Purchas*, i. 209.

[1612.—“The **Desanins**, a people border-  
ing on them (Portuguese) have besieged six  
of their port towns.”—*Danvers*, *Letters*, i.  
258.]

1616.—“. . . his son Sultan Coron, who  
he designed, should command in **Deccan**.”—  
*Sir T. Roe*.

[. . . “There is a resolution taken that  
Sultan Caronne shall go to the **Decan**  
Warres.”—*Ibid.* Hak. Soc. i. 192.

[1623.—“A Moor of **Dacān**.”—*P. della*  
*Valle*, Hak. Soc. ii. 225.]

1667.

“But such as at this day, to Indians known,  
In Malabar or **Decan** spreads her arms.”

*Paradise Lost*, ix. [1102-3].

1726.—“**Decan** [as a division] includes  
**Decan**, *Conkan*, and *Balayatta*.”—*Valen-  
tijn*, v. 1.



*DECCANY.*

303

*DELHI.*

'

'

'

'

'

'

'

'

'

'

'

'

'

'



Dacan, his servants and captains with many of his people, took much, and afterwards in time they revolted, and set themselves up as kings."—*Barbosa*, p. 100.

1533.—"And this kingdom to which the Badur proceeded was called the **Dely**; it was very great, but it was all disturbed by wars and the risings of one party against another, because the King was dead, and the sons were fighting with each other for the sovereignty."—*Correa*, iii. 506.

"This Kingdom of **Dely** is the greatest that is to be seen in these parts, for one point that it holds is in Persia, and the other is in contact with the Loochoos (or *Lequias*) beyond China."—*Ibid.* iii. 572.

c. 1568.—"About sixteen yeeres past this King (of Cuttack), with his Kingdome, were destroyed by the King of Pattane, which was also King of the greatest part of Bengala . . . but this tyrant enjoyed his Kingdome but a small time, but was conquered by another tyrant, which was the great Mogol King of Agra, **Delly**, and of all Cambia."—*César Frederike* in *Hall*, ii. 358.

1611.—"On the left hand is seene the car-kasse of old **Dely**, called the nine castles and fiftie-two gates, now inhabited onely by *Gujers*. . . . The city is 2<sup>e</sup> betweene Gate and Gate, begirt with a strong wall, but much ruinate. . . ."—*W. Finch*, in *Purchas*, i. 430.

**DELING**, s. This was a kind of hammock conveyance, suspended from a pole, mentioned by the old travellers in Pegu. The word is not known to Burnese scholars, and is perhaps a Persian word. Meninski gives "*deleng*, adj. *pendulus, suspensus*." The thing seems to be the Malayalam *Manchil*. (See **MUNCHEEL** and **DANDY**).

1569.—"Carried in a closet which they call **Deling**, in the which a man shall be very well accommodated, with cushions under his head."—*César Frederike*, in *Hall*, ii. 367.

1545. "This **Delingo** is a strong cotton cloth doubled, . . . as big as an ordinary rug, and having an iron at each end to attach it by, so that in the middle it hangs like a pouch or purse. These irons are attached to a very thick cane, and this is borne by four men . . . When you go on a journey, a cushion is put at the head of this **Delingo**, and you get in, and lay your head on the cushion," &c. —*Gasparo Balbi*, f. 99b.

1527.—"From Orion we went to Macao, which is a pretie towne, where we left our boats and *Paras*, and in the morning taking **Delingoes**, which are a kind of Cashes made of cords and cloth quilted, and carried upon a stang betweene 3 and 4 men: we came to Pegu the same day."—*R. Fitch*, in *Hall*, ii. 39L

**DELLY, MOUNT**, n.p. Port. *Monte D'Elí*. A mountain on the Malabar coast which forms a remarkable object from seaward, and the name of which occurs sometimes as applied to a State or City adjoining the mountain. It is prominently mentioned in all the old books on India, though strange to say the Map of India in Keith Johnstone's Royal Atlas has neither name nor indication of this famous hill. [It is shown in Constable's Hand Atlas.] It was, according to Correa, the first Indian land seen by Vasco da Gama. The name is Malayāl. *Eli mala*, 'High Mountain.' Several erroneous explanations have however been given. A common one is that it means 'Seven Hills.' This arose with the compiler of the local Skt. *Mahātmya* or legend, who rendered the name *Saptasaila*, 'Seven Hills,' confounding *ēli* with *ēlu*, 'seven,' which has no application. Again we shall find it explained as 'Rat-hill'; but here *ēli* is substituted for *ēli*. [The *Madras Gloss.* gives the word as Mal. *ezhimala*, and explains it as 'Rat-hill,' "because infested by rats."] The position of the town and port of Ely or Hili mentioned by the older travellers is a little doubtful, but see *Marco Polo*, notes to Bk. III. ch. xxiv. The *Ely-Maide* of the Peutingerian Tables is not unlikely to be an indication of Ely.

1298.—"**Eli** is a Kingdom towards the west, about 300 miles from Comari. . . . There is no proper harbour in the country, but there are many rivers with good estuaries, wide and deep."—*Marco Polo*, Bk. III. ch. 24.

c. 1330.—"Three days journey beyond this city (Manjarūr, i.e. Mangalore) there is a great hill which projects into the sea, and is descried by travellers from afar, the promontory called **Hili**."—*Abulfeda*, in *Gildemeister*, 185.

c. 1343.—"At the end of that time we set off for **Hili**, where we arrived two days later. It is a large well-built town on a great bay (or estuary) which big ships enter."—*Ibn Batuta*, iv. 81.

c. 1440.—"Proceeding onwards he . . . arrived at two cities situated on the sea shore, one named Pacamuria, and the other **Helly**."—*Nicolo Conti*, in *India in the XVth Cent.* p. 6.

1516.—"After passing this place along the coast is the Mountain **Dely**, on the edge of the sea; it is a round mountain, very lofty, in the midst of low land; all the ships of the Moors and the Gentiles . . .

sight this mountain . . . and make their reckoning by it."—*Barbosa*, 149.

c. 1562.—"In twenty days they got sight of land, which the pilots foretold before that they saw it, this was a great mountain which is on the coast of India, in the Kingdom of Cananor, which the people of the country in their language call the mountain **Dely**, *elly* meaning 'the rat,'\* and they call it Mount **Dely**, because in this mountain there are so many rats that they could never make a village there."—*Correa, Three Voyages, &c.*, Hak. Soc. 145.

1579.—". . . Malik Ben Habceb . . . proceeded first to Quilon . . . and after erecting a mosque in that town and settling his wife there, he himself journeyed on to [**Hilī Marāwī**]. . . ."—Rowlandson's Tr. of *Tokfut-ul-Mujahideen*, p. 51. (Here and elsewhere in this ill-edited book *Hilī Marāwī* is read and printed *Hubace Muracee*).

[1623.—". . . a high Hill, inland near the seashore, call'd Monte **Deli**."—*P. della Valle*, Hak. Soc. ii. 355].

1638.—"Sur le midy nous passames à la veüe de **Monte-Leone**, qui est vne haute montagne dont les Malabares descouurent de loin les vaisseaux, qu'ils peuuent attaquer avec aduantage."—*Mandelslo*, 275.

1727.—"And three leagues south from **Mount Delly** is a spacious deep River called Balliapatam, where the English Company had once a Factory for Pepper."—*A. Hamilton*, i. 291; [ed. 1744, ii. 293].

1759.—"We are further to remark that the late troubles at Tellicherry, which proved almost fatal to that settlement, took rise from a dispute with our linguist and the Prince of that Country, relative to lands he, the linguist, held at **Mount Dilly**."—*Court's Letter* of March 23. In *Long*, 198.

**DELOLL**, s. A broker; H. from Ar. *dallāl*; the literal meaning being one who directs (the buyer and seller to their bargain). In Egypt the word is now also used in particular for a broker of old clothes and the like, as described by Lane below. (See also under **NEELAM**.)

[c. 1665.—"He spared also the house of a deceased **Delale** or Gentile broker, of the Dutch."—*Bernier*, ed. *Constable*, 188. In the first English trans. this passage runs: "He has also regard to the House of the Deceased *De Lath*."] ]

1684.—"Five **Delolls**, or Brokers, of Decca, after they had been with me went to Mr. Beard's chamber. . . ."—*Hedges, Diary*, July 25; [Hak. Soc. i. 152].

1751.—"Mr. Baillie at Jugdea, accused by these villains, our **dulols**, who carried on for a long time their most flagrant rascality. The **Dulols** at Jugdea found to charge the

Company 15 per cent. beyond the price of the goods."—*Fort Wm. Coas.* In *Long*, p. 50.

1824.—"I was about to answer in great wrath, when a **dalal**, or broker, went by, loaded with all sorts of second-hand clothes, which he was hawking about for sale."—*Haji Baba*, 2d ed. i. 183; [ed. 1851, p. 81].

1835.—"In many of the suoks in Cairn, auctions are held . . . once or twice a week. They are conducted by '**dellāls**' (or brokers). . . . The '**dellāls**' carry the goods up and down, announcing the sums bidden by the cries of '**harāg**.'"—*Lane, Mod. Egyptians*, ed. 1860, p. 317; [5th ed. ii. 13].

**DEMIJOHN**, s. A large glass bottle holding 20 or 30 quarts, or more. The word is not Anglo-Indian, but it is introduced here because it has been supposed to be the corruption of an Oriental word, and suggested to have been taken from the name of *Damaghān* in Persia. This looks plausible (compare the Persian origin of **carboy**, which is another name for just the same thing), but no historical proof has yet been adduced, and it is doubted by Mr. Marsh in his *Notes on Wedgwood's Dictionary*, and by Dozy (*Sup. aux Dict. Arabes*). It may be noticed, as worthy of further enquiry, that Sir T. Herbert (192) speaks of the abundance and cheapness of wine at *Damaghān*. Niebuhr, however, in a passage quoted below, uses the word as an Oriental one, and in a note on the 5th ed. of Lane's *Mod. Egyptians*, 1860, p. 149, there is a remark quoted from Hammer-Purgstall as to the omission from the detail of domestic vessels of two whose names have been adopted in European languages, viz. the *garra* or *jarra*, a water 'jar,' and the *demighān* or *demijān*, '*la dame-jeanne*.' The word is undoubtedly known in modern Arabic. The *Mohit* of B. Bistānī, the chief modern native lexicon, explains *Dāmijāna* as 'a great glass vessel, big-bellied and narrow-necked, and covered with wicker-work; a Persian word.\* The vulgar use the forms *damajāna* and *daman-jāna*. *Dame-jeanne* appears in *P. Richelet, Dict. de la Langue Franc.* (1759), with this definition: "[*Lagena amplior*] Nom que les matelots donnent à une grande bouteille couverte

\* A correction is made here on Lord Stanley's translation.

\* Probably not much stress can be laid on this last statement. [The N.E.D. thinks that the Arabic word came from the West].

te." It is not in the great Cas-Dict. of 1729, but it is in those of the last century, e.g. Dict. of the Academy, ed. 1869. "*Damaju* . . . Prov(incia de) And(alucia, ta . . ."—and *castaña* is explained as a "great vessel of glass or otta, of the figure of a chestnut, used to hold liquor." [See *N.E.D.* believes the word adopted from *mine*, on the analogy of 'Bel-e' and 'Greybeard.']

—"Notre vin étoit dans de grands de verre (*Damasjanes*) dont chacun près de 20 bouteilles."—*Niebuhr*, i. 171.

**DENGUE**, s. The name applied to a kind of fever. The term is of Indian, not East Indian, origin, as only become known and used in India within the last 30 or more. The origin of the word, which seems to be generally accepted, is that owing to the stiff unsteady carriage which the fever induces in those who suffered from it, the natives in the W. Indies gave it the name of 'dandy fever'; and this taken up by the Spaniards, was turned into *dengy* or *denque*. [But owing to the *N.E.D.* both 'dandy' and 'denque' are corruptions of the latter term, *ka dinga pepo*, 'sudden-like seizure by an evil spirit.'] Some of its usual characteristics are great suddenness of attack; often accompanied by pain amounting sometimes to anguish in head and back, shifting pains in the joints; exhaustion and sudden prostration; after-effects of rheumatic character. Its periodic occurrences are generally at intervals.

During such occurrences in America and in Egypt, symptoms attach to an epidemic on the Coromandel coast about 1780 which point to this; and in 1824 an epidemic of the same kind caused much alarm and loss in Calcutta, Berhampore, and other places in India. This had no parallel of equal severity in that country till 1871-72, though there had been a minor visitation in 1853, and a succession of cases in 1868-69. In 1872 it was so prevalent in Calcutta among those in the service of the Indian Railway Company, European and native, prior to August in that year that 70 per cent. had suffered from

the disease; and whole households were sometimes attacked at once. It became endemic in Lower Bengal for several seasons. When the present writer (H. Y.) left India (in 1862) the name **dengue** may have been known to medical men, but it was quite unknown to the lay European public.

1885.—THE CONTAGION OF DENGUE FEVER. "In a recent issue (March 14th, p. 551) under the heading 'Dengue Fever in New Caledonia,' you remark that, although there had been upwards of nine hundred cases, yet, 'curiously enough,' there had not been one death. May I venture to say that the 'curiosity' would have been much greater had there been a death? For, although this disease is one of the most infectious, and as I can testify from unpleasant personal experience, one of the most painful that there is, yet death is a very rare occurrence. In an epidemic at Bermuda in 1882, in which about five hundred cases came under my observation, not one death was recorded. In that epidemic, which attacked both whites and blacks impartially, inflammation of the cellular tissue, affecting chiefly the face, neck, and scrotum, was especially prevalent as a sequela, none but the lightest cases escaping. I am not aware that this is noted in the text-books as a characteristic of the disease; in fact, the descriptions in the books then available to me, differed greatly from the disease as I then found it, and I believe that was the experience of other medical officers at the time. . . . During the epidemic of **dengue** above mentioned, an officer who was confined to his quarters, convalescing from the disease, wrote a letter home to his father in England. About three days after the receipt of the letter, that gentleman complained of being ill, and eventually, from his description, had a rather severe attack of what, had he been in Bermuda, would have been called dengue fever. As it was, his medical attendant was puzzled to give a name to it. The disease did not spread to the other members of the family, and the patient made a good recovery.—*Henry J. Barnes*, Surgeon, Medical Staff, Fort Pitt, Chatham." From *British Medical Journal*, April 25.

**DEODAR**, s. The *Cedrus deodara*, Loud., of the Himalaya, now known as an ornamental tree in England for some seventy-five years past. The finest specimens in the Himalaya are often found in clumps shadowing a small temple. The **Deodar** is now regarded by botanists as a variety of *Cedrus Libani*. It is confined to the W. Himalaya from Nepal to Afghanistan; it reappears as the Cedar of Lebanon in Syria, and on through Cyprus and Asia Minor; and emerges

1673.—“The **Droger** being Master of his Science, persists; what comfort can I reap from your Disturbance?”—*Fryer*, 389.

1682.—“I received a letter from Mr. Hill at Rajemaul advising ye **Droga** of ye Mint would not obey a Copy, but required at least a sight of ye Originall.”—*Hedges, Diary*, Dec. 14; [Hak. Soc. i. 57].

c. 1781.—“About this time, however, one day being very angry, the **Darogha**, or master of the mint, presented himself, and asked the Nawaub what device he would have struck on his new copper coinage. Hydur, in a violent passion, told him to stamp an obscene figure on it.”—*Hydur Naik*, tr. by Miles, 488.

1812.—“Each division is guarded by a **Darogha**, with an establishment of armed men.”—*Fifth Report*, 44.

**DATCHIN**, s. This word is used in old books of Travel and Trade for a steelyard employed in China and the Archipelago. It is given by Leyden as a Malay word for ‘balance,’ in his *Comp. Vocab. of Burma, Malay and Thai*, Serampore, 1810. It is also given by Crawford as *dachin*, a Malay word from the Javanese. There seems to be no doubt that in Peking dialect *ch’eng* is ‘to weigh,’ and also ‘steelyard’; that in Amoy a small steelyard is called *ch’in*; and that in Canton dialect the steelyard is called *t’okch’ing*. Some of the Dictionaries also give *ta’chéng*, ‘large steelyard.’ *Datchin* or *dotchin* may therefore possibly be a Chinese term; but considering how seldom traders’ words are really Chinese, and how easily the Chinese monosyllables lend themselves to plausible combinations, it remains probable that the Canton word was adopted from foreigners. It has sometimes occurred to us that it might have been adopted from *Achin* (d’Achin); see the first quotation. [The *N.E.D.*, following Prof. Giles, gives it as a corruption of the Cantonese name *toh-ch’ing* (in Court dialect *to-ch’ing*) from *toh* ‘to measure,’ *ch’ing*, ‘to weigh.’ Mr. Skeat notes: “The standard Malay is *daching*, the Javanese *dachin* (v. *Klinkert*, s.v.). He gives the word as of Chinese origin, and the probability is that the English word is from the Malay, which in its turn was borrowed from the Chinese. The final suggestion, *d’Achin*, seems out of the question.] Favre’s *Malay Dict.* gives (in French) “**daxing** (*Ch. pu-tchen*), steelyard, balance,” also “**ber-daxing**, to weigh,” and Javan. “**daxin**, a weight of 100 kätis.” Gericke’s

*Javan. Dict.* also gives “**datain-Picol**,” with a reference to Chinese. [With reference to Crawford’s statement quoted above, Mr. Pringle (*Diary, Ft. St. George*, 1st ser. iv. 179) notes that Crawford had elsewhere adopted the view that the yard and the designation of it originated in China and passed from thence to the Archipelago (*Malay Archip.* i. 275). On the whole, the Chinese origin seems most probable.]

1554.—At Malacca. “The *baar* of the great **Dachem** contains 200 cates, each cate weighing two *arratels*, 4 ounces, 5 eighths, 15 grains, 3 tenths. . . . The *baar* of the little **Dachem** contains 200 cates; each cate weighing two *arratels*.”—*A. News*, 39.

[1684-5.—“. . . he replied That he was now Content yt ye Honble Company should solely enjoy ye Customes of ye Place on condition yt ye People of ye Place be free from all dutys & Customes and yt ye Profit of ye **Dutchin** be his. . . .”—*Pringle, Diary, Ft. St. Geo.* 1st ser. iv. 12.]

1696.—“For their **Dotchin** and *Ballance* they use that of Japan.”—*Boycar’s Journal at Cochín-China*, in *Dalrymple*, O. R. i. 58.

1711.—“Never weigh your Silver by their **Dotchins**, for they have usually two Pair, one to receive, the other to pay by.”—*Lockyer*, 113.

“In the **Dotchin**, an expert Weigher will cheat two or three *per cent.* by placing or shaking the Weight, and minding the Motion of the Pole only.”—*Ibid.* 115.

“. . . every one has a *Chopchis* and **Dotchin** to cut and weigh silver.”—*Ibid.* 141.

1748.—“These scales are made after the manner of the Roman balance, or our English Stilliards, called by the Chinese *Litung*, and by us **Dot-chin**.”—*A Voyage to the E. Indies in 1747 and 1748*, &c., London, 1762, p. 324. The same book has, in a short vocabulary, at p. 265, “English scales or **dodgeons** . . . Chinese *Litung*.”

**DATURA**, s. This Latin-like name is really Skt. *dhattūra*, and so has passed into the derived vernaculars. The widely-spread *Datura Stramonium*, or Thorn-apple, is well known over Europe, but is not regarded as indigenous to India; though it appears to be wild in the Himālaya from Kashmir to Sikkim. The Indian species, from which our generic name has been borrowed, is *Datura alba*, Nees (see *Hanbury and Flückiger*, 415) (*D. fastuosa*, L.). Garcia de Orta mentions the common use of this by thieves in India. Its effect on the victim was to produce temporary

on of mind, and violent r. permitting the thief to act sed. He describes his own in dealing with such cases, ie had always found successful.

was also often given as a il joke, whence the Portuguese it *Burladora* ('Joker'). De strongly disapproves of such

The criminal use of *datura* ass of Thugs is rife in our own One of the present writers has ly convicted many. Coolies ng with fortunes from the s often become the victims of imes. [See details in *Chivers*, *et. Jurispr.* 179 *seqq.*]

—*Maidsercant.* A black woman use has been giving *datura* to my she stole the keys, and the jewels mistress had on her neck and in box, and has made off with a black would be a kindness to come to *Guinea, Colloquios*, f. 83.

They call this plant in the tongue *umata kupa* [*umata-kupa*] Chinese *Datyro*. . . . *Acrida*, 87.

Nascitur et . . . *Datura* In- ex seminibus latrones parant, quae in caravanis merca- habentes largumque somnum, pro- stantes aurum gemmasque et et abeunt." *Prosper Alpinius*, 111.

They name [have] likewise an called *Deutroa*, which beareth a stems? brouing out the sap, they do a cup, or other vessell, and give their husbands, eyther in meate or and presently therewith the Man is sh he were half out of his wits." — 69. *Hak. Soc.* i. 209].

Mais ainsi de mesme les grand es seauent que leurs maris emment quelqu'autre, elles s'en par poison ou autrement, et se fort avec de la semence de *Datura*. Une strange vertu. Ce *Datura* ou espèce de *Stramonium*, est vne grande et haute qui porte des fleurs . . . Cançane, comme le *Cistampelo*, — 112. *Marquet. Voyages*, 312.

other parts of the Indies it *Dutroa*. *Pyraud de Laval*, *Hak.* 111.

Caracas ab Horto . . . makes of an herb called *Datura*, which, taken for 24 hours following, takes away of grief, makes them incline to the north." *Burton, Anatomy of* 2. Sec. 5 Mem. 1. Subs. 5.]

*Dutry*, the deadliest sort of (*Solanum*) or *Nightsbade*." *Fruer*,

1676.—

"Make lechers and their punks with dewtry Commit fantastical advowtry."

*Hudibras*, Pt. iii. Canto 1.

1690.—"And many of them (the Moors) take the liberty of mixing Dutra and Water together to drink . . . which will intoxicate almost to Madness."—*Ovington*, 235.

1810.—"The *datura* that grows in every part of India."—*Williamson*, *V. M.* ii. 135.

1874.—"*Datura*. This plant, a native of the East Indies, and of Abyssinia, more than a century ago had spread as a naturalized plant through every country in Europe except Sweden, Lapland, and Norway, through the aid of gipsy quacks, who used the seed as anti-spasmodics, or for more questionable purposes."—*R. Brown* in *Geog. Magazine*, i. 371. *Note*.—The statements derived from *Hanbury* and *Flückiger* in the beginning of this article disagree with this view, both as to the origin of the European *Datura* and the identity of the Indian plant. The doubts about the birthplace of the various species of the genus remain in fact undetermined. [See the discussion in *Watt, Econ. Dict.* iii. 29 *seqq.*]

**DATURA, YELLOW, and YELLOW THISTLE.** These are Bombay names for the *Argemone mexicana*, *pico del inferno* of Spaniards, introduced accidentally from America, and now an abundant and pestilent weed all over India.

**DAWK**, s. H. and Mahr. *dāk*, 'Post,' i.e. properly transport by relays of men and horses, and thence 'the mail' or letter-post, as well as any arrangements for travelling, or for transmitting articles by such relays. The institution was no doubt imitated from the *barid*, or post, established throughout the empire of the Caliphs by Mo'awia. The *barid* is itself connected with the Latin *rerēdus*, and *rerēdius*.

1310.—"It was the practice of the Sultan (Alā-uddin) when he sent an army on an expedition to establish posts on the road, wherever posts could be maintained. . . . At every half or quarter *kos* runners were posted . . . the securing of accurate intelligence from the court on one side and the army on the other was a great public benefit."—*Ziā-uddin Barni*, in *Elliot*, iii. 203.

c. 1340.—"The foot-post (in India) is thus arranged: every mile is divided into three equal intervals which are called *Dāwah*, which is as much as to say 'the third part of a mile' (the mile itself being called in India *Korah*). At every third of a mile there is a village well inhabited, outside of



once more in Algeria, and thence westwards to the Riff Mountains in Morocco, under the name of *C. Atlantica*. The word occurs in Avicenna, who speaks of the *Deindar* as yielding a kind of turpentine (see below). We may note that an article called *Deodar-wood Oil* appears in Dr. Forbes Watson's "List of Indian Products" (No. 2941) [and see *Watt, Econ. Dict.* ii. 235].

*Deodar* is by no means the universal name of the great Cedar in the Himālay. It is called so (*Deudār, Diār, or Dyār* [*Drew, Jummo*, 100]) in Kashmir, where the *deodār* pillars of the great mosque of Srinagar date from A.D. 1401. The name, indeed (*deva-dāru*, 'timber of the gods'), is applied in different parts of India to different trees, and even in the Himālaya to more than one. The list just referred to (which however has not been revised critically) gives this name in different modifications as applied also to the pencil Cedar (*Juniperus excelsa*), to *Guatteria* (or *Uruia*) *longifolia*, to *Sethia Indica*, to *Erythroxylon areolatum*, and (on the Rāvi and Sutlej) to *Cupressus torulosa*.

The *Deodār* first became known to Europeans in the beginning of the last century, when specimens were sent to Dr. Roxburgh, who called it a *Pinus*. Seeds were sent to Europe by Capt. Gerard in 1819; but the first that grew were those sent by the Hon. W. Leslie Melville in 1822.

c. 1030.—"Deindar (or rather Diudar) est ex genere abhel (i.e. juniper) quae dicitur pinus Inda, et *Syr deindar* (Milk of Deodar) est ejus lac (turpentine)."—Avicenna, Lat. Transl. p. 297.

c. 1220.—"He sent for two trees, one of which was a . . . white poplar, and the other a *deodār*, that is a fir. He planted them both on the boundary of Kashmir."—*Chach Nāmāh* in *Elliot*, i. 144.

**DERRISHACST**, adj. This extraordinary word is given by C. B. P. (MS.) as a corruption of *P. daryd-shikast*, 'destroyed by the river.'

**DERVISH**, s. *P. dervish*; a member of a Mahomedan religious order. The word is hardly used now among Anglo-Indians, *fakīr* [see **FAKEER**] having taken its place. On the Mahomedan confraternities of this class, see *Herklots*, 179 *seqq.*; *Lane*,

*Mod. Egyptians, Brown's Dervishes, or Oriental Spiritualism*; Capt. E. de Neven, *Les Khouan, Ordres Religieux chez les Musulmans* (Paris, 1846).

c. 1540.—"The dog *Chia Acem* . . . crying out with a loud voyce, that every one might hear him. . . . To them, To them, for as we are assured by the Book of Flowers, wherein the Prophet Noby doth promise eternal delights to the Daroozes of the House of Mecqua, that he will keep his word both with you and me, provided that we bathe ourselves in the blood of these dogs without Lave!"—*Pinto* (cap. lix.), in *Coguin*, 72.

1554.—"Hic multa didicimus à monachis Turcicis, quos **Dervis** vocant."—*Bussy. Epist.* i. p. 93.

1616.—"Among the *Mahometans* are many called **Dervises**, which relinquish the World, and spend their days in Solitude."—*Terry*, in *Purchas*, ii. 1477.

[c. 1630.—"**Dervissi**." See **TALISMAN**.]

1653.—"Il estoit **Dervische** ou Fakir et menoit une vie solitaire dans les bois."—*De la Boullaye-le-Gouz*, ed. 1657. p. 132.

1670.—"Aureng-Zebe . . . was reserved, crafty, and exceedingly versed in dissembling, insomuch that for a long time he made profession to be a *Fakire*, that is Poor, **Dervich**, or Devout, renouncing the World."—*Bernier, E.T.* 3; [ed. *Constable*, 10].

1673.—"The **Dervises** professing Poverty, assume this Garb here (i.e. in Persia), but not with that state they ramble up and down in India."—*Fryer*, 392.

**DESSAYE**, s. Mahr. *deśī*; in W. and S. India a native official in charge of a district, often held hereditarily; a petty chief. (See **DISSAVE**.)

1590-91.—". . . the *Desayes*, *Mukaddams*, and inhabitants of several parganahs made a complaint at Court."—Order in *Mirāt-i Ahmadi* (Bird's Tr.), 408.

[1811.—"**Daiseye**."—*Kirkpatrick, Letters of Tippoo*, p. 196.]

1883.—"The *Desai* of Sawantwari has arrived at Delhi on a visit. He is accompanied by a European Assistant Political Officer and a large following. From Delhi His Highness goes to Agra, and visits Calcutta before returning to his territory, *id Madras*."—*Pioneer Mail*, Jan. 24.

The regular title of this chief appears to be *Sur-Deśī*.

**DESTOOR**, s. A Parsee priest; *P. dastūr*, from the Pahlavi *dastōbar*, 'a prime minister, councillor of State . . . a high priest, a bishop of the Parsees; a custom, mode, manner' (*Haug, Old Pahlavi and Pazand Glossary*). [See **DUSTOOR**.]



1630.—“. . . their Distoree or high priest. . . .”—*Lord's Display*, &c., ch. viii.

1689.—“The highest Priest of the *Perries* is called *Destoor*, their ordinary Priests *Imroes*, or *Hurboods* [HERBED].”—*Orington*, 376.

1800.—“The *Dustoor* is the chief priest of his sect in Bombay.”—*Maria Graham*, 36.

1877.—“. . . le *Destour* de nos jours, pas plus que le Mage d'autrefois, ne soupçonne les phases successives que sa religion a traversées.”—*Larmesteter, Ormazd et Ahriman*, 4.

**DEUTI, DUTY**, s. H. *diutī, dewtī, deuti*, Skt. *dīpa*, ‘a lamp’; a lamp-stand, but also a link-bearer.

c. 1526.—(In Hindustan) “instead of a candle or torch, you have a gang of dirty fellows whom they call *Deūtīs*, who hold in their hand a kind of small tripod, to the side of one leg of which . . . they fasten a plant wick. . . . In their right hand they hold a gourd . . . and whenever the wick requires oil, they supply it from this gourd. . . . If their emperors or chief nobility at any time have occasion for a light by night, these filthy *Deūtīs* bring in their lamp . . . and there stand holding it close by his side.”—*Baber*, 333.

1861.—“Six men for *Dutys*, *Rundell* (see **ROUNDEL**), and *Kittymole* (see **KITTY-SOLL**).”—List of Servants allowed at Madapilam Factory. *Pt. N. George Cons.*, Jan. 6. In *Notes and Exts.* No. ii. p. 72.

**DEVA-DĀSĪ**, s. H. ‘Slave-girl of the gods’; the official name of the poor girls who are devoted to dancing and prostitution in the old-temples of Southern India especially. “The like existed at ancient Corinth under the name of *ιερόδουλα*, which is nearly a translation of the Hindi name . . . (see *Strabo*, viii. 6).”—*Marco Polo*, 2nd ed. ii. 338. These *ιερόδουλα* of Aphrodite worship, borrowed from Phœnicia, were the same thing as the *kālāshā* repeatedly mentioned in the Old Testament, e.g. *Deut.* xiii. 18: “Thou shalt not bring the image of a *kālāshā* . . . into the House of Jehovah.” [See *Cheyne*, in *Encycl. Bibl.* ii. 1364 *seq.*] Both male and female *ιερόδουλα* are mentioned in the famous description of Citium in Cyprus (*Corp. Litt. Nimit.* No. 86); the latter under the name of *άλμα*, curiously near that of the modern Egyptian *ālma*. (See **DANCING-GIRL**.)

1702.—“Peu de temps après je baptisai une *Deva-Dachi*, ou *Kalāsh Dāine*, c'est-à-dire qu'on appelle les femmes dont les ritres des idoles abusent, sous prétexte

que leurs dieux les demandent.”—*Lettres Edifiantes*, x. 245.

c. 1790.—“La principale occupation des *devedaschies*, est de danser devant l'image de la divinité qu'elles servent, et de chanter ses louanges, soit dans son temple, soit dans les rues, lorsqu'on porte l'idole dans des processions. . . .”—*Haafner* ii. 105.

1868.—“The *Dāsīs*, the dancing girls attached to Pagodas. They are each of them married to an idol when quite young. Their male children . . . have no difficulty in acquiring a decent position in society. The female children are generally brought up to the trade of their mothers. . . . It is customary with a few castes to present their superfluous daughters to the Pagodas. . . .”—*Nelson's Maduru*, Pt. 2, p. 79.

**DEVIL**, s. A petty whirlwind, or circular storm, is often so called. (See **PISACHEE, SHAITAN, TYPHOON**.)

[1608-10.—“Often you see coming from afar great whirlwinds which the sailors call *dragons*.”—*Pyrard de Laval*, Hak. Soc. i. 11.

[1813.—“. . . we were often surrounded by the little whirlwinds called *bugulas*, or *Devils*.”—*Forbes*, *Dr. Mem.* 2nd ed. i. 118.]

**DEVIL-BIRD**, s. This is a name used in Ceylon for a bird believed to be a kind of owl—according to Haeckel, quoted below, the *Syrnium Indrani* of Sykes, or Brown Wood Owl of Jerdon. Mr. Mitford, quoted below, however, believes it to be a *Podargus*, or Night-hawk.

c. 1328.—“Quid dicam? *Diabolus* ibi etiam loquitur, sæpe et sæpius, hominibus, nocturnis temporibus, sicut ego audiui.”—*Jordani Mirabilia*, in *Rec. de Voyages*, iv. 53.

1681.—“This for certain I can affirm, That oftentimes the *Devil* doth cry with an audible Voice in the Night; 'tis very shrill, almost like the barking of a Dog. This I have often heard myself; but never heard that he did anybody any harm. . . . To believe that this is the Voice of the Devil these reasons urge, because there is no Creature known to the Inhabitants, that cry like it, and because it will on a sudden depart from one place, and make a noise in another, quicker than any fowl could fly; and because the very Dogs will tremble and shake when they hear it.”—*Knax's Ceylon*, 78.

1849.—“*Devil's Bird* (*Strix Gaulama* or *Ulama*, *Singh.*). A species of owl. The wild and wailing cry of this bird is considered a sure presage of death and misfortune, unless measures be taken to avert its infernal threats, and refuse its warning. Though often heard even on the tops of their houses, the natives maintain that it has never been caught or distinctly seen, and they consider it to be one of the most annoying of the evil spirits which haunt their country.”—*Pridham's Ceylon*, p. 737-8.

1860.—“The Devil-Bird, is not an owl . . . its ordinary note is a magnificent clear shout like that of a human being, and which can be heard at a great distance. It has another cry like that of a hen just caught, but the sounds which have earned for it its bad name . . . are indescribable, the most appalling that can be imagined, and scarcely to be heard without shuddering; I can only compare it to a boy in torture, whose screams are being stopped by being strangled.”—*Mr. Mitford's Note in Tennent's Ceylon*, i. 167.

1881.—“The uncanny cry of the devil-bird, *Surnium Indrani* . . .”—*Haeckel's Visit to Ceylon*, 235.

**DEVIL'S REACH**, n.p. This was the old name of a reach on the Hoogly R. a little above Pulta (and about 15 miles above Calcutta). On that reach are several groups of **dewals**, or idol-temples, which probably gave the name.

1684.—“August 28.—I borrowed the late Dutch Fiscall's Budgero (see **BUDGEROW**), and went in Company with Mr. Beard, Mr. Littleton” (etc.) “as far as y<sup>e</sup> **Devill's Reach**, where I caused y<sup>e</sup> tents to be pitched in expectation of y<sup>e</sup> President's arrivall and lay here all night.”—*Halges, Diary*, Hak. Soc. i. 156.

1711.—“From the lower Point of **Devil's Reach** you must keep mid-channel, or nearest the Starboard Shore, for the Larboard is shoal until you come into the beginning of *Pulta* or *Poutto* Reach, and there abreast of a single great Tree, you must edge over to the East Shore below *Pulta*.”—*The English Pilot*, 54.

**DEVIL WORSHIP**. This phrase is a literal translation of *bhūta-pūjā*, i.e. worship of *bhūtas* [see **BHOOT**], a word which appears in slightly differing forms in various languages of India, including the Tamil country. A *bhūta*, or as in Tamil more usually, *pēy*, is a malignant being which is conceived to arise from the person of anyone who has come to a violent death. This superstition, in one form or another, seems to have formed the religion of the Dravidian tribes of S. India before the introduction of Brahmanism, and is still the real religion of nearly all the low castes in that region, whilst it is often patronized also by the higher castes. These superstitions, and especially the demonolatrous rites called ‘devil-dancing,’ are identical in character with those commonly known as *Shamanism* [see **SHAMAN**], and which are spread all over Northern Asia, among the red races of America, and

among a vast variety of tribes in Ceylon and in Indo-China, not excluding the Burmese. A full account of the demon-worship of Tinnevely was given by Bp. Caldwell in a small pamphlet on the “Tinnevely Shanars” (Madras 1849), and interesting evidence of its identity with the Shamanism of other regions will be found in his *Comparative Grammar* (2nd ed. 579 seqq.); see also *Marco Polo*, 2nd ed. ii. 79 seq.; [Oppert. *Orig. Inhabit. of Bharatavarāṇṣī*, 554 seqq.]

**DÉWAL, DÉWALÉ**, s. H. *dewāl*, Skt. *deva-dāya*; a Temple or pagoda. This, or *Dewalgarh*, is the phrase commonly used in the Bombay territory for a Christian church. In Ceylon **Déwale** is a temple dedicated to a Hindu god.

1681.—“The second order of Priests are those called *Koppuks*, who are the Priests that belong to the Temples of the other Gods (i.e. other than *Buddon*, or Buddha). Their Temples are called **Dewals**.”—*Knox, Ceylon*, 79.

[1797.—“The Company will settle . . . the *dewal* or temple charge.”—*Treaty*, in *Logan, Malabar*, iii. 285.

[1813.—“They plant it (the *nayna* tree) near the **dewals** or Hindoo temples, improperly called Pagodas.”—*Forbes, Or. Mer.* 2nd ed. i. 15].

**DEWALEEA**, s. H. *diwāliyd*, ‘a bankrupt,’ from *diwālī*, ‘bankruptcy,’ and that, though the etymology is disputed, is alleged to be connected with *dīpa*, ‘a lamp’; because “it is the custom . . . when a merchant finds himself failing, or failed, to set up a blazing lamp in his house, shop, or office, and abscond therefrom for some time until his creditors are satisfied by a disclosure of his accounts or dividend of assets.”—*Drummond's Illustrations* (s.v.).

**DEWALLY**, s. H. *diwālī*, from Skt. *dīpa-dlikā*, ‘a row of lamps,’ i.e. an illumination. An autumnal feast attributed to the celebration of various divinities, as of Lakshmi and of Bhavānī, and also in honour of Krishna's slaying of the demon Narakā, and the release of 16,000 maidens, his prisoners. It is held on the last two days of the dark half of the month *Āśvina* or *Āśān*, and on the new moon and four following days of *Kārttika*, i.e.

usually some time in October. But there are variations of Calendar in different parts of India, and feasts will not always coincide, e.g. at the three Presidency towns, nor will any curt expression define the dates. In Bengal the name *Diwālī* is not used; it is *Kālī Pūjā*, the feast of that grim goddess, a midnight festival on the most moonless nights of the month, celebrated by illuminations and fireworks, on land and river, by feasting, carousing, gambling, and sacrifice of goats, sheep, and buffaloes.

1613. — "... no equinoctio da entrada de hira, dia chamado *Divāly*, tem tal privilegio e vertude que obriga falar as arvores, plantas e ervas. . . ." — (*Indinho de Eredia*, f. 38r.

1623. — "October the four and twentieth was the *Davālī*, or Feast of the Indian Gentiles." — *P. della Valle*, Hak. Soc. ii. 206.]

1651. — "In the month of *October*, eight days after the full moon, there is a feast held in honour of *Vistnou*, which is called *Dipāwālī*." — *A. Riegerius*, *De Open-Deure*.

[1671. — "In October they begin their year with great feasting, Jollity, Sending Presents to all they have any busyness with, which time is called *Dually*." — *Hedges*, *Library*. Hak. Soc. ii. cccxiv.]

1673. — "The first New Moon in October is the *Banyan's Dually*." — *Fryer*, 110.

1680. — "... their Grand Festival Season, called the *Dually Time*." — *Orington*, 401.

1720. — "The *Dewalee*, *Deepaullee*, or Time of Lights, takes place 20 days after the *Dusseera*, and lasts three days; during which there is feasting, illumination, and fireworks." — *T. Couts*, in *Tr. Lit. Soc. Bo.*, n. 211.

1643. — "Nov. 5. The *Diwālī*, happening to fall on this day, the whole river was bright with lamps. . . . Ever and anon some votary would offer up his prayers to *Lakshmi* the *Fortuna*, and launch a tiny raft bearing a cluster of lamps into the water, — then watch it with fixed and anxious gaze. If it floats on till the far distance hides it, thrice happy be . . . but if, caught in some wild eddy of the stream, it disappears at once, so will the luck of his fortunes be engulfed in the whirlpool of adversity." — *Dry Leaves from Young Egypt*, 84.

1843. — "The *Divālī* is celebrated with splendid effect at Benares. . . . At the approach of night small earthen lamps, fed with oil, are prepared by millions, and placed quite close together, so as to mark out every line of mansion, palace, temple, minaret, and dome in streaks of fire." — *Monier Williams*, *Religious Thought and Life in India*, 432.

**DEWAUN, s.** The chief meanings of this word in Anglo-Indian usage are :  
(1) Under the Mahomedan Govern-

ments which preceded us, "the head financial minister, whether of the state or a province . . . charged, in the latter, with the collection of the revenue, the remittance of it to the imperial treasury, and invested with extensive judicial powers in all civil and financial causes" (*Wilson*). It was in this sense that the grant of the **Dewauny** (q.v.) to the E. I. Company in 1765 became the foundation of the British Empire in India. (2) The prime minister of a native State. (3) The chief native officer of certain Government establishments, such as the Mint; or the native manager of a Zemindary. (4) (In Bengal) a native servant in confidential charge of the dealings of a house of business with natives, or of the affairs of a large domestic establishment. These meanings are perhaps all reducible to one conception, of which 'Steward' would be an appropriate expression. But the word has had many other ramifications of meaning, and has travelled far.

The Arabian *diwān* is, according to Lane, an Arabicized word of Persian origin (though some hold it for pure Arabic), and is in original meaning nearly equivalent to Persian *daftar* (see **DUFTER**), i.e. a collection of written leaves or sheets (forming a book for registration); hence 'a register of accounts'; a 'register of soldiers or pensioners'; a 'register of the rights or dues of the State, or relating to the acts of government, the finances and the administration'; also any book, and especially a collection of the poems of some particular poet. It was also applied to signify 'an account'; then a 'writer of accounts'; a 'place of such writers of accounts'; also a 'council, court, or tribunal'; and in the present day, a 'long seat formed of a mattress laid along the wall of a room, with cushions, raised or on the floor'; or 'two or more of such seats.' Thus far (in this paragraph) we abstract from Lane.

The Arabian historian Bilādūrī (c. 860) relates as to the first introduction of the *diwān* that, when 'Omar was discussing with the people how to divide the enormous wealth derived from the conquests in his time, Walid bin Hishām bin Moghaira said to the caliph, 'I have been in Syria, and saw that its kings make a *diwān*; do thou the like.' So 'Omar accepted his

advice, and sent for two men of the Persian tongue, and said to them: 'Write down the people according to their rank' (and corresponding pensions).\*

We must observe that in the Mahomedan States of the Mediterranean the word *dīwān* became especially applied to the Custom-house, and thus passed into the Romance languages as *aduana*, *douane*, *dogana*, &c. Littré indeed avoids any decision as to the etymology of *douane*, &c. And Hyde (Note on Abr. Peritsol, in *Syntagma Dissertt.* i. 101) derives *dogana* from *docān* (i.e. P. *dukān*, 'officina, a shop'). But such passages as that below from Ibn Jubair, and the fact that, in the medieval Florentine treaties with the Mahomedan powers of Barbary and Egypt, the word *dīwān* in the Arabic texts constantly represents the *dogana* of the Italian, seem sufficient to settle the question (see *Amari, Diplomi Arabi del Real Archivio*, &c.; e.g. p. 104, and (Latin) p. 305, and in many other places).† The Spanish Dict. of Cobaruvias (1611) quotes Urrea as saying that, "from the Arabic noun **Diuanum**, which signifies the house where the duties are collected, we form *diuana*, and thence *adiuana*, and lastly *aduana*."

At a later date the word was re-imported into Europe in the sense of a hall furnished with Turkish couches and cushions, as well as of a couch of this kind. Hence we get *cigar-divans*, *et hoc genus omne*. The application to certain collections of poems is noticed above. It seems to be especially applied to assemblages of short poems of homogeneous character. Thus the *Odes* of Horace, the *Sonnets* of Petrarch, the *In Memoriam* of Tennyson, answer to the character of **Diwān** so used. Hence also Goethe took the title of his *West-östliche Diwan*.

c. A. D. 636. — ". . . in the Caliphate of Omar the spoil of Syria and Persia began in

\* We owe this quotation, as well as that below from Ibn Jubair, to the kindness of Prof. Robertson Smith. On the proceedings of Omar see also Sir Wm. Muir's *Annals of the Early Caliphate* in the chapter quoted below.

† At p. 6 there is an Arabic letter, dated A. D. 1200, from Abdurrahman ibn 'Ali Tahir, 'al-nazir bi-dīwān Ifrikiya,' inspector of the *dogana* of Africa. But in the Latin version this appears as *Rector omnium Christianorum qui veniunt in totam provinciam de Africa* (p. 276). In another letter, without date, from Yusuf ibn Mahommed *Sāhib dīwān Tunis wal-Mahdia*, Amari renders 'preposto della dogana di Tunis,' &c. (p. 311).

over-increasing volume to pour into the treasury of Medina, where it was distributed almost as soon as received. What was easy in small beginnings by equal sharing or discretionary preference, became now a heavy task. . . . At length, in the 2nd or 3rd year of his Caliphate, Omar determined that the distribution should be regulated on a fixed and systematic scale. . . . To carry out this vast design, a Register had to be drawn and kept up of every man, woman, and child, entitled to a stipend from the State. . . . The Register itself, as well as the office for its maintenance and for pensionary account, was called the **Dewān** or Department of the Exchequer."—*Muir's Annals*, &c., pp. 225-9.

As Minister, &c.

[1610.—"We propose to send you the copy hereof by the old scrivano of the **Aduano**."—*Dunvers, Letters*, i. 51.

[1616.—"Sheak Isaph **Dyvon** of Amdavaz."—*Foster, Letters*, iv. 311.]

1690.—"Fearing miscarriage of y<sup>e</sup> Original *ffurcuttee* [*ṣīrigh-khattī*, Ar. 'a deed of release,' variously corrupted in Indian technical use] we have herewith Sent you a Copy Attested by Hugly Cazec, hoping y<sup>e</sup> **Duan** may be Satisfied therewith."—MS. Letter in India Office, from Job Charnock and others at Chuttanutte to Mr. Ch. Eyre at Ballasore.

c. 1718. — "Even the **Divan** of the Qhalissah Office, who is, properly speaking, the Minister of the finances, or at least the accomptant general, was become a mere cypher, or a body without a soul."—*Sir Mutakherin*, i. 110.

1762.—"A letter from Dacca states that the Hon'ble Company's **Dewan** (Manikchand) died on the morning of this letter. . . . As they apprehend he has died worth a large sum of money which the Government's people (i.e. of the Nawāb) may be desirous to possess to the injury of his lawful heirs, they request the protection of the flag . . . to the family of a man who has served the Company for upwards of 30 years with care and fidelity."—*Ft. Wm. Cons.*, Nov. 29. In *Long*, 283.

1766.—"There then resided at his Court a *Gentoo* named *Allum Chund*, who had been many years **Dewan** to Soujah Khan, by whom he was much revered for his great age, wisdom, and faithful services."—*Hodwell, Hist. Events*, i. 74.

1771.—"By our general address you will be informed that we have to be dissatisfied with the administration of Mahomet Reza Cawn, and will perceive the expediency of our divesting him of the rank and influence he holds as Naib **Duan** of the Kingdom of Bengal."—*Court of Directors to W. Hastings*, in *Gleig*, i. 121.

1783.—"The Committee, with the best intentions, best abilities, and steadiest of application, must after all be a tool in the hands of their **Duan**."—*Teignmouth, Mem.* i. 74.

1834.—“His (Raja of Ulwar's) Dewanjee, Balmochun, who chanced to be in the neighbourhood, with 6 Risalas of horse . . . was further ordered to go out and meet me.”—*Mem. of Col. Mountain*, 132.

[1861.—See quotation under AMEEN.]

In the following quotations the identity of *diwān* and *douane* or *dogana* is shown more or less clearly.

A. D. 1178.—“The Moslem were ordered to disembark their goods (at Alexandria), and what remained of their stock of provisions; and on the shore were officers who took them in charge, and carried all that was landed to the *Diwān*. They were called forward one by one; the property of each was brought out, and the *Diwān* was straitened with the crowd. The search fell on every article, small or great; one thing got mixt up with another, and hands were thrust into the midst of the packages to discover if anything were concealed in them. Then, after this, an oath was administered to the owners that they had nothing more than had been found. Amid all this, in the confusion of hands and the greatness of the crowd many things went amissing. At length the passengers were dismissed after a scene of humiliation and great ignominy, for which we pray God to grant an ample recompense. But this, past doubt, is one of the things kept hidden from the great Sultan Salāh-ud-dīn, whose well-known justice and benevolence are such that, if he knew it, he would certainly abolish the practice” [*viz.* as regards Mecca pilgrims].\*—*Ibn Jubair*, orig. in *Wright's* ed., p. 36.

c. 1340.—“*Doana* in all the cities of the *Saraceni*, in Sicily, in Naples, and throughout the Kingdom of Apulia . . . *Dazio* at Venice; *Gabella* throughout Tuscany; . . . *Cattuma* throughout the Island of England. . . . All these names mean *duties* which have to be paid for goods and wares and other things, imported to, or exported from, or passed through the countries and places detailed.”—*Francesco Balducci Pegolotti*, see *Cathay*, &c., ii. 255-6.

c. 1348.—“They then order the skipper to state in detail all the goods that the vessel contains. . . . Then everybody lands, and the keepers of the custom-house (*al-diwān*) sit and pass in review whatever one has.”—*Ibn Batuta*, iv. 265.

The following medieval passage in one of our note-books remains a fragment without date or source:

\* The present generation in England can have no conception how closely this description applies to what took place at many an English port before Sir Robert Peel's great changes in the import tariff. The present writer, in landing from a P. & O. steamer at Portsmouth in 1843, after four or five days quarantine in the Nolest, had to go through five to six hours of such treatment as Ibn Jubair describes, and his feelings were very much the same as the Moor's.—(H. Y.)

(f).—“Multi quoque Saracenorum, qui vel in apothecis suis mercibus vendendis praeerunt, vel in *Duanis* fiscales. . . .”

1440.—The Handbook of Giovanni da Uzzano, published along with Pegolotti by Pagnini (1765-66) has for custom-house *Dovana*, which corroborates the identity of *Dogana* with *Diwān*.

#### A Council Hall:

1367.—“Hussyn, fearing for his life, came down and hid himself under the tower, but his enemies . . . surrounded the mosque, and having found him, brought him to the (*Dyvan-Khane*) Council Chamber.”—*Mem. of Timūr*, tr. by Stewart, p. 130.

1554.—“Utcunque sit, cum mane in *Divanum* (is concilii vt alias dixi locus est) imprudens omnium venisset. . . .”—*Busbequii Epistolae*, ii. p. 138.

A place, fitted with mattresses, &c., to sit in:

1676.—“On the side that looks towards the River, there is a *Divan*, or a kind of out-jutting Balcony, where the King sits.”—*Tavernier*, E.T. ii. 49; [ed. Ball, i. 106].

[1785.—“It seems to have been intended for a *Duan Konna*, or eating room.”—*Forbes*, *Or. Mem.* 2nd ed. ii. 393.]

#### A Collection of Poems:

1783.—“One (writer) died a few years ago at Benares, of the name of Souda, who composed a *Dewan* in Moors.”—*Teignmouth*, *Mem.* i. 105.

**DEWAUNY, DEWANNY, &c., s.** Properly, *diwānī*; popularly, *dewānī*. The office of *diwān* (*Dewann*); and especially the right of receiving as *diwān* the revenue of Bengal, Behar, and Orissa, conferred upon the E. I. Company by the Great Mogul Shāh 'Ālam in 1765. Also used sometimes for the territory which was the subject of that grant.

1765.—(Lord Clive) “visited the Vozir, and having exchanged with him some sumptuous entertainments and curious and magnificent presents, he explained the project he had in his mind, and asked that the Company should be invested with the *Diwanship* (no doubt in orig. *Diwānī*) of the three provinces. . . .”—*Sir Mutaqherin*, ii. 384.

1783.—(The opium monopoly) “is stated to have begun at Patna so early as the year 1761, but it received no considerable degree of strength until the year 1765; when the acquisition of the *Duanne* opened a wide field for all projects of this nature.”—*Report of a Committee on Affairs of India*, in *Burke's Life and Works*, vi. 447.

*DEWAUNY, DEWANNY.*    312

*DHOBY, DOBIE.*



quicklime an alkali of considerable strength is obtained.

[c. 1804.—“Dobes.” See under **DIR-ZEE**].

**DHOLLY, DOOLIE**, s. A covered litter; Hind. *doli*. It consists of a cot or frame, suspended by the four corners from a bamboo pole, and is carried by two or four men (see figure in *Herklots, Qanoon-e-Islam*, pl. vii. fig. 4). *Doli* is from *dolnd*, ‘to swing.’ The word is also applied to the meat- (or milk-) safe, which is usually slung to a tree, or to a hook in the verandah. As it is lighter and cheaper than a palanquin it costs less both to buy or hire and to carry, and is used by the poorer classes. It also forms the usual ambulance of the Indian army. Hence the familiar story of the orator in Parliament who, in celebrating a battle in India, spoke of the “ferocious *Doolies* rushing down from the mountain and carrying off the wounded”; a story which, to our regret, we have not been able to verify. [According to one account the words were used by Burke: “After a sanguinary engagement, the said Warren Hastings had actually ordered ferocious *Doolys* to seize upon the wounded” (2nd ser. *Notes & Queries*, iv. 367).

[But Burke knew too much of India to make this mistake. In the *Calcutta Review* (Dec. 1846, p. 286, footnote) Herbert Edwardes, writing on the first Sikh War, says: “It is not long since a member of the British Legislature, recounting the incidents of one of our Indian fights, informed his countrymen that ‘the ferocious *Dūli*’ rushed from the hills and carried off the wounded soldiers.”] *Dhila* occurs in *Ibn Batuta*, but the translators render ‘palanquin,’ and do not notice the word.

c. 1343.—“The principal vehicle of the people (of Malabar) is a *dūla*, carried on the shoulders of slaves and hired men. Those who do not ride in a *dūla*, whoever they may be, go on foot.”—*Ibn Batuta*, iv. 73.

c. 1590.—“The *Kahārs* or *Pālki*-bearers. They form a class of foot servants peculiar to India. With their *pālki* . . . and *dūla*, they walk so evenly that the man inside is not inconvenienced by any jolting.”—*Āin*, i. 254; [and see the account of the *sukhdān*, *ibid.* ii. 122].

1609.—“He turned *Moore*, and bereaved his elder Brother of this holde by this stratageme. He invited him and his women to a *Banket*, which his Brother requiting

with like inuitation of him and his, in steed of women he sends choice Souldiers well appointed, and close couered, two and two in a *Dowle*.”—*Hawkins*, in *Purchas*, i. 435.

1662.—“The Rājah and the Phūkans travel in singhāsans, and chiefs and rich people in *dūla*, made in a most ridiculous way.”—*Mir Jumlah's Invasion of Asam*, tr. by Blochmann, in *J. As. Soc. Ben.*, xli., pt. I. 80.

1702.—“. . . un Douli, c'est une voiture moins honorable que le palanquin.”—*Lettres Edif.* xi. 143.

c. 1760.—“*Doolies* are much of the same material as the *andolas* [see **ANDOR**]; but made of the meanest materials.”—*Grose*, i. 155.

c. 1768.—“. . . leaving all his wounded . . . on the field of battle, telling them to be of good cheer, for that he would send *Doolies* for them from Astara. . . .”—*H. of Hydur Naik*, 226.

1774.—“If by a *dooley*, chairs, or any other contrivance they can be secured from the fatigues and hazards of the way, the expense is to be no objection.”—*Letter of W. Hastings*, in *Markham's Tibet*, 18.

1785.—“You must despatch *Doolies* to Dhārwar to bring back the wounded men.”—*Letters of Tippoo*, 133.

1789.—“. . . *doolies*, or sick beds, which are a mean representation of a palanquin: the number attached to a corps is in the proportion of one to every ten men, with four bearers to each.”—*Munro, Narrative*, 184.

1845.—“Head Qrs., Kurrachee, 27 Decr., 1845.

“The Governor desires that it may be made known to the *Doolee-wallas* and Camel-men, that no increase of wages shall be given to them. They are very highly paid. If any man deserts, the Governor will have him pursued by the police, and if caught he shall be hanged.”—*G. O. by Sir Charles Napier*, 113.

1872.—“At last . . . a woman arrived from Dargānagar with a *dūli* and two bearers, for carrying *Mālāti*.”—*Gorinda Samanta*, ii. 7.

1880.—“The consequence of holding that this would be a Trust enforceable in a Court of Law would be so monstrous that persons would be probably startled . . . if it be a Trust, then every one of those persons in England or in India—from persons of the highest rank down to the lowest *dhoolie-bearer*, might file a bill for the administration of the Trust.”—*Id. Justice James*, Judgment on the Kirwee and Banda Prize Appeal, 13th April.

1883.—“I have great pleasure here in bearing my testimony to the courage and devotion of the Indian *dhooly*-bearers. I . . . never knew them shrink from the dangers of the battle-field, or neglect or forsake a wounded European. I have several times seen one of these bearers killed and many of them disabled while carrying a wounded soldier out of action.”—*Surgeon-*

General Munro, C.B., *Reminiscences of Mil. Service with the 93rd Sutherland Highlanders*, p. 193.

**DHOON**, s. Hind. *dūn*. A word in N. India specially applied to the flat valleys, parallel to the base of the Himālaya, and lying between the rise of that mountain mass and the low tertiary ranges known as the sub-Himālayan or **Siwālik** Hills (q.v.), or rather between the interior and exterior of these ranges. The best known of these valleys is the *Dūn* of Dehra, below Mussooree, often known as "the **Dhoon**"; a form of expression which we see by the second quotation to be old.

1526.—"In the language of Hindustān they call a *Jālga* (or dale) *Dūn*. The finest running water in Hindustān is that in this *Dūn*."—*Baber*, 299.

1654-55.—"Khalilu-lla Khan . . . having reached the *Dūn*, which is a strip of country lying outside of Srīnagar, 20 *kos* long and 5 broad, one extremity of its length being bounded by the river Jumna, and the other by the Ganges."—*Shāh-Jahān-Nāma*, in *Elliot*, vii. 106.

1814.—"*Me voici* in the far-famed **Dhoon**, the *Tempe* of Asia. . . . The fort stands on the summit of an almost inaccessible mountain . . . it will be a tough job to take it; but by the 1st proximo I think I shall have it, *auspice Deo*."—In *Asiatic Journal*, ii. 151; ext. of letter from Sir Rollo Gillespie before Kalanga, dated 29th Oct. He fell next day.

1879.—"The Sub-Himalayan Hills . . . as a general rule . . . consist of two ranges, separated by a broad flat valley, for which the name '*dūn*' (**Doon**) has been adopted. . . . When the outer of these ranges is wanting, as is the case below Naini Tal and Darjiling, the whole geographical feature might escape notice, the inner range being confounded with the spurs of the mountains."—*Manual of the Geology of India*, 521.

**DHOTY**, s. Hind. *dhotī*. The loin-cloth worn by all the respectable Hindu castes of Upper India, wrapt round the body, the end being then passed between the legs and tucked in at the waist, so that a festoon of calico hangs down to either knee. [It is mentioned, not by name, by Arrian (*Indika*, 16) as "an under garment of cotton which reaches below the knee, half way to the ankle"; and the Orissa *dhotī* of 1200 years ago, as shown on the monuments, does not differ from the mode of the present

time, save that men of rank wore a jewelled girdle with a pendant in front. (*Rajendralala Mitra, Indo-Aryans*, i. 187).] The word *duttees* in old trade lists of cotton goods is possibly the same; [but at the present time a coarse cotton cloth woven by Dhers in Surat is known as *Doti*.]

[1609.—"Here is also a strong sort of cloth called **Dhootie**."—*Danvers, Letters*, i. 29.

[1614.—"20 corgie of strong **Dutties**, such as may be fit for making and mending sails."—*Forster, Letters*, ii. 219.

[1615.—"200 peeces **Dutta**."—*Cocks's Diary*, i. 83.]

1622.—"Price of calicoes, **duttees** fixed."

"List of goods sold, including diamonds, pepper, bastas, (read *baftas*), **duttees**, and silks from Persia."—*Court Minutes, &c.*, in *Sainsbury*, iii. 24.

1810.—". . . a **dotee** or waist-cloth."—*Williamson, V. M.* i. 247.

1872.—"The human figure which was moving with rapid strides had no other clothing than a *dhuti* wrapped round the waist, and descending to the knee-joints."—*Govinda Samanta*, i. 8.

**DHOW, DOW**, s. The last seems the more correct, though not perhaps the more common. The term is common in Western India, and on various shores of the Arabian sea, and is used on the E. African coast for craft in general (see *Burton*, in *J.R.G.S.* xxix. 239); but in the mouths of Englishmen on the western seas of India it is applied specially to the old-fashioned vessel of Arab build, with a long **grab** stem, i.e. rising at a long slope from the water, and about as long as the keel, usually with one mast and lateen-rig. There are the lines of a *dow*, and a technical description, by Mr. Edie, in *J. R. As. Soc.*, vol. i. p. 11. The *slaving dow* is described and illustrated in Capt. Colomb's *Slave-catching in the Indian Ocean*; see also Capt. W. F. Owen's *Narrative* (1833), p. 385, [i. 384 seq.]. Most people suppose the word to be Arabic, and it is in (Johnson's) *Richardson* (*ddo*) as an Arabic word. But no Arabic scholar whom we have consulted admits it to be genuine Arabic. Can it possibly have been taken from Pers. *dav*, 'running'? [The *N.E.D.* remarks that if *Tava* (in *Ath. Nikitin*, below) be the same, it would tend to localise the word at Ormus in the Persian Gulf.] Capt. Burton identifies

it with the word *zabra* applied in the *Roteiro* of Vasco's Voyage (p. 37) to a native vessel at Mombasa. But *zabra* or *zavra* was apparently a Basque name for a kind of craft in Biscay (see s.v. *Bluteau*, and the *Dicc. de la Lingua Castell.*, vol. vi. 1739). *Ddo* or *Ddva* is indeed in Molesworth's *Mahr. Dict.* as a word in that language, but this gives no assurance of origin. Anglo-Indians on the west coast usually employ *dhow* and *buggalow* interchangeably. The word is used on Lake V. Nyanza.

c. 1470.—“I shipped my horses in a **Tava**, and sailed across the Indian Sea in ten days to Moshkat.”—*Ath. Nikitin*, p. 8, in *India in XVth Cent.*

“So I embarked in a **tava**, and settled to pay for my passage to Hormuz two pieces of gold.”—*Ibid.* 30.

1785.—“A **Dow**, the property of Rutn Jee and Jeevun Dow, merchants of Muscat, having in these days been dismantled in a storm, came into Byte Koal (see **BATCUL**), a seaport belonging to the Sircar. . . .”—*Tippu's Letters*, 181.

1786.—“We want 10 shipwrights acquainted with the construction of **Dows**. Get them together and despatch them hither.”—*Tippu* to his Agent at Muskat, *ibid.* 234.

1810.—“Close to Calcutta, it is the busiest scene we can imagine; crowded with ships and boats of every form,—here a fine English East Indianman, there a grab or a **dow** from Arabia.”—*Maria Graham*, 142.

1814.—“The different names given to these ships (at Jedda), as *Say*, *Sume*, *Merleh*, *Samlank* [see **SAMBOOK**], **Dow**, denote their size; the latter only, being the largest, perform the voyage to India.”—*Burckhardt*, *Tr. in Arabia*, 1829, 4to, p. 22.

1837.—“Two young princes . . . nephews of the King of Hinzuin or Joanna . . . came in their own **dhow** on a visit to the Government.”—*Smith*, *Life of Dr. J. Wilson*, 253.

1844.—“I left the hospitable village of Takaungu in a small boat, called a ‘**Daw**’ by the Suahilis . . . the smallest sea-going vessel.”—*Krapf*, p. 117.

1865.—“The goods from Zanzibar (to the Seychelles) were shipped in a **dhow**, which ran across in the month of May; and this was, I believe, the first native craft that had ever made the passage.”—*Pelly*, in *J.R.G.S.* xlii. 234.

1873.—“If a pear be sharpened at the thin end, and then cut in half longitudinally, two models will have been made, resembling in all essential respects the ordinary slave **dhow**.”—*Columb*, 35.

“**Dhow** (‘basing in Zanzibar Waters and on the Eastern Coast of Africa . . . by Capt. G. L. Sullivan, R.N.’, 1873.

1880.—“The third division are the Mozambiques or African slaves, who have been brought into the country from time immemorial by the Arab slave-trading **dhows**.”—*Sibree's Great African Island*, 182.

1883.—“**Dhau** is a large vessel which is falling into disuse. . . . Their origin is in the Red Sea. The word is used vaguely, and is applied to baghlas (see **BUGGALOW**).”—*Bombay Gazetteer*, xiii. 717 seq.

**DHURMSALLA**, s. H. and Mahr. *dharm-sāla*, ‘pious edifice’; a rest-house for wayfarers, corresponding to the S. Indian **Choultry** or **Chuttrum** (q.v.).

1826.—“We alighted at a **durhmsallah** where several horsemen were assembled.”—*Pandurang Hari*, 254; [ed. 1873, ii. 66].

**DHURNA, TO SIT**, v. In H. *dharnā dēnd* or *baithnd*, Skt. *dhri*, ‘to hold.’ A mode of extorting payment or compliance with a demand, effected by the complainant or creditor sitting at the debtor's door, and there remaining without tasting food till his demand shall be complied with, or (sometimes) by threatening to do himself some mortal violence if it be not complied with. Traces of this custom in some form are found in many parts of the world, and Sir H. Maine (see below) has quoted a remarkable example from the Irish Brehon Laws. There was a curious variety of the practice, in arrest for debt, current in S. India, which is described by Marco Polo and many later travellers (see *M. P.*, 2nd ed., ii. 327, 335, [and for N. India, *Crooke*, *Pop. Rel. and Folklore*, ii. 42, seq.]). The practice of *dharnā* is made an offence under the Indian Penal Code. There is a systematic kind of *dharnā* practised by classes of beggars, e.g. in the Punjab by a class called *Tasmindas*, or ‘strap-riggers,’ who twist a leather strap round the neck, and throw themselves on the ground before a shop, until alms are given; [*Dorindas*, who threaten to hang themselves; *Dandindas*, who rattle sticks, and stand cursing till they get alms; *Urindas*, who simply stand before a shop all day, and *Gurmdas* and *Chharindas*, who cut themselves with knives and spiked clubs] (see *Ind. Antiq.* i. 162, [*Herklots*, *Quoon-e-Islam*, ed. 1863, p. 193 seq.]). It appears from Elphinstone (below) that the custom sometimes received the Ar.

Pers. name of *takḍa*, 'dunning' or 'importunity.'

c. 1747.—"While Nundi Raj, the Dulwai (see DALAWAY), was encamped at Sutti Mangul, his troops, for want of pay, placed him in **Dhurna**. . . . Hurree Singh, forgetting the ties of salt or gratitude to his master, in order to obtain his arrears of pay, forbade the sleeping and eating of the Dulwai, by placing him in **Dhurna**. . . . and that in so great a degree as even to stop the water used in his kitchen. The Dulwai, losing heart from this rigour, with his clothes and the vessels of silver and gold used in travelling, and a small sum of money, paid him off and discharged him."—*H. of Hydur Naik*, 41 seq.

c. 1794.—"The practice called **dharna**, which may be translated caption, or arrest."—*Sir J. Shore*, in *As. Res.* iv. 144.

1808.—"A remarkable circumstance took place yesterday. Some Sirdars put the Maharaja (Sindia) in **dhurna**. He was angry, and threatened to put them to death. Bhugwunt Ras Byse, their head, said, 'Sit still; put us to death.' Sindia was enraged, and ordered him to be paid and driven from camp. He refused to go. . . . The bazaars were shut the whole day; troops were posted to guard them and defend the tents. . . . At last the mutineers marched off, and all was settled."—*Elphinstone's Diary*, in *Life*, i. 179 seq.

1809.—"Seendhiya (i.e. Sindia), who has been lately plagued by repeated **D'hurnas**, seems now resolved to partake also in the active part of the amusement: he had permitted this same Patunkur, as a signal mark of favour, to borrow 50,000 rupees from the *Khasger*, or private treasury. . . . The time elapsed without the agreement having been fulfilled; and Seendhiya immediately dispatched the treasurer to sit **D'hurna** on his behalf at Patunkur's tents."—*Broughton, Letters from a Mahratta Camp*, 169 seq.; [ed. 1892, 127].

[1812.—Morier (*Journey through Persia*, 32) describes similar proceedings by a Dervish at Bushire.]

1819.—"It is this which is called *tukaza* \* by the Mahrattas. . . . If a man have demand from (! upon) his inferior or equal, he places him under restraint, prevents his leaving his house or eating, and even compels him to sit in the sun until he comes to some accommodation. If the debtor were a superior, the creditor had first recourse to supplications and appeals to the honour and sense of shame of the other party; he laid himself on his threshold, threw himself in his road, clamoured before his door, or he employed others to do this for him; he would even sit down and fast before the debtor's door, during which time the other was compelled to fast also; or he would appeal to the gods, and invoke their curses upon the person by whom he was injured."—*Elphinstone*, in *Life*, ii. 87.

1837.\*—"Whoever voluntarily causes or attempts to cause any person to do anything which that person is not legally bound to do . . . by inducing . . . that person to believe that he . . . will become . . . by some act of the offender, an object of the divine displeasure if he does not do the thing . . . shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

#### Illustrations.

"(a) A. sits **dhurna** at Z.'s door with the intention of causing it to be believed that by so sitting he renders Z. an object of divine displeasure. A. has committed the offence defined in this section.

"(b) A. threatens Z. that unless Z. performs a certain act A. will kill one of A.'s own children, under such circumstances that the killing would be believed to render Z. an object of the divine displeasure. A. has committed the offence described in this section."—*Indian Penal Code*, 508, in Chap. XXII., *Criminal Intimidation, Insult, and Annoyance*.

1875.—"If you have a legal claim against a man of a certain rank and you are desirous of compelling him to discharge it, the Senchus Mor tells you 'to fast upon him.' . . . The institution is unquestionably identical with one widely diffused throughout the East, which is called by the Hindoos 'sitting **dharna**.' It consists in sitting at the debtor's door and starving yourself till he pays. From the English point of view the practice has always been considered barbarous and immoral, and the Indian Penal Code expressly forbids it. It suggests, however, the question—what would follow if the debtor simply allowed the creditor to starve? Undoubtedly the Hindoo supposes that some supernatural penalty would follow; indeed, he generally gives definiteness to it by retaining a Brahmin to starve himself vicariously, and no Hindoo doubts what would come of causing a Brahmin's death."—*Maine, Hist. of Early Institutions*, 40. See also 297-304.

1885.—"One of the most curious practices in India is that still followed in the native states by a Brahman creditor to compel payment of his debt, and called in Hindi **dharna**, and in Sanskrit *ācharita*, 'customary proceeding,' or *Prāyopaveśana*, 'sitting down to die by hunger.' This procedure has long since been identified with the practice of 'fasting upon' (*troscud for*) a debtor to God or man, which is so frequently mentioned in the Irish so-called Brehon Laws. . . . In a MS. in the Bodleian . . . there is a Middle-Irish legend which tells how St. Patrick 'fasted upon' Loegaire, the unbelieving over-king of Ireland. Loegaire's pious queen declares

\* This is the date of the Penal Code, as originally submitted to Lord Auckland, by T. B. Macaulay and his colleagues; and in that original form the passage is found as § 288, and in chap. xv. of *Offences relating to Religion and Casts*.

\* Ar. *takāḍī*, dunning or importunity.

that she will not eat anything while Patrick is fasting. Her son Enna seeks for food. 'It is not fitting for thee,' says his mother, 'to eat food while Patrick is fasting upon you.' . . . It would seem from this story that in Ireland the wife and children of the debtor, and, *a fortiori*, the debtor himself, had to fast so long as the creditor fasted."—*Letter from Mr. Whitley Stokes, in Academy, Sept. 12th.*

A striking story is told in Forbes's *Rās Mala* (ii. 393 seq.; [ed. 1878, p. 657]) of a farther proceeding following upon an unsuccessful **dharnā**, put in practice by a company of Chārāns, or bards, in Kathiawār, to enforce payment of a debt by a chief of Jailā to one of their number. After fasting three days in vain, they proceeded from **dharnā** to the further rite of **trāgā** (q.v.). Some hacked their own arms; others decapitated three old women of their party, and hung their heads up as a garland at the gate. Certain of the women cut off their own breasts. The bards also pierced the throats of four of the older men with spikes, and took two young girls and dashed their brains out against the town-gate. Finally the Chāran creditor soaked his quilted clothes in oil, and set fire to himself. As he burned to death he cried out, 'I am now dying, but I will become a headless ghost (*Karīs*) in the Palace, and will take the chief's life, and cut off his posterity!'

**DIAMOND HARBOUR**, n.p. An anchorage in the Hoogly below Calcutta, 30 m. by road, and 41 by river. It was the usual anchorage of the old Indiamen in the mercantile days of the E. I. Company. In the oldest charts we find the "Diamond Sand," on the western side of what is now called Diamond Harbour, and on some later charts, Diamond Point.

1883.—"We anchored this night on ye head of ye **Diamond Sand**."

"Jan. 26. This morning early we weighed anchor . . . but got no further than the Point of Keguria Island" (see **KEDGEREE**).—*Hatley's Diary*, Hak. Soc. i. 64. (See also **ROGUE'S RIVER**.)

**DIDWAN**, s. P. *dīwbān*, *didwān*, 'a look-out,' 'watchman,' 'guard,' 'messenger.'

[1679.—See under **AUMILDAR**, **TRIPLICANE**.

[1680.—See under **JUNCAMEER**.

[1683-4.—". . . three yards of Ordinary Broadcloth and five Pagodas to the Dithwan that brought the Phirmaund. . . ."—*Pringle, Diary of Ft. St. Geo.*, 1st ser. iii. 4.]

**DIGGORY, DIGRĪ, DEGREE**, s. Anglo-Hindustani of law-court jargon for 'decree.'

[1866.—"This is grand, thought bold Bhuwanee Singh, *diggree to pāh*, *lekin roopyea to morpāss bah*, 'He has got his decree, but I have the money.'"—*Confessions of an Orderly*, 138.]

**DIKK**, s. Worry, trouble, botheration; what the Italians call *seccatura*. This is the Anglo-Indian use. But the word is more properly adjective, Ar.-P.-H. *dik*, *dikk*, 'vexed, worried,' and so *dikk honā*, 'to be worried.' [The noun *dikk-dārī*, 'worry,' in vulgar usage, has become an adjective.]

1873.—

"And Beaufort learned in the law,  
And Atkinson the Sage,  
And if his locks are white as snow,  
'Tis more from **dikk** than age!"

*Wilfrid Healey, A Lay of Modern Darjeeling.*

[1889.—"Were the Company's pumps to be beaten by the vagaries of that **dikhdari**, Tarachunda nuddee?"—*R. Kipling, In Black and White*, 52.]

**DINAPORE**, n.p. A well-known cantonment on the right bank of the Ganges, being the station of the great city of Patna. The name is properly *Dindpur*. Ives (1755) writes *Dunapoor* (p. 167). The cantonment was established under the government of Warren Hastings about 1772, but we have failed to ascertain the exact date. [Cruso, writing in 1785, speaks of the cantonments having cost the Company 25 lakhs of rupees. (*Forbes, Or. Mem.* 2nd ed. ii. 445). There were troops there in 1773 (*Gleig, Life of Warren Hastings*, i. 297.)]

**DĪNĀR**, s. This word is not now in any Indian use. But it is remarkable as a word introduced into Skt. at a comparatively early date. "The names of the Arabic pieces of money . . . are all taken from the coins of the Lower Roman Empire. Thus, the copper piece was called *fuls* from *folles*; the silver *dirham* from *drachma*, and the gold **dīnār**, from *denarius*, which, though properly a silver coin, was used generally to denote coins of



*DĪNĀR.*

318

*DINGY, DINGHY.*

‘  
‘

‘  
‘

‘  
‘

‘  
‘  
‘  
‘  
‘  
‘  
‘

‘  
‘  
‘  
‘  
‘

‘  
‘

‘  
‘  
‘  
‘  
‘  
‘





***DIRRE.***

**319**

***DIU.***

**DIUL-SIND**, n.p. A name by which Sind is often called in early European narratives, taken up by the authors, no doubt, like so many other prevalent names, from the Arab traders who had preceded them. *Dewal* or *Daibul* was a once celebrated city and seaport of Sind, mentioned by all the old Arabian geographers, and believed to have stood at or near the site of modern *Karāchī*. It had the name from a famous temple (*devālya*), probably a Buddhist shrine, which existed there, and which was destroyed by the Mahommedans in 711. The name of *Dewal* long survived the city itself, and the specific addition of *Sind* or *Sindī* being added, probably to distinguish it from some other place of resembling name, the name of *Dewal-Sind* or *Sindī* came to be attached to the delta of the Indus.

c. 700.—The earliest mention of *Dewal* that we are aware of is in a notice of Chinese Voyages to the Persian Gulf under the T'ang dynasty (7th and 8th centuries) quoted by Deguignes. In this the ships, after leaving *Tiyu* (Diu) sailed 10 days further to another *Tiyu* near the great river *Milan* or *Sinteu*. This was, no doubt, *Dewal* near the great *Mihrān* or *Sindhu*, i.e. Indus.—*Mém. de l'Acad. des Insc.* xxxii. 367.

c. 880.—“There was at *Debal* a lofty temple (*budd*) surmounted by a long pole, and on the pole was fixed a red flag, which when the breeze blew was unfurled over the city . . . Muhammad informed Hajjāj of what he had done, and solicited advice. . . . One day a reply was received to this effect:—‘Fix the manjanik . . . call the manjanik-master, and tell him to aim at the flag-staff of which you have given a description.’ So he brought down the flagstaff, and it was broken; at which the infidels were sore afflicted.”—*Bilāduri*, in *Elliot*, i. 120.

c. 900.—“From *Nārmāsīrā* to *Debal* is 8 days’ journey, and from *Debal* to the junction of the river *Mihrān* with the sea, is 2 parasangs.”—*Ibn Khordādbah*, in *Elliot*, i. 15.

976.—“The City of *Debal* is to the west of the *Mihrān*, towards the sea. It is a large mart, and the port not only of this, but of the neighbouring regions. . . .”—*Ibn Haukal*, in *Elliot*, i. 37.

c. 1150.—“The place is inhabited only because it is a station for the vessels of Sind and other countries . . . ships laden with the productions of ‘Umān, and the vessels of China and India come to *Debal*.”—*Idrisi*, in *Elliot*, i. p. 77.

1228.—“All that country down to the seashore was subdued. Malik Sinān-ud-dīn Habsh, chief of *Dewal* and *Sind*, came and did homage to the Sultan.”—*Tabakāt-i-Nāsiri*, in *Elliot*, ii. 326.

[1513.—“And thence we had sight of *Diulcindy*.”—*Albuquerque, Cartas*, p. 239.]

1516.—“Leaving the Kingdom of Ormuz . . . the coast goes to the South-east for 172 leagues as far as *Diulcinde*, entering the Kingdom of *Ulcinde*, which is between Persia and India.”—*Barbosa*, 49.

1553.—“From this Cape Jasque to the famous river Indus are 200 leagues, in which space are these places Guadel, Calara, Calamente, and Diul, the last situated on the most westerly mouth of the Indus.”—*De Barros*, Dec. I. liv. ix. cap. i.

c. 1554.—“If you guess that you may be drifting to Jaked . . . you must try to go to Karaushi, or to enter Khur (the estuary of) *Diul Sind*.”—*The Mohit*, in *J. As. Soc. Ben.* v. 463.

“He offered me the town of *Lahori*, i.e. *Diuli Sind*, but as I did not accept it I begged him for leave to depart.”—*Sidi ‘Ali Kapudān*, in *Journ. As.* 1st Ser. tom. ix. 131.

[1557.—Couto says that the Italians who travelled overland before the Portuguese discovered the sea route ‘found on the other side on the west those people called *Diulia*, so called from their chief city named *Diul*, where they settled, and whence they passed to *Cinde*.’]

1572.—

“Olha a terra de *Ulcinde* fertilissima  
E de Jaquete a intima enseada.”

*Camões*, x. cvi.

1614.—“At *Diulsinde* the *Expedition* in her former Voyage had deliuered Sir Robert Sherley the Persian Embassadour.”—*Capt. W. Peyton*, in *Purchas*, i. 530.

[1616.—“The riuer Indus doth not powre himself into the sea by the bay of Cambaya, but far westward, at *Sindu*.”—*Sir T. Roe*, *Hak. Soc.* i. 122.]

1638.—“Les Perses et les Arabes donnent au Royaume de *Sindo* le nom de *Dial*.”—*Mandelslo*, 114.

c. 1650.—*Diul* is marked in *Blaeu’s* great Atlas on the W. of the most westerly mouth of the Indus.

c. 1666.—“. . . la ville la plus Méridionale est *Diul*. On la nomme encore *Diul-Sind*, et autrefois on l’a appelée *Debil*. . . . Il y a des Orientaux qui donnent le nom de *Diul* au País de *Sinde*.”—*Thévenot*, v. 158.

1727.—“All that shore from *Jasques* to *Sindy*, inhabited by uncivilized People, who admit of no Commerce with Strangers, tho’ *Guaddel* and *Diul*, two Sea-ports, did about a Century ago afford a good Trade.”—*A. Hamilton*, i. 115; [ed. 1744].

1753.—“Celui (le bras du *Sind*) de la droite, après avoir passé à *Fairuz*, distant ce *Mansora* de trois journées selon *Edrisi*, se rend à *Debil* ou *Diul*, au quel nom on ajoute quelque fois celui de *Sindī*. . . . La ville est située sur une langue de terre en forme de péninsule, d’où je pense que lui vient son nom actuel de *Diul* ou *Dul*,

formé du mot Indien *Div*, qui signifie une île. D'Herbelot . . . la confond avec *Diu*, dont la situation est à l'entrée du Golfe de Cambaye."—*D'Anville*, p. 40.

**DOAB**, s. and n.p. P.—H. *dodab*, 'two waters,' i.e. 'Mesopotamia,' the tract between two confluent rivers. In Upper India, when used absolutely, the term always indicates the tract between the Ganges and Jumna. Each of the like tracts in the Punjab has its distinctive name, several of them compounded of the names of the limiting rivers, e.g. *Richnā Dodab*, between Rāvi and Chenāb, *Jech Dodab*, between Jelam and Chenāb, &c. These names are said to have been invented by the Emperor Akbar. [*Āin*, ed. Jarrett, ii. 311 seq.] The only *Dodab* known familiarly by that name in the south of India is the *Raichūr Dodab* in the Nizam's country, lying between the Kistna and Tungabhadra.

**DOAI! DWYE!** Interj. Properly H. *dohāī*, or *dūhāī*, Gujarātī *dawāhī*, an exclamation (hitherto of obscure etymology) shouted aloud by a petitioner for redress at a Court of Justice, or as any one passes who is supposed to have it in his power to aid in rendering the justice sought. It has a kind of analogy, as Thevenot pointed out over 200 years ago, to the old Norman *Haro! Haro! viens à mon aide, mon Prince!*\* but does not now carry the privilege of the Norman cry; though one may conjecture, both from Indian analogies and from the statement of Ibn Batuta quoted below, that it once did. Every Englishman in Upper India has often been saluted by the call of, '**Dohāī Khuddurand kī! Dohāī Mahdrtj! Dohāī Kompanī Bahādur!**' 'Justice, my Lord! Justice, O King! Justice, O Company!'—perhaps in consequence of some oppression by his followers, perhaps in reference to some grievance with which he has no power to interfere. "Until 1860 no one dared to ignore the appeal of **dohāī** to a native Prince within his territory. I have heard a serious charge made against a person for calling the **dohāī** needlessly" (*M.-Gen. Keatinge*).

Wilson derives the exclamation from *do*, 'two' or repeatedly, and *hāī* 'alas,' illustrating this by the phrase '*dohāī tihdāī karnā*,' 'to make exclamation (or invocation of justice) twice and thrice.' [Platts says, *do-hāy*, Skt. *hri-hāha*, 'a crying twice "alas!"'] This phrase, however, we take to be merely an example of the 'striving after meaning,' usual in cases where the real origin of the phrase is forgotten. We cannot doubt that the word is really a form of the Skt. *droha*, 'injury, wrong.' And this is confirmed by the form in Ibn Batuta, and the Mahr. *durāhi*; "an exclamation or expression used in prohibiting in the name of the Raja. . . implying an imprecation of his vengeance in case of disobedience" (*Molesworth's Dict.*); also Tel. and Canar. *durāi*, 'protest, prohibition, caveat, or veto in arrest of proceedings' (*Wilson and C. P. B.*, MS.)

c. 1340.—"It is a custom in India that when money is due from any person who is favoured by the Sultan, and the creditor wants his debt settled, he lies in wait at the Palace gate for the debtor, and when the latter is about to enter he assails him with the exclamation **Darōhai us-Sultan!** 'O Enemy of the Sultan.—I swear by the head of the King thou shalt not enter till thou hast paid me what thou owest.' The debtor cannot then stir from the spot, until he has satisfied the creditor, or has obtained his consent to the respite."—*Ibn Batuta*, iii. 412. The signification assigned to the words by the Moorish traveller probably only shows that the real meaning was unknown to his Musulman friends at Delhi, whilst its form strongly corroborates our etymology, and shows that it still kept close to the Sanskrit.

1609.—"He is severe enough, but all helpeth not; for his poore Riats or clownes complaine of Iniustice done them, and cry for justice at the King's hands."—*Harkins*, in *Purchas*, i. 223.

c. 1666.—"Quand on y veut arrêter une personne, on crie seulement **Doa padecha**; cette clameur a autant de force que celle de *haro* en Normandie; et si on defend à quelqu'un de sortir, du lieu où il est, en disant **Doa padecha**, il ne peut partir sans se rendre criminel, et il est obligé de se présenter à la Justice."—*Thevenot*, v. 61.

1834.—"The servant woman began to make a great outcry, and wanted to leave the ship, and cried **Dohase** to the Company, for she was murdered and kidnapped."—*The Baboo*, ii. 242.

**DOAR**, n.p. A name applied to the strip of moist land, partially cultivated with rice, which extends at the foot of

\* It will be seen that the Indian cry also appeals to the Prince expressly. It was the good fortune of one of the present writers (A. B.) to have witnessed the call of *Haro!* brought into serious operation at Jersey.

*DOBUND.*

323

*DONDERA HEAD.*

**DONEY, DHONY**, s. In S. India, a small native vessel, properly formed (at least the lower part of it) from a single tree. Tamil *tōpi*. Dr. Gundert suggests as the origin Skt. *drona*, 'a wooden vessel.' But it is perhaps connected with the Tamil *tonduga*, 'to scoop out'; and the word would then be exactly analogous to the Anglo-American 'dug-out.' In the *J.R.A.S.* vol. i. is a paper by Mr. Edye, formerly H.M.'s Master Shipwright in Ceylon, on the native vessels of South India, and among others he describes the *Doni* (p. 13), with a drawing to scale. He calls it "a huge vessel of ark-like form, about 70 feet long, 20 feet broad, and 12 feet deep; with a flat bottom or keel part, which at the broadest place is 7 feet; . . . the whole equipment of these rude vessels, as well as their construction, is the most coarse and unseaworthy that I have ever seen." From this it would appear that the *doney* is no longer a 'dug-out,' as the suggested etymology, and Pyrrard de Laval's express statement, indicate it to have been originally.

1552.—Castanheda already uses the word as Portuguese: "foy logo cōtra ho tōne."—*ib.* 22.

1553.—"Vasco da Gama having started . . . on the following day they were becalmed rather more than a league and a half from Calicut, when there came towards them more than 60 tonés, which are small vessels, crowded with people."—*Barros*, I. iv., xi.

1561.—The word constantly occurs in this form (*toné*) in *Correa*, e.g. vol. i. pt. 1, 403, 502, &c.

[1568.—". . . certaines scutes or Skiffes called Tonés."—*Linachoten*, Hak. Soc. ii. 56.]

1606.—There is a good description of the vessel in *Houma*, f. 29.

c. 1610.—"Le bateau s'appelloit Donny, c'est à dire oiseau, pource qu'il estoit proviste de voiles."—*Pyrrard de Laval*, i. 65; [Hak. Soc. i. 86].

"La plupart de leurs vaisseaux sont d'une seule piece, qu'ils appellent Tonny, et les Portugais Almediés (*Almadia*)."—*Ibid.* i. 278; [Hak. Soc. i. 329].

1614.—"They have in this city of Cochin certain boats which they call Tonés, in which they navigate the shallow rivers, which have 5 or 6 palms of depth, 15 or 20 cubits in length, and with a broad persons of 5 or 6 palms, so that they build above an upper story called *Bayra*, like a little house, thatched with *Ola* (*Ollah*), and closed at the sides. This contains many passengers, who go to amuse themselves on

the rivers, and there are spent in this way many thousands of cruzados."—*Bocarro* *ib.*

1666.—". . . with 110 percos, and 100 catures (see **PROW, CATUR**) and 80 tonnes of broad beam, full of people . . . the enemy displayed himself on the water to our caravels."—*Faria y Sousa*, *Asia Portug.* i. 66.

1672.—". . . four fishermen from the town came over to us in a Tomy."—*Baldewes*, *Ceylon* (Dutch ed.), 89.

[1821.—In *Travels on Foot through the Island of Ceylon*, by J. Haafner, translated from the Dutch (*Phillip's New Voyages and Travels*, v. 6, 79), the words "*thonij*," "*thony's*" of the original are translated *Funny, Funnies*; this is possibly a misprint for *Tunnies*, which appears on p. 66 as the rendering of "*thony's*." See *Notes and Queries*, 9th ser. iv. 183.]

1860.—"Amongst the vessels at anchor (at Galle) lie the dows of the Arabs, the Patamars of Malabar, the *dhomys* of Coromandel."—*Tennant's Ceylon*, ii. 103.

**DOOB**, s. H. *dāb*, from Skt. *dārad*. A very nutritious creeping grass (*Cynodon dactylon*, Pers.), spread very generally in India. In the hot weather of Upper India, when its growth is scanty, it is eagerly sought for horses by the 'grass-cutters.' The natives, according to Roxburgh, quoted by Drury, cut the young leaves and make a cooling drink from the roots. The popular etymology, from *dāp*, 'sunshine,' has no foundation. Its merits, its lowly gesture, its spreading quality, give it a frequent place in native poetry.

1810.—"The doob is not to be found everywhere; but in the low countries about Dacca . . . this grass abounds; attaining to a prodigious luxuriance."—*Williamson*, *V. M.* i. 259.

**DOCCAUN**, s. Ar. *dukān*, Pers. and H. *dukān*, 'a shop'; *dukāndār*, 'a shopkeeper.'

1554.—"And when you buy in the *dukāns* (see *dukes*), they don't give *picotā* (see **PICOTĀ**), and so the *Dukāndārs* (see *Ducamdaras*) gain. . . ."—*A. Naura*, 22.

1810.—"L'estrade élevée sur laquelle le marchand est assis, et d'où il montre sa marchandise aux acheteurs, est proprement ce qu'on appelle *dukān*; mot qui signifie, suivant son étymologie, une estrade ou plateforme, sur laquelle on se peut tenir assis, et que nous traduisons improprement par boutique."—Note by Silvestre de Sacy, in *Relation de l'Égypte*, 304.

[1832.—"The *Dukhauns* (shops) small, with the whole front open towards the street."—*Mrs. Meer Hassan Ali*, *Observations*, ii. 36.]

1835.—“The shop (*dookkán*) is a square recess, or cell, generally about 6 or 7 feet high. . . . Its floor is even with the top of a *mustabah*, or raised seat of stone or brick, built against the front.”—*Lane's Mod. Egyptians*, ed. 1836, ii. 9.

**DOOMBUR**, s. The name commonly given in India to the fat-tailed sheep, breeds of which are spread over West Asia and East Africa. The word is properly Pers. *dunba*, *dumba*; *dumb*, ‘tail,’ or especially this fat tail. The old story of little carts being attached to the quarters of these sheep to bear their tails is found in many books, but it is difficult to trace any modern evidence of the fact. We quote some passages bearing on it :

c. A.D. 250.—“The tails of the sheep (of India) reach to their feet. . . . The shepherds . . . cut open the tails and take out the tallow, and then sew it up again. . . .”—*Aelian, De Nat. Animal.* iv. 32.

1298.—“Then there are sheep here as big as asses; and their tails are so large and fat, that one tail shall weigh some 30 lbs. They are fine fat beasts, and afford capital mutton.”—*Marco Polo*, Bk. i. ch. 18.

1436.—“Their iiiijth kinde of beasts are sheepe, which be unreasonable great, longe legged, longe woll, and great tayles, that waie about xijl. a piece. And some such I have seene as have drawen a wheele aftre them, their tailen being holden vp.”—*Jos. Barbaro*, Hak. Soc. 21.

c. 1520.—“These sheep are not different from others, except as regards the tail, which is very large, and the fatter the sheep is the bigger is his tail. Some of them have tails weighing 10 and 20 pounds, and that will happen when they get fat of their own accord. But in Egypt many persons make a business of fattening sheep, and feed them on bran and wheat, and then the tail gets so big that the sheep can't stir. But those who keep them tie the tail on a kind of little cart, and in this way they move about. I saw one sheep's tail of this kind at Asiot, a city of Egypt 150 miles from Cairo, on the Nile, which weighed 80 lbs., and many people asserted that they have seen such tails that weighed 150 lbs.”—*Leo Africanus*, in *Ramusio*, i. f. 92r.

[c. 1610.—“The tails of rams and ewes are wondrous big and heavy; one we weighed (in the Island of St. Lawrence) turned 28 pounds.”—*Pyrard de Laval*, i. 36.

[1612.—“Goodly Barbary sheep with great rumps.”—*Danvers, Letters*, i. 178.]

1828.—“We had a *Doomba* ram at Prag. The *Doomba* sheep are difficult to keep alive in this climate.”—*Wanderings of a Pilgrim*, i. 28.

1846.—“I was informed by a person who possessed large flocks, and who had no

reason to deceive me, that sometimes the tail of the Tymunnee *doombas* increased to such a size, that a cart or small truck on wheels was necessary to support the weight, and that without it the animal could not wander about; he declared also that he had produced tails in his flock which weighed 12 *Tabreezi munds*, or 48 *seers puckah*, equal to about 96 lbs.”—*Captain Hutton*, in *Jour. As. Soc. Beng.* xv. 160.

**DOOPUTTY**, s. Hind. *do-pattah*, *dupatta*, &c. A piece of stuff of ‘two breadths,’ a sheet. “The principal or only garment of women of the lower orders” (in Bengal—*Wilson*). [“Formerly these pieces were woven narrow, and joined alongside of one another to produce the proper width; now, however, the *dupatta* is all woven in one piece. This is a piece of cloth worn entire as it comes from the loom. It is worn either round the head or over the shoulders, and is used by both men and women, Hindu and Muham-madan” (*Yusuf Ali, Mon. on Silk*, 71).] Applied in S. India by native servants, when speaking their own language, to European bed-sheets.

[1615.—“. . . dubeties gouzerama.”—*Foster, Letters*, iii. 156.]

**DOORGA POOJA**, s. Skt. *Durgā-pūjā*, ‘Worship of Durga.’ The chief Hindu festival in Bengal, lasting for 10 days in September–October, and forming the principal holiday-time of all the Calcutta offices. (See **DUSSERA**.) [The common term for these holidays nowadays is ‘the Poojahs.’]

c. 1835.—

“And every *Doorga Pooja* would good Mr. Simms explore  
The famous river Hoogly up as high as Barrackpore.”

*Lines in honour of the late Mr. Simms, Bole Ponjis*, 1857, ii. 220.

[1900.—“Calcutta has been in the throes of the *Pujahs* since yesterday.”—*Pioneer Mail*, Oct. 5.]

**DOORSUMMUND**, n.p. *Dāra-mand*; a corrupt form of *Dvāra-Samudra* (Gate of the Sea), the name of the capital of the Balālās, a medieval dynasty in S. India, who ruled a country generally corresponding with Mysore. [See *Rice, Mysore*, ii. 353.] The city itself is identified with the fine ruins at Halabīdu [Hale-bīdu, ‘old capital’], in the Hassan district of Mysore.



c. 1300.—“There is another country called Deogir. Its capital is called **Dúrú Samundúr**.”—*Rashiduddin*, in *Elliot*, i. 73. (There is confusion in this.)

1309.—“The royal army marched from this place towards the country of **Dúr Samun**.”—*Wassaf*, in *Elliot*, iii. 49.

1310.—“On Sunday, the 23rd . . . he took a select body of cavalry with him, and on the 5th Shawwāl reached the fort of **Dhúr Samund**, after a difficult march of 12 days.”—*Amir Khusrū*, *ibid.* 88. See also *Notices et Extraits*, xiii. 171.

**DORADO**, s. Port. A kind of fish; apparently a dolphin (not the cetaceous animal so called). The *Coryphaena hippurus* of Day's *Fishes* is called by Cuvier and Valenciennes *C. dorado*. See also quotation from Drake. One might doubt, because of the praise of its flavour in Bontius, whilst Day only says of the *C. hippurus* that “these dolphins are eaten by natives.” Fryer, however, uses an expression like that of Bontius:—“The Dolphin is extolled beyond these,”—i.e. Bonito and Albicore (p. 12).

1578.—“When he is chased of the *Bonito*, or great mackrel (whom the *Aurata* or Dolphin also pursueth).”—*Drake*, *World Encompassed*, Hak. Soc. 32.

1631.—“Piscis **Dorados** dicti a Portugalensibus, ab auro quem ferunt in cute colore . . . hic piscis est longo optimi saporis, *Bonitas* bonitate excellens.”—*Jac. Bontii*, *Lib. V. cap. xix.* 73.

**DORAY, DURAI**, s. This is a South Indian equivalent of **Sāhib** (q.v.); Tel. *dora*, Tam. *turai*, ‘Master.’ *Sinnaturai*, ‘small gentleman’ is the equivalent of *Chhota Sāhib*, a junior officer; and Tel. *doradni*, Tam. *turaidni* (corruptly *doreāni*) of ‘Lady’ or ‘Madam.’

1680.—“The delivery of three Iron guns to the **Doura** of Ramacole at the rate of 15 *Pagadus* per candy is ordered . . . which is much more than what they cost.”—*Fort St. Geo. Cons.*, Aug. 5. In *Notes and Extracts*, No. iii. p. 31.

1837.—“The Vakeels stand behind their masters during all the visit, and discuss with them all that A— says. Sometimes they tell him some barefaced lie, and when they find he does not believe it, they turn to me grinning, and say, ‘Ma’am, the **Doory** plenty cunning gentlyman.’”—*Letters from Madras*, 86.

1882.—“The appellation by which Sir T. Munro was most commonly known in the Ceded Districts was that of ‘Colonel **Dora**.’ And to this day it is considered a sufficient answer to inquiries regarding the reason for any Revenue Rule, that it was laid down by

the Colonel **Dora**.”—*Arbuthnot's Memoir of Sir T. M.*, p. xcvi.

“A village up the Godavery, on the left bank, is inhabited by a race of people known as **Doraylu**, or ‘gentlemen.’ That this is the understood meaning is shown by the fact that their women are called **Doresandlu**, i.e. ‘ladies.’ These people rifle their arrow feathers, i.e. give them a spiral.” (Reference lost.) [These are perhaps the *Kois*, who are called by the *Telingas* *Koidhoras*, “the word *dhora* meaning ‘gentleman’ or *Sahib*.”—(*Central Proc. Gaz.* 500; also see *Ind. Ant.* viii. 34)].

**DORIA**, s. H. *doriya*, from *dor*, *dori*, ‘a cord or leash’; a dog-keeper.

1781.—“Stolen . . . The Dog was taken out of Capt. Law's Baggage Boat . . . by the **Durreer** that brought him to Calcutta.”—*India Gazette*, March 17.

[**Doriya** is also used for a kind of cloth. “As the characteristic pattern of the *charkhāna* is a check, so that of the **doriya** is stripes running along the length of the *thān*, i.e. in warp threads. The **doriya** was originally a cotton fabric, but it is now manufactured in silk, silk-and-cotton, *tasar*, and other combinations” (*Yusuf Ali, Mon. on Silk*, 94).

[c. 1590.—In a list of cotton cloths, we have “**Doriyah**, per piece, 6R. to 2M.”—*Ain*, i. 95.

[1683.—“. . . 3 pieces **Dooreas**.”—*Hedges, Diary*, Hak. Soc. i. 94.]

**DOSOOTY**, s. H. *do-sūti*, *do-sūtd*, ‘double thread,’ a kind of cheap cotton stuff woven with threads doubled.

[1843.—“The other pair (of travelling baskets) is simply covered with **dosootee** (a coarse double-threaded cotton).”—*Davidson, Diary in Upper India*, i. 10.]

**DOUBLE-GRILL**, s. Domestic H. of the kitchen for ‘a devil’ in the culinary sense.

**DOUR**, s. A foray, or a hasty expedition of any kind. H. *daur*, ‘a run.’ Also to **dour**, ‘to run,’ or ‘to make such an expedition.’

1853.—“‘Hallow! Oakfield,’ cried Perkins, as he entered the mess tent . . . ‘don’t look down in the mouth, man; Attok taken, Chutter Sing **dauring** down like the devil—march to-morrow. . . .’”—*Oakfield*, ii. 67.

**DOW**, s. H. *ddo*, [Skt. *datra*, *da*, ‘to cut’]. A name much used on the Eastern frontier of Bengal as well as

by Europeans in Burma, for the hewing knife or bill, of various forms, carried by the races of those regions, and used both for cutting jungle and as a sword. *Dād* is the true Burmese name for their weapon of this kind, but we do not know if there is any relation but an accidental one with the Hind. word. [See drawing in *Egerton, Handbook of Indian Arms*, p. 84.]

[1870.—“The *Dao* is the bill knife. . . . It is a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. The fighting *dao* is differently shaped; this is a long pointless sword, set in a wooden or ebony handle; it is very heavy, and a blow of almost incredible power can be given by one of these weapons. . . . The weapon is identical with the ‘*parang latuk*’ of the Malays. . . .”—*Lowie, Wild Races of S.E. India*, 35 seq.

**DOWLE**, *s.* *H. dawl, dawlā*. The ridge of clay marking the boundary between two rice fields, and retaining the water; called commonly in S. India a *bund*. It is worth noting that in Sussex *dools* is “a small conical heap of earth, to mark the bounds of farms and parishes in the downs” (*Wright, Dict. of Obs. and Prov. English*). [The same comparison was made by Sir H. Elliot (*Supp. Gloss, s.v. Doula*); the resemblance is merely accidental; see *N.E.D. s.v. Dool*.]

1851.—“In the N.W. corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by earthen mounds from 3 to 6 feet high, which are known in the neighbourhood as *dools*.”—*Notes and Queries*, 1st Series, vol. iv. p. 161.

**DOWRA**, *s.* A guide. *H. daurāda, daurāda, daurd*, ‘a village runner, a guide,’ from *daurynd*, ‘to run,’ Skt. *drava*, ‘running.’

1827.—“The vidette, on his part, kept a watchful eye on the Dowrah, a guide supplied at the last village.”—*Sir W. Scott, The Surgeon's Daughter*, ch. xlii.

[**DRABI, DRABY**, *s.* The Indian camp-followers’ corruption of the English ‘driver.’

[1900.—“The mule race for Drabis and grass-cutters was entertaining.”—*Pioneer Mail*, March 16.]

**DRAVIDIAN**, *adj.* The Skt. term *Drāvida* seems to have been originally the name of the Conjevaram Kingdom (4th to 11th cent. A.D.), but in recent times it has been used as equivalent to ‘Tamil.’ About A.D. 700 Kumārila Bhaṭṭa calls the language of the South *Andhradrāvida-bhāṣā*, meaning probably, as Bishop Caldwell suggests, what we should now describe as ‘*Telegu-Tamil-language*.’ Indeed he has shown reason for believing that *Tamīl* and *Drāvida*, of which *Dramida* (written *Tiramida*), and *Dramila* are old forms, are really the same word. [Also see *Oppert, Orig. Inhab.* 25 seq., and *Dravida*, in a quotation from Al-biruni under **MALABAR**.] It may be suggested as possible that the *Tropina* of Pliny is also the same (see below). Dr. Caldwell proposed *Dravidian* as a convenient name for the S. Indian languages which belong to the Tamil family, and the cultivated members of which are Tamil, Malayālam, Canarese, Tulu, Kudagu (or Coorg), and Telegu; the uncultivated Tuda, Kōta, Gōnd, Khond, Orāon, Rājmahālī. [It has also been adopted as an ethnological term to designate the non-Aryan races of India (see *Risley, Tribes and Castes of Bengal*, i. Intro. xxxi.).]

c. A.D. 70.—“From the mouth of Ganges where he entereth into the sea unto the cape Calington, and the town Dandagula, are counted 725 miles; from thence to *Tropina* where standeth the chiefest mart or towne of merchandise in all India, 1225 miles. Then to the promontorie of Perimula they reckon 750 miles, from which to the towne abovesaid *Patala* . . . 620.”—*Pliny*, by *Phil. Holland*, vi. chap. xx.

A.D. 404.—In a south-western direction are the following tracts . . . *Sarasvatriana, Bādaras, and Drāvidas*.—*Varāha-mihira*, in *J.R.A.S.*, 2nd ser. v. 84.

“The eastern half of the Narbadda district . . . the Pulindas, the eastern half of the *Drāvidas* . . . of all these the Sun is the Lord.”—*Ibid.* p. 231.

c. 1045.—“Moreover, chief of the sons of Bharata, there are, the nations of the South, the *Drāvidas* . . . the *Karastakas, Māhishakas* . . .”—*Vishnu Purāna*, by H. H. Wilson, 1865, ii. 177 seq.

1856.—“The idioms which are included in this work under the general term ‘*Dravidian*’ constitute the vernacular speech of the great majority of the inhabitants of S. India.”—*Caldwell, Comp. Grammar of the Dravidian Languages*, 1st ed.

1869.—“The people themselves arrange their countrymen under two heads; five termed *Panch-gurus*, belonging to the Hindī,

or as it is now generally called, the Aryan group, and the remaining five, or *Panch-Dravida*, to the Tamil type."—*Sir W. Elliot*, in *J. Ethn. Soc.* N.S. i. 94.

**DRAWERS, LONG**, s. An old-fashioned term, probably obsolete except in Madras, equivalent to *pyjāmas* (q.v.).

1794.—"The contractor shall engage to supply . . . every patient . . . with . . . a clean gown, cap, shirt, and long drawers."—In *Saton-Karr*, ii. 115.

**DRESSING-BOY, DRESS-BOY**, s. Madras term for the servant who acts as valet, corresponding to the *bearer* (q.v.) of N. India.

1837.—See *Letters from Madras*, 106.

**DRUGGERMAN**, s. Neither this word for an 'interpreter,' nor the Levantine *dragoman*, of which it was a quaint old English corruption, is used in Anglo-Indian colloquial; nor is the Arab *tarjūmdn*, which is the correct form, a word usual in Hindustāni. But the character of the two former words seems to entitle them not to be passed over in this Glossary. The Arabic is a loan-word from Aramaic *targēmdn*, *me-targēmdn*, 'an interpreter'; the Jewish *Targums*, or Chaldee paraphrases of the Scriptures, being named from the same root. The original force of the Aramaic root is seen in the Assyrian *ragdmu*, 'to speak,' *rigmu*, 'the word.' See *Proc. Soc. Bibl. Arch.*, 1883, p. 73, and *Delitch*, *The Hebrew Lang. viewed in the Light of Assyrian Research*, p. 50. In old Italian we find a form somewhat nearer to the Arabic. (See quotation from Pegolotti below.)

c. 1150?—"Quorum lingua cum prae-nominato Iohanni, Indorum patriarchae, nimis esset obscura, quod neque ipse quod Romani dicerent, neque Romani quod ipse diceret intelligerent, interprete interposito, quem Achivi *drogomanum* vocant, de mutuo statu Romanorum et Indicae regionis ad invicem querere coeperunt."—*De Adventu Patriarchae Indorum*, printed in *Zarncke*, *Der Priester Johannes*, i. 12. Leipzig, 1879.

[1252—"Quia meus *Turgemanus* non erat sufficiens."—*W. de Rubruk*, p. 154.]

c. 1270.—"After this my address to the assembly, I sent my message to Elx by a *dragoman* (*trujaman*) of mine."—(*Chron. of James of Aragon*, tr. by Foster, ii. 538.

Villehardouin, early in the 13th century, uses *drugement*, [and for other early forms see *N.E.D.* s.v. *Dragoman*.]

c. 1309.—"Il avoit gens illec qui savoient le Sarrazinnois et le françois que l'on apelle *drugemens*, qui enromancoient le Sarrazinnois au Conte Perron."—*Joinville*, ed. de Wailly, 182.

c. 1343.—"And at Tana you should furnish yourself with *dragomans* (*turci-manni*)."—*Pegolotti's Handbook*, in *Cathay*, &c., ii. 291, and App. iii.

1404.—". . . el maestro en Theologia dixo por su *Truximan* que dicesse al Señor q̄ aquella carta que su fijo el rey le embiara non la sabia otro leer, salvo el. . . ."—*Clavijo*, 446.

1585.—". . . e dopo m'esservi prouisto di vn buonissimo *dragomano*, et interprete, fu inteso il suono delle trombette le quali annuntiauano l'udienza del Rè" (di Pegù).—*Gasparo Balbi*, f. 102r.

1613.—"To the *Trojan Shoare*, where I landed Feb. 22 with fourteene *English* men more, and a lew or *Druggerman*."—*T. Coryat*, in *Purchas*, ii. 1813.

1615.—"E dietro, a cavallo, i *dragomanni*, cioè interpreti della repubblica e con loro tutti i *dragomanni* degli altri ambasciatori ai loro luoghi."—*P. della Valle*, i. 89.

1738.—  
"Till I cried out, you prove yourself so  
able,  
Pity! you was not *Druggerman* at  
Babel!  
For had they found a linguist half so  
good,  
I make no question that the Tower had  
stood."—*Pope*, after *Donne*, *Sat.* iv. 81.

Other forms of the word are (from Span. *trujaman*) the old French *truchement*, Low Latin *drocmandus*, *turchimannus*, Low Greek *δραγόμενος*, &c.

**DRUMSTICK**, s. The colloquial name in the Madras Presidency for the long slender pods of the *Moringa pterygosperma*, Gaertner, the **Horse-Radish Tree** (q.v.) of Bengal.

c. 1790.—"Mon domestique étoit occupé à me préparer un plat de *moringas*, qui sont une espèce de fèves longues, auxquelles les Européens ont donné, à cause de leur forme, le nom de *baguettes à tambour*. . ."—*Hausfner*, ii. 25.

**DUB**, s. Telugu *dabbu*, Tam. *idappu*; a small copper coin, the same as the *doody* (see **CASH**), value 20 *cash*; whence it comes to stand for money in general. It is curious that we have also an English provincial word, "*Dubs* = money, E. Sussex" (*Holloway, Gen. Dict. of Provincialisms*, Lewes, 1838). And the slang 'to dub up,' for to pay up, is common (see *Slang Dict.*).

*DUBASH, DOBASH, DEBASH. 328*

*DUBBER.*

1810.—“ . . . dubbahs or bottles made of green hide.”—*Williamson*, *V. M.* ii. 139.

1845.—“ I find no account made out by the prisoner of what became of these dubbahs of *ghae*.”—G. O. by *Sir C. Napier*, in *Sind*, 35.

**DUCKS**, s. The slang distinctive name for gentlemen belonging to the Bombay service; the correlative of the **Mulls** of Madras and of the **Qui-His** of Bengal. It seems to have been taken from the term next following.

1803.—“ I think they manage it here famously. They have neither the comforts of a Bengal army, nor do they rough it, like the Ducks.”—*Elphinstone*, in *Life*, i. 53.

1860.—“ Then came Sire Jhone by Waye of Baldagh and Hormuz to yē Costys of Ynde . . . And atte what Place yē Knyghte came to Londe, theyre yē ffolke clepen **Duckys** (quasi DUCES INDIAE).”—Extract from a MS. of the *Travels of Sir John Maundeirill* in the E. Indies, lately discovered (Calcutta).

[In the following the word is a corruption of the Tam. *tukku*, a weight equal to 1½ viss, about 3 lbs. 13 oz.]

[1787.—“ We have fixed the produce of each vine at 4 ducks of wet pepper.”—*Perrinannah of Tippoo Sultan*, in *Logan*, *Malabar*, iii. 125.]

**DUCKS, BOMBAY.** See **BUM-MELO**.

1860.—“ A fish nearly related to the salmon is dried and exported in large quantities from Bombay, and has acquired the name of **Bombay Ducks**.”—*Mason*, *Burmah*, 273.

**DUFFADAR**, s. Hind. (from Arabo-Pers.) *daf'addr*, the exact rationale of which name it is not easy to explain, [*daf'a*, ‘a small body, a section,’ *daf'addr*, ‘a person in charge of a small body of troops’]. A petty officer of native police (v. **burkundaze**, v.); and in regiments of Irregular Cavalry, a non-commissioned officer corresponding in rank to a corporal or **naik**.

1803.—“ The pay . . . for the duffadars ought not to exceed 35 rupees.”—*Wellington*, ii. 242.

**DUFTER**, s. Ar.—H. *daftar*. Colloquially ‘the office,’ and interchangeable with **cutcherry**, except that the latter generally implies an office of the nature of a Court. *Daftar-khāna* is more accurate, [but this usually means rather a record-room where documents are stored]. The

original Arab. *daftar* is from the Greek *διφθέρα* = *membranum*, ‘a parchment,’ and thin ‘paper’ (whence also *diphtheria*), and was applied to loose sheets filed on a string, which formed the record of accounts; hence *daftar* becomes ‘a register,’ a public record. In Arab. any account-book is still a *daftar*, and in S. India *daftar* means a bundle of connected papers tied up in a cloth, [the *basta* of Upper India].

c. 1590.—“ Honest experienced officers upon whose forehead the stamp of correctness shines, write the agreement upon loose pages and sheets, so that the transaction cannot be forgotten. These loose sheets, into which all *sanads* are entered, are called the *daftar*.”—*Āin*, i. 260, and see *Blochmann's* note there.

[1757.—“ . . . that after the expiration of the year they take a discharge according to custom, and that they deliver the accounts of their Zemindarry agreeable to the stated forms every year into the **Dufter** Cana of the Sircar. . . .”—*Sunnud for the Company's Zemindarry*, in *Verelst*, *View of Bengal*, App. 147.]

**DUFTERDAR**, s. Ar. — P. — H. *daftardār*, is or was “the head native revenue officer on the Collector's and Sub-Collector's establishment of the Bombay Presidency” (*Wilson*). In the provinces of the Turkish Empire the **Daftardār** was often a minister of great power and importance, as in the case of Mahommed Bey Daftardār, in Egypt in the time of Mahommed 'Ali Pasha (see *Lane's Mod. Egyptns.*, ed. 1860, pp. 127-128). The account of the constitution of the office of *Daftardār* in the time of the Mongol conqueror of Persia, Hulāgū, will be found in a document translated by Hammer-Purgstall in his *Gesch. der Goldenen Horde*, 497-501.

**DUFTERY**, s. Hind. *daftari*. A servant in an Indian office (Bengal), whose business it is to look after the condition of the records, dusting and binding them; also to pen-mending, paper-ruling, making of envelopes, &c. In Madras these offices are done by a **Moochy**. [For the military sense of the word in Afghanistan, see quotation from *Ferrier* below.]

1810.—“ The **Dufteree** or office-keeper attends solely to those general matters in an office which do not come within the notice of the *crannies*, or clerks.”—*Williamson*, *V. M.* i. 275.

[1858.—“The whole Afghan army consists of the three divisions of Kabul, Kandahar, and Herat; of these, the troops called *Deftaris* (which receive pay), present the following effective force.”—*Ferrier, H. of the Afghans*, 315 seq.]

**DUGGIE**, s. A word used in the Pegu teak trade, for a long squared timber. Milburn (1813) says: “*Duggies* are timbers of teak from 27 to 30 feet long, and from 17 to 24 inches square.” Sir A. Phayre believes the word to be a corruption of the Burmese *htāp-gyī*. The first syllable means the ‘cross-beam of a house,’ the second, ‘big’; hence ‘big-beam.’

**DUGONG**, s. The cetaceous mammal, *Halicore dugong*. The word is Malay *dūyung*, also Javan. *duyung*; Macassar, *ruyung*. The etymology we do not know. [The word came to us from the name *Dugung*, used in the Philippine island of Leyte, and was popularised in its present form by Buffon in 1765. See *N.E.D.*]

**DUMBCOW**, v., and **DUMBCOWED**, participle. To brow-beat, to cow; and cowed, brow-beaten, set-down. This is a capital specimen of Anglo-Indian dialect. *Dam khānd*, ‘to eat one’s breath,’ is a Hind. idiom for ‘to be silent.’ Hobson-Jobson converts this into a transitive verb, to *damkhāo*, and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian use to imply *cowing* and *silencing*. [A more probable derivation is from Hind. *dhamkānd*, ‘to chide, scold, threaten, to repress by threats or reproof’ (*Platts, H. Dict.*).]

**DUMDUM**, n.p. The name of a military cantonment  $4\frac{1}{2}$  miles N.W. of Calcutta, which was for seventy years (1783-1853) the head-quarters of that famous corps the Bengal Artillery. The name, which occurs at intervals in Bengal, is no doubt P.—H. *dam-dama*, ‘a mound or elevated battery.’ At Dumdum was signed the treaty which restored the British settlements after the re-capture of Calcutta in 1757. [It has recently given a name to the *dumdum* or expanding bullet, made in the arsenal there.]

[1830.—Prospectus of the “Dumdum Golfing Club.”—“We congratulate them on

the prospect of seeing that noble and gentleman-like game established in Bengal.”—*Or. Sport. Mag.*, reprint 1873, i. 407.

1848.—“‘Pooh! nonsense,’ said Joe, highly flattered. ‘I recollect, sir, there was a girl at Dumdum, a daughter of Cutler of the Artillery . . . who made a dead set at me in the year ‘4.’”—*Vanity Fair*, i. 25, ed. 1867.

[1886.—“The Kiranchi (see **CRANCHEE**) has been replaced by the ordinary *Dumdummer*, or Pālki carriage ever since the year 1856.”—*Sat. Review*, Jan. 23.

[1900.—“A modern murderer came forward proudly with the *dumdum*.”—*Ibid.* Aug. 4.]

**DUMPOKE**, s. A name given in the Anglo-Indian kitchen to a baked dish, consisting usually of a duck, boned and stuffed. The word is Pers. *dampukht*, ‘air-cooked,’ i.e. baked. A recipe for a dish so called, as used in Akbar’s kitchen, is in the first quotation:

c. 1590.—“*Dampukht*. 10 sers meat; 2 s. ghi; 1 s. onions; 1 l m. fresh ginger; 10 m. pepper; 2 d. cardamoms.”—*Ata*, i. 61.

1673.—“These eat highly of all *Flesh Dumpoked*, which is baked with Spice in Butter.”—*Fryer*, 93.

“Baked Meat they call *Dumpoke* which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry Boiled.”—*Ibid.* 404.

1689.—“. . . and a *dumpoked Fowl*, that is boild with Butter in any small Vessel, and stuff with Raisins and Almonds is another (Dish).”—*Ovington*, 397.

**DUMREE**, s. Hind. *damrī*, a copper coin of very low value, not now existing. (See under **DAM**).

1823.—In Malwa “there are 4 *cories* to a *gunda*; 3 *gundas* to a *dumrie*; 2 *dumries* to a *chadaum*; 3 *dumries* to a *tandumrie*; and 4 *dumries* to an *adillah* or half *pice*.”—*Malcolm, Central India*, 2nd ed. ii. 194; [86 note].

**DUNGAREE**, s. A kind of coarse and inferior cotton cloth; the word is not in any dictionary that we know. [Platts gives H. *dungri*, ‘a coarse kind of cloth.’ The *Madras Gloss.* gives Tel. *dangidi*, which is derived from Dāngidi, a village near Bombay. Molesworth in his *Mahr. Dict.* gives: “*Dongari Kdpar*. a term originally for the common country cloth sold in the quarter contiguous to the *Dongari Killa* (Fort George, Bombay), applied now to poor and low-priced cotton cloth. Hence in the corruption *Dun-*



garis." He traces the word to *dongari*, "a little hill." Dungaree is woven with two or more threads together in the web and woof. The finer kinds are used for clothing by poor people; the coarser for sails for native boats and tents. The same word seems to be used of silk (see below).]

1613.—"We traded with the *Naturalls* for Cloves . . . by bartering and exchanging cotton cloth of *Cumbay* and *Coromandell* for Cloves. The sorts requested, and prices that they yeilded. *Candakeens* of *Barockie*, 6 *Cattoes* of Cloves. . . . *Dongerijns*, the finest, twelve."—*Capt. Saris*, in *Purchas*, i. 363.

1673.—"Along the Coasts are Bombaim . . . Carwar for *Dungarees* and the weightiest pepper."—*Fryer*, 86.

1812.—"The Prince's Messenger . . . told him, 'Come, now is the time to open your purse-strings; you are no longer a merchant or in prison; you are no longer to sell *Dungaree*' (a species of coarse linen)." —*Morier*, *Journey through Persia*, 26.]

1813.—"*Dungarees* (pieces to a ton) 400." —*Milburn*, ii. 221.

[1859.—"In addition to those which were real . . . were long lines of sham batteries, known to sailors as *Dungaree* forts, and which were made simply of coarse cloth or canvas, stretched and painted so as to resemble batteries."—*L. Oliphant*, *Narr. of Ld. Elgin's Mission*, ii. 6.]

1868.—"Such *dungaree* as you now pay half a rupee a yard for, you could then buy from 20 to 40 yards per rupee."—*Miss Frere's Old Deccan Days*, p. xxiv.

[1900.—"From this thread the *Dongari Tamar* is prepared, which may be compared to the organzine of silk, being both twisted and doubled."—*Yusef Ali*, *Mem. on Silk*, 25.]

**DURBAR.** s. A Court or Levee. Pers. *darbār*. Also the Executive Government of a Native State (*Car-negie*). "In Kattywar, by a curious idiom, the chief himself is so addressed: 'Yes, *Durbar*'; 'no, *Durbar*,' being common replies to him."—(*M.-Gen. Keatinge*).

1609.—"On the left hand, thorow another gate you enter into an inner court where the King keeps his *Darbar*."—*Harkins*, in *Purchas*, i. 432.

1616.—"The tenth of January, I went to Court at foure in the evening to the *Durbar*, which is the place where the *Mogoll* sits out daily, to entertaine strangers, to receive Petitions and Presents, to giue commands, to see and to be seene."—*Sir T. Roe*, in *Purchas*, i. 541; [with some slight differences of reading, in *Hak. Soc.* i. 106].

1633.—"This place they call the *Derba* (or place of Councill) where Law and Justice was administered according to the Custome of the Countrey."—*W. Bruton*, in *Hakl.* v. 51.

c. 1750.—". . . il faut se rappeler ces tems d'humiliations où le Francois étoient forcés pour le bien de leur commerce, d'aller timidement porter leurs presens et leurs hommages à de petis chefs de Bourgades que nous n'admetons aujourd'hui à nos *Dorbards* que lorsque nos intérêts l'exigent." —Letter of *M. de Bussy*, in *Cambridge's Account*, p. xxix.

1793.—"At my *darbar* yesterday I had proof of the affection entertained by the natives for Sir William Jones. The Professors of the Hindu Law, who were in the habit of attendance upon him, burst into unrestrained tears when they spoke to me." —*Teignmouth*, *Mem.* i. 289.

1809.—"It was the *darbar* of the native Gentoo Princes."—*Ld. Valentia*, i. 362.

[1826.—". . . a *Durbar*, or police-officer, should have men in waiting. . . ."—*Pandurang Hari*, ed. 1873, i. 126.]

1875.—"Sitting there in the centre of the *darbar*, we assisted at our first nautch." —*Sir M. E. Grant Duff*, in *Contemp. Rev.*, July.

[1881.—"Near the centre (at Amritsar) lies the sacred tank, from whose midst rises the *Darbar Sahib*, or great temple of the Sikh faith."—*Imperial Gazetteer*, i. 186.]

**DURGAH**, s. *P. dargah*. Properly a royal court. But the habitual use of the word in India is for the shrine of a (Mahommedan) Saint, a place of religious resort and prayer.

1782.—"Adjoining is a *durgaw* or burial place, with a view of the river."—*Hodges*, 102.

1807.—"The *dhurgaw* may invariably be seen to occupy those acites pre-eminent for comfort and beauty."—*Williamson*, *Oriental Field Sports*, 24.

1828.—". . . he was a relation of the . . . superior of the *Durgah*, and this is now a sufficient protection."—*The Kaziibash*, ii. 273.

**DURIAN, DORIAN**, s. Malay *duren*, Molucca form *duriydn*, from *duri*, 'a thorn or prickle, [and *ān*, the common substantival ending; Mr. Skeat gives the standard Malay as *duriydn* or *durian*]; the great fruit of the tree (N. O. *Bombaceae*) called by botanists *Durio zibethinus*, D. C. The tree appears to be a native of the Malay Peninsula, and the nearest islands; from which it has been carried to Tenasserim on one side and to Mindanao on the other.

The earliest European mention of this fruit is that by Nicolo Conti. The passage is thus rendered by Winter Jones: "In this island (Sumatra) there also grows a green fruit which they call *duriano*, of the size of a cucumber. When opened five fruits are found within, resembling oblong oranges. The taste varies like that of cheese." (In *India in the XVth Cent.*, p. 9.) We give the original Latin of Poggio below, which must be more correctly rendered thus: "They have a green fruit which they call *durian*, as big as a water-melon. Inside there are five things like elongated oranges, and resembling thick butter, with a combination of flavours." (See *Carletti*, below).

The *dorian* in Sumatra often forms a staple article of food, as the *jack* (q.v.) does in Malabar. By natives and old European residents in the Malay regions in which it is produced the *dorian* is regarded as incomparable, but novices have a difficulty in getting over the peculiar, strong, and offensive odour of the fruit, on account of which it is usual to open it away from the house, and which procured for it the inelegant Dutch nickname of *stancker*. "When that aversion, however, is conquered, many fall into the taste of the natives, and become passionately fond of it." (*Crawfurd, H. of Ind. Arch.* i. 419.) [Wallace (*Malay Arch.* 57) says that he could not bear the smell when he "first tried it in Malacca, but in Borneo I found a ripe fruit on the ground, and, eating it out of doors, I at once became a confirmed Durian eater . . . the more you eat of it the less you feel inclined to stop. In fact to eat Durians is a new sensation, worth a voyage to the East to experience."] Our forefathers had not such delicate noses, as may be gathered from some of the older notices. A Governor of the Straits, some forty-five years ago, used to compare the *Dorian* to 'carrion in custard.'

c. 1440.—"Fructum viridem habent nomine *durianum*, magnitudine cucumeris, in quo sunt quinque veluti malarancia oblonga, varii saporis, instar butyri coagulati."—*Poggii, de Varietate Fortunae*, Lib. iv.

1552.—"Durions, which are fashioned like artichokes" (!)—*Castanheda*, ii. 355.

1553.—"Among these fruits was one kind now known by the name of *durions*, a thing greatly esteemed, and so luscious

that the Malacca merchants tell how a certain trader came to that port with a ship load of great value, and he consumed the whole of it in guzzling *durions* and in gallantries among the Malay girls."—*Barros*, II. vi. i.

1563.—"A gentleman in this country (Portuguese India) tells me that he remembers to have read in a Tuscan version of Pliny, '*nobiles durianes*.' I have since asked him to find the passage in order that I might trace it in the Latin, but up to this time he says he has not found it."—*Garcia*, f. 85.

1588.—"There is one that is called in the Malacca tongue *durion*, and is so good that I have heard it affirmed by manie that have gone about the worlde, that it doth excede in savour all others that ever they had seene or tasted. . . . Some do say that have seene it that it seemeth to be that wherewith Adam did transgresse, being carried away by the singular savour."—*Parke's Mendoza*, ii. 318.

1598.—"Duryoen is a fruit yt only groweth in Malacca, and is so much comēded by those which have proued ye same, that there is no fruite in the world to bee compared with it."—*Linschoten*, 102; [Hak. Soc. i. 51].

1599.—The *Dorian*, *Carletti* thought, had a smell of onions, and he did not at first much like it, but when at last he got used to this he liked the fruit greatly, and thought nothing of a simple and natural kind could be tasted which possessed a more complex and elaborate variety of odours and flavours than this did.—See *Viaggi*, Florence, 1701; Pt. II. p. 211.

1601.—"Duryoen . . . ad apertionem primam . . . putridum coepe redolet, sed dotem tamen divinam illam omnem gustui profundit."—*Debry*, iv. 33.

[1610.—"The *Darion* tree nearly resembles a pear tree in size."—*Pyrard de Laval*, Hak. Soc. ii. 366.]

1615.—"There groweth a certaine fruit, prickled like a ches-nut, and as big as one's fist, the best in the world to eate, these are somewhat costly, all other fruits being at an easie rate. It must be broken with force and therein is contained a white liquor like vnto creame, never the lesse it yields a very vnsauory sent like to a rotten oynion, and it is called *Esturion*" (probably a misprint).—*De Monfart*, 27.

1727.—"The *Durean* is another excellent Fruit, but offensive to some People's Noses, for it smells very like . . . but when once tasted the smell vanishes."—*A. Hamilton*, ii. 81; [ed. 1744, ii. 80].

1855.—"The fetid *Dorian*, prince of fruits to those who like it, but chief of abominations to all strangers and novices, does not grow within the present territories of Ava, but the King makes great efforts to obtain a supply in eatable condition from the Tenasserim Coast. King Tharawadi used to lay post-horses from Martaban to Ava, to bring his odoriferous delicacy."—*Fule, Mission to Ava*, 161.

1878.—“The **Durian** will grow as large as a man's head, is covered closely with terribly sharp spines, set hexagonally upon its hard skin, and when ripe it falls; if it should strike any one under the tree, severe injury or death may be the result.”—*M'Nair, Perak*, 60.

1885.—“I proceeded . . . under a continuous shade of tall **Durian** trees from 35 to 40 feet high. . . . In the flowering time it was a most pleasant shady wood; but later in the season the chance of a fruit now and then descending on one's head would be less agreeable.” *Note*.—“Of this fruit the natives are passionately fond; . . . and the elephants flock to its shade in the fruiting time; but, more singular still, the tiger is said to devour it with avidity.”—*Forbes, A Naturalist's Wanderings*, p. 240.

**DURJUN**, s. H. *darjan*, a corr. of the English *dozen*.

**DURWAUN**, s. H. from P. *dar-wān*, *darbdn*. A doorkeeper. A domestic servant so called is usual in the larger houses of Calcutta. He is porter at the gate of the compound (q.v.).

c. 1590.—“The **Darbāns**, or Porters. A thousand of these active men are employed to guard the palace.”—*Āin*, i. 258.]

c. 1755.—“**Derwan**.”—List of servants in *Asiatic Researches*, 50.

1781.—(After an account of an alleged attempt to seize Mr. Hicky's *Darbdn*). “Mr. Hicky begs leave to make the following remarks. That he is clearly of opinion that these horrid Assassins wanted to dispatch him whilst he lay a sleep, as a **Door-van** is well known to be the alarm of the House, to prevent which the Villians wanted to carry him off,—and their precipitate flight the moment they heard Mr. Hicky's Voice puts it just a Doubt.”—*Reflections on the consequence of the late attempt made to Assassinate the Printer of the original Bengal Gazette* (in the same, April 14).

1784.—“Yesterday at daybreak, a most extraordinary and horrid murder was committed upon the **Dirwan** of Thomas Martin, Esq.”—In *Scot. Kerr*, i. 12.

“In the entrance passage, often on both sides of it, is a raised floor with one or two open cells, in which the **Darwans** (or doorkeepers) sit, lie, and sleep—in fact dwell.”—*Calc. Review*, vol. lix. p. 207.

**DURWAUZA-BUND**. The formula by which a native servant in an Anglo-Indian household intimates that his master or mistress cannot receive a visitor—‘Not at home’—without the untruth. It is elliptical for *darwadza bund hai*, ‘the door is closed.’

[1877.—“When they did not find him there, it was **Darwaza bund**.”—*Allardyce, The City of Sunshine*, i. 125.]

**DUSSERA, DASSORA, DASEHRA**, s. Skt. *daśaharā*, H. *dashard*, Mahr. *dasrd*; the ‘nine-nights’ (or ten days) festival in October, also called *Durgā-pūjā* (see **DOORGA-P.**). In the west and south of India this holiday, taking place after the close of the wet season, became a great military festival, and the period when military expeditions were entered upon. The Mah-rattas were alleged to celebrate the occasion in a way characteristic of them, by destroying a village! The popular etymology of the word and that accepted by the best authorities, is *daś*, ‘ten (sins)’ and *har*, ‘that which takes away (or expiates).’ It is, perhaps, rather connected with the ten days’ duration of the feast, or with its chief day being the 10th of the month (*Āśvina*); but the origin is decidedly obscure.

c. 1590.—“The autumn harvest he shall begin to collect from the **Deahereh**, which is another Hindoo festival that also happens differently, from the beginning of Virgo to the commencement of Libra.”—*Ayeen*, tr. *Gludwin*, ed. 1800, i. 307; [tr. *Jarrett*, ii. 46].

1785.—“On the anniversary of the **Dus-harah** you will distribute among the Hindoos, composing your escort, a goat to every ten men.”—*Tippoo's Letters*, 162.

1799.—“On the Institution and Ceremonies of the Hindoo Festival of the **Dus-rah**,” published (1820) in *Trans. Bomb. Lit. Soc.* iii. 73 *seqq.* (By Sir John Malcolm.)

1812.—“The Courts . . . are allowed to adjourn annually during the Hindoo festival called **dussarah**.”—*Fifth Report*, 37.

1813.—“This being the **desserah**, a great Hindoo festival . . . we resolved to delay our departure and see some part of the ceremonies.”—*Forbes, Or. Mem.* iv. 97; [2nd ed. ii. 450].

**DUSTOOR, DUSTOORY**, s. P.—H. *dastūr*, ‘custom’ [see **DESTOOR**], *dastūrī*, ‘that which is customary.’ That commission or percentage on the money passing in any cash transaction which, with or without acknowledgment or permission, sticks to the fingers of the agent of payment. Such ‘customary’ appropriations are, we believe, very nearly as common in England as in India; a fact of which newspaper correspondence from time to time makes us aware, though Euro-

*DUSTOOR, DUSTOORY.*      334

*DWARKA.*

Ptolemy. Indeed, in an old Persian map, published in *Indian Antiq.* i. 370, the place appears, transcribed as *Bharraky*.

c. 1590.—“The Fifth Division is Jugget (see JACQUETE), which is also called Daurka. Kishen came from Mehtra, and dwelt at this place, and died here. This is considered as a very holy spot by the Brahmins.”—*Ayeen*, by Gladwin, ed. 1800, ii. 76; [ed. Jarrett, ii. 248].

## E

**EAGLE-WOOD**, s. The name of an aromatic wood from Camboja and some other Indian regions, chiefly trans-gangetic. It is the “odorous wood” referred to by Camões in the quotation under **CHAMPA**. We have somewhere read an explanation of the name as applied to the substance in question, because this is flecked and mottled, and so supposed to resemble the plumage of an eagle! [Burton, *Ar. Nights*, iv. 395; Linschoten, *Hak. Soc.* i. 120, 150.] The word is in fact due to a corrupt form of the Skt. name of the wood, *agaru*, *aguru*. A form, probably, of this is *ayil*, *akil*, which Gundert gives as the Malayāl. word.\* From this the Portuguese must have taken their *aguila*, as we find it in Barbosa (below), or *pao* (wood) *d’aguila*, made into *aguila*, whence French *bois d’aigle*, and Eng. **eagle-wood**. The Malays call it *Kaya* (wood)-*gahru*, evidently the same word, though which way the etymology flowed it is difficult to say. [Mr. Skeat writes: “the question is a difficult one. Klinkert gives *garu* (*guroe*) and *gaharu* (*gaharoe*), whence the trade names ‘Garrow’ and ‘Garroo’; and the modern standard Malay certainly corresponds to Klinkert’s forms, though I think *gaharu* should rather be written *ghuru*, i.e. with an aspirated *g*, which is the way the Malays pronounce it. On the other hand, it seems perfectly clear that there must have been an alternative modern form *agaru*, or perhaps even *aguru*, since otherwise such trade names as ‘ugger’ and (?) ‘tugger’ could not have arisen. They can scarcely

have come from the Skt. In Ridley’s *Plant List* we have *gaharu* and *gagaheu*, which is the regular abbreviation of the reduplicated form *gahru-gahru* identified as *Aquilaria Malaccensis*, Lam.”] [See **CAMBULAC**.]

The best quality of this wood, once much valued in Europe as incense, is the result of disease in a tree of the N. O. *Leguminosae*, the *Aloexylon agallochum*, Loureiro, growing in Camboja and S. Cochin China, whilst an inferior kind, of like aromatic qualities, is produced by a tree of an entirely different order, *Aquilaria agallocha*, Roxb. (N. O. *Aquilariaceae*), which is found as far north as Silhet.\*

*Eagle-wood* is another name for aloes-wood, or **aloes** (q.v.) as it is termed in the English Bible. [See *Encycl. Bibl.* i. 120 seq.] It is curious that Bluteau, in his great Portuguese *Vocabulario*, under *Pao d’Aguila*, jumbles up this *aloes-wood* with Socotrine Aloes. *Αγδαλλοχον* was known to the ancients, and is described by Dioscorides (c. A.D. 65). In Liddell and Scott the word is rendered “the bitter aloe”; which seems to involve the same confusion as that made by Bluteau.

Other trade-names of the article given by Forbes Watson are *Garrow*- and *Garroo*-wood, *agla*-wood, *ugger*-, and *tugger*- (?) wood.

1516.—

“Das Dragoarias, e preços que ellas valem em Calicut . . .

**Aguila**, cada Farazola (see **FRAZALA**) do 300 a 400 (*fanams*)

*Lenho aloes verdadeiro*, negro, pesado, e muito fino val 1000 (*fanams*).”—Barbosa (Lisbon), 393.

1563.—“R. And from those parts of which you speak, comes the true lign-aloes? Is it produced there?

“O. Not the genuine thing. It is indeed true that in the parts about C. Comorin and in Ceylon there is a wood with a scent (which we call *aguila brava*), as we have many another wood with a scent. And at one time that wood used to be exported to Bengala under the name of *aguila brava*; but since then the Bengalas have got more knowing, and buy it no longer. . . .”—Garcia, f. 119v.-120.

\* We do not find information as to which tree produces the eagle-wood sold in the Tenasserim bazars. [It seems to be *A. agallocha*: see Watt, *Econ. Dict.* i. 279 seq.]

† This *lign aloes*, “genuine, black, heavy, very choice,” is presumably the fine kind from Champa: the *aguila* the inferior product.

\* Royle says “Malayan *agila*,” but this is apparently a misprint for *Malayalam*.

**EARTH-OIL.**

336

**REDGAIN.**





**EKTENG.**

**337**

**ELEPHANT.**

from other evidence that ivory was known in Egypt and Western Asia for ages before Solomon. And in other cases the Hebrew word for ivory is simply *shen*, corresponding to *dens Indus* in Ovid and other Latin writers. In Ezekiel (xxvii. 15) we find *karnoth shen* = 'cornua dentis.' The use of the word 'horns' does not necessarily imply a confusion of these great curved tusks with horns; it has many parallels, as in Pliny's, "*cum arbore exacuant limentque cornua elephantis*" (xviii. 7); in Martial's "*Indicoque cornu*" (i. 73); in Aelian's story, as alleged by the Mauritians, that the elephants there shed their horns every ten years ("*δεκάτῳ ἔτει πάντως τὰ κέρατα ἐκ-πεσεῖν*"—xiv. 5); whilst Cleasby quotes from an Icelandic saga '*olifant-horni*' for 'ivory.'

We have mentioned Skt. *ibha*, from which Lassen assumes a compound *ibhadantā* for ivory, suggesting that this, combined by early traders with the Arabic article, formed *al-ibha-dantā*, and so originated *ἐλέφαντος*. Pott, besides other doubts, objects that *ibhadantā*, though the name of a plant (*Tiaridium indicum*, Lehm.), is never actually a name of ivory.

Pott's own etymology is *alaf-hindi*, 'Indian ox,' from a word existing in sundry resembling forms, in Hebrew and in Assyrian (*alif*, *alap*).<sup>\*</sup> This has met with favour; though it is a little hard to accept any form like *Hindī* as earlier than Homer.

Other suggested origins are Pictet's from *airūvata* (lit. 'proceeding from water'), the proper name of the elephant of Indra, or Elephant of the Eastern Quarter in the Hindu Cosmology.<sup>†</sup> This is felt to be only too ingenious, but as improbable. It is, however, suggested, it would seem independently, by Mr. Kittel (*Indian Antiquary*, i. 128), who supposes the first part of the word to be Dravidian, a transformation from *dne*, 'elephant.'

up the origin of *elephant*. The O. T. speaks so often of ivory, and never again by this name, that *habbim* must be either a corruption or some trade-name, presumably for some special kind of ivory. Personally, I believe it far more likely that *habbim* is at bottom the same as *hobnim* (ebony) associated with *shen* in Ezekiel xxvii. 15, and that the passage once ran 'ivory and ebony' (IV. Robertson Smith); [also see *Encycl. Bibl.* ii. 2297 seq.].

<sup>\*</sup> See *Zeitschr. für die Kie Kunde des Morges*, iv. 12 seqq.; also Eberh. Schrader in *Zeitsch. d. M. Gesellsch.* xxvii. 706 seqq.; [*Encycl. Bibl.* ii. 1202].

<sup>†</sup> In *Journ. As.*, ser. iv. tom. ii.

Pictet, finding his first suggestion not accepted, has called up a Singhalese word *aliya*, used for 'elephant,' which he takes to be from *dla*, 'great'; thence *aliya*, 'great creature'; and proceeding further, presents a combination of *dla*, 'great,' with Skt. *phata*, sometimes signifying 'a tooth,' thus *ali-phata*, 'great tooth' = *elephantus*.<sup>\*</sup>

Hodgson, in *Notes on Northern Africa* (p. 19, quoted by Pott), gives *elef amegran* ('Great Boar,' *elef* being 'boar') as the name of the animal among the Kabyles of that region, and appears to present it as the origin of the Greek and Latin words.

Again we have the Gothic *ulbandus*, 'a camel,' which has been regarded by some as the same word with *elephantus*. To this we shall recur.

Pott, in his elaborate paper already quoted, comes to the conclusion that the choice of etymologies must lie between his own *alaf-hindī* and Lassen's *al-ibha-dantā*. His paper is 50 years old, but he repeats this conclusion in his *Wurzel-Wörterbuch der Indo-Germanische Sprachen*, published in 1871,<sup>†</sup> nor can I ascertain that there has been any later advance towards a true etymology. Yet it can hardly be said that either of the alternatives carries conviction.

Both, let it be observed, apart from other difficulties, rest on the assumption that the knowledge of *ἐλέφας*, whether as fine material or as monstrous animal, came from India, whilst nearly all the other or less-favoured suggestions point to the same assumption.

But knowledge acquired, or at least taken cognizance of, since Pott's latest reference to the subject, puts us in possession of the new and surprising fact that, even in times which we are entitled to call historic, the elephant existed wild, far to the westward of India, and not very far from the eastern extremity of the Mediterranean. Though the fact was indicated from the wall-paintings by Wilkinson some 65 years ago,<sup>‡</sup> and has more recently been amply displayed in historical works which have circulated by scores in popular libraries, it

<sup>\*</sup> In Kuhn's *Zeitschr. für Vergleichende Sprach-kunst*, iv. 128-131.

<sup>†</sup> Detmold, pp. 960-962.

<sup>‡</sup> See *Topography of Thebes, with a General View of Egypt*, 1826, p. 158.

is singular how little attention or interest it seems to have elicited.\*

The document which gives precise Egyptian testimony to this fact is an inscription (first interpreted by Ebers in 1873)† from the tomb of Amenemhib, a captain under the great conqueror Thotmes III. [Thūtmosis], who reigned B.C. c. 1600. This warrior, speaking from his tomb of the great deeds of his master, and of his own right arm, tells how the king, in the neighbourhood of Ni, hunted 120 elephants for the sake of their tusks; and how he himself (Amenemhib) encountered the biggest of them, which had attacked the sacred person of the king, and cut through its trunk. The elephant chased him into the water, where he saved himself between two rocks; and the king bestowed on him rich rewards.

The position of Ni is uncertain, though some have identified it with Nineveh.‡ [Maspero writes: "Ni, long confounded with Nineveh, after Champolion (*Gram. égyptienne*, p. 150), was identified by Lenormant (*Les Origines*, vol. iii. p. 316 *et seq.*) with Ninus Vetus, Membidj, and by Max Müller (*Asien und Europa*, p. 267) with Balis on the Euphrates: I am inclined to make it Kefer-Naya, between Aleppo and Turmanin" (*Struggle of the Nations*, 144, note).] It is named in another inscription between Arinath and Akerith, as, all three, cities of Naharain or Northern Mesopotamia, captured by Amenhotep II., the son of Thotmes III. Might not Ni be Nisibis? We shall find that Assyrian inscriptions of later date have been interpreted as placing elephant-hunts in the land of Harran and in the vicinity of the Chaboras.

If then these elephant-hunts may be located on the southern skirts of Taurus, we shall more easily understand how a tribute of elephant-tusks should have been offered at the court of Egypt by the people of Rutennu or Northern Syria, and also by the people of the adjacent Aebi or Cyprus, as we find repeatedly recorded on the Egyptian

monuments, both in hieroglyphic writing and pictorially.\*

What the stones of Egypt allege in the 17th cent. B.C., the stones of Assyria 500 years afterwards have been alleged to corroborate. The great inscription of Tighlath-Pileser I., who is calculated to have reigned about B.C. 1120-1100, as rendered by Lotz, relates:

"Ten mighty Elephants

Slew I in Harran, and on the banks of the Haboras.

Four Elephants I took alive;

Their hides,

Their teeth, and the live Elephants

I brought to my city Assur."†

The same facts are recorded in a later inscription, on the broken obelisk of Assurnazirpal from Kouyunjik, now in the Br. Museum, which commemorates the deeds of the king's ancestor, Tighlath Pileser.‡

In the case of these Assyrian inscriptions, however, *elephant* is by no means an undisputed interpretation. In the famous quadruple test exercise on this inscription in 1857, which gave the death-blow to the doubts which some sceptics had emitted as to the genuine character of the Assyrian interpretations, Sir H. Rawlinson, in this passage, rendered the animals slain and taken alive as *wild buffaloes*. The ideogram given as *teeth* he had not interpreted. The question is argued at length by Lotz in the work already quoted, but it is a question for cuneiform experts, dealing, as it does, with the interpretation of more than one ideogram, and enveloped as yet in uncertainties. It is to be observed, that in 1857 Dr. Hincks, one of the four test-translators,§ had rendered the passage almost exactly as Lotz has done 23 years later, though I cannot see that Lotz makes any allusion to this fact. [See *Encycl. Bibl.* ii. 1262.] Apart from arguments as to decipherment and ideograms, it is certain that probabilities are much affected by the publication of the Egyptian inscription

\* For the painting see Wilkinson's *Ancient Egyptians*, edited by Birch, vol. i. pl. 11 b, which shows the Rutennu bringing a chariot and horses, a bear, an elephant, and ivory tusks, as tribute to Thotmes III. For other records see Brugsch, E.T., 2nd ed. i. 381, 384, 404.

† Die Inschriften Tighlathpilesers I., . . . mit Übersetzung und Kommentar von Dr. Wilhelm Lotz, Leipzig, 1880, p. 53; (and see Maspero, op. cit. 661 *seq.*)

‡ Lotz, loc. cit. p. 107.

§ See J.E. As. Soc. vol. xviii.

\* See e.g. Brugsch's *Hist. of the Pharaohs*, 2d ed. 346-440, and Canon Rawlinson's *Egypt*, ii. 235-6.

† In *Z. für Egypt. Spr. und Archæol.* 1873, pp. 1-9, 63, 64; also tr. by Dr. Birch in *Records of the Past*, vol. ii. p. 50 (no date, more shame to N. Bapster & Sons); and again by Ebers, revised in *Z.D.M.G.*, 1876, pp. 391 *seq.*

‡ See Canon Rawlinson's *Egypt*, u.s.

of Amenhotep, which gives a greater plausibility to the rendering 'elephant' than could be ascribed to it in 1857. And should it eventually be upheld, it will be all the more remarkable that the sagacity of Dr. Hincks should then have ventured on that rendering.

In various suggestions, including Pott's, besides others that we have omitted, the etymology has been based on a transfer of the name of the ox, or some other familiar quadruped. There would be nothing extraordinary in such a transfer of meaning. The reference to the *bos Luca*\* is trite; the Tibetan word for ox (*glan*) is also the word for 'elephant'; we have seen how the name 'Great Boar' is alleged to be given to the elephant among the Kabyles; we have heard of an elephant in a menagerie being described by a Scotch rustic as 'a muckle sow'; Pausanias, according to Bochart, calls rhinoceroses 'Aethiopic bulls' [Bk. ix. 21, 2]. And let me finally illustrate the matter by a circumstance related to me by a brother officer who accompanied Sir Neville Chamberlain on an expedition among the turbulent Pathan tribes c. 1860. The women of the villages gathered to gaze on the elephants that accompanied the force, a stranger sight to them than it would have been to the women of the most secluded village in Scotland. 'Do you see these?' said a soldier of the Frontier Horse; 'do you know what they are? These are the Queen of England's buffaloes that give 5 maunds (about 160 quarts) of milk a day!'

Now it is an obvious suggestion, that if there were elephants on the skirts of Taurus down to B.C. 1100, or even (taking the less questionable evidence) down only to B.C. 1600, it is highly improbable that the Greeks would have had to seek a name for the animal, or its tusk, from Indian trade. And if the Greeks had a vernacular name for the elephant, there is also a proba-

bility, if not a presumption, that some tradition of this name would be found, *mutatis mutandis*, among other Aryan nations of Europe.

Now may it not be that *ἐλέφας*—*phartos* in Greek, and *ulbandus* in Moeso-Gothic, represent this vernacular name? The latter form is exactly the modification of the former which Grimm's law demands. Nor is the word confined to Gothic. It is found in the Old H. German (*olpentā*); in Anglo-Saxon (*olfend*, *oluend*, &c.); in Old Swedish (*aelpand*, *alwandyr*, *ulfwold*); in Icelandic (*ulfaldi*). All these Northern words, it is true, are used in the sense of *camel*, not of *elephant*. But instances already given may illustrate that there is nothing surprising in this transfer, all the less where the animal originally indicated had long been lost sight of. Further, Jülg, who has published a paper on the Gothic word, points out its resemblance to the Slav forms *welbond*, *welblond*, or *wielblad*, also meaning 'camel' (compare also Russian *verbliud*). This, in the last form (*wielblad*), may, he says, be regarded as resolvable into 'Great beast.' Herr Jülg ends his paper with a hint that in this meaning may perhaps be found a solution of the origin of *elephant* (an idea at which Pictet also transiently pointed in a paper referred to above), and half promises to follow up this hint; but in thirty years he has not done so, so far as I can discover. Nevertheless it is one which may yet be pregnant.

Nor is it inconsistent with this suggestion that we find also in some of the Northern languages a second series of names designating the elephant—not, as we suppose *ulbandus* and its kin to be, common vocables descending from a remote age in parallel development—but adoptions from Latin at a much more recent period. Thus, we have in Old and Middle German *Elefant* and *Helfant*, with *elfenbein* and *helfenbein* for ivory; in Anglo-Saxon, *ylpend*, *elpend*, with shortened forms *ylp* and *elp*, and *ylpenban* for ivory; whilst the Scandinavian tongues adopt and retain *fil*. [The *N.E.D.* regards the derivation as doubtful, but considers the theory of Indian origin improbable.]

[A curious instance of misapprehension is the use of the term '*Chinese elephants*.' This is a misunderstanding

\* "Inde boves Lucas turrito corpore tetros,  
Anguimanos, belli docuerunt volnera Pœnel  
Sufferre, et magnas Martis turbare catervas."  
Lucretius, v. 1301-3.

Here is the origin of Tennyson's 'serpent-hands' quoted under **HATTY**. The title *bos Luca* is explained by St. Isidore:

"Hoc boves Lucanos vocabant antiqui Romani: boves quia nullum animal grandius videbant: Lucanos quia in Lucania illos primus Pyrrhus in prelio objecit Romanis."—*Isid. Hispal.* lib. xii. *Originum*, cap. 2.

of the ordinary locution *zanjir-i-fil* when speaking of elephants. *Zanjir* is literally a 'chain,' but is here akin to our expressions, a 'pair,' 'couple,' 'brace' of anything. It was used, no doubt, with reference to the iron chain by which an elephant is hobbled. In an account 100 elephants would be entered thus: *Fil, Zanjir, 100.* (See **NUMERICAL AFFIXES.**)]

[1826.—"Very frequent mention is made in Asiatic histories of *chain-elephants*; which always mean elephants trained for war; but it is not very clear why they are so denominated."—*Ranking, Hist. Res. on the Wars and Sports of the Mongols and Romans*, 1826, Intro. p. 12.]

## ELEPHANTA.

a. n.p. An island in Bombay Harbour, the native name of which is *Ghadrāpurī* (or sometimes, it would seem, shortly, *Purī*), famous for its magnificent excavated temple, considered by Burgess to date after the middle of the 8th cent. The name was given by the Portuguese from the life-size figure of an elephant, hewn from an isolated mass of trap-rock, which formerly stood in the lower part of the island, not far from the usual landing-place. This figure fell down many years ago, and was often said to have disappeared. But it actually lay *in situ* till 1864-5, when (on the suggestion of the late Mr. W. E. Frere) it was removed by Dr. (now Sir) George Birdwood to the Victoria Gardens at Bombay, in order to save the relic from destruction. The elephant had originally a smaller figure on its back, which several of the earlier authorities speak of as a young elephant, but which Mr. Erskine and Capt. Basil Hall regarded as a tiger. The horse mentioned by Fryer remained in 1712; it had disappeared apparently before Niebuhr's visit in 1764. [Compare the recovery of a similar pair of elephant figures at Delhi, *Cunningham, Archaeol. Rep.* i. 225 seq.]

c. 1321.—"In quod dum sic ascendissem, in xxviii. diebus me transtuli usque ad Tanam . . . haec terra multum bene est situata. . . . Haec terra antiquitus fuit valde magna. Nam ipsa fuit terra regis Pori, qui cum rege Alexandro praelium maximum commisit."—*Friar (Moris, in Colley, &c., App.* p. v.

We quote this because of its relation to the passages following. It seems probable

that the alleged connection with Porus and Alexander may have grown out of the name *Puri* or *Pori*.

[1539.—Mr. Whiteway notes that in João de Crastro's Log of his voyage to Diu will be found a very interesting account with measurements of the **Elephanta Caves.**]

1548.—"And the Isle of Pory, which is that of the **Elephant** (*do Atyfante*), is leased to João Pirez by arrangements of the said Governor (dom João de Crastro) for 150 pardaos."—*S. Botelho, Tombo*, 158.

1580.—"At 3 hours of the day we found ourselves abreast of a cape called Bombain, where is to be seen an ancient Roman temple, hollowed in the living rock. And above the said temple are many tamarind-trees, and below it a living spring, in which they have never been able to find bottom. The said temple is called **Alefante**, and is adorned with many figures, and inhabited by a great multitude of bats; and here they say that Alexander Magnus arrived, and for memorial thereof caused this temple to be made, and further than this he advanced not."—*Gasparo Balbi*, f. 62r.-63.

1598.—"There is yet an other Pagode, which they hold and esteem for the highest and chiefest Pagode of all the rest, which standeth in a little Iland called *Pory*; this Pagode by the Portingalls is called the Pagode of the **Elephant**. In that Iland standeth an high hill, and on the top thereof there is a hole, that goeth down into the hill, digged and carved out of the hard rock or stones as big as a great cloyster . . . round about the wals are cut and formed, the shapes of Elephants, Lions, tigers, & a thousand such like wilde and cruel beasts. . . ."—*Lincolsten*, ch. xlv.; [Hak. Soc. i. 291].

1616.—Diogo de Couto devotes a chapter of 11 pp. to his detailed account "*do muito natural e espantoso Pagode do Elefante.*" We extract a few paragraphs:

"This notable and above all others astonishing Pagoda of the **Elephant** stands on a small islet, less than half a league in compass, which is formed by the river of Bombain, where it is about to discharge itself southward into the sea. It is so called because of a great elephant of stone, which one sees in entering the river. They say that it was made by the orders of a heathen king called Banasur, who ruled the whole country inland from the Ganges. . . . On the left side of this chapel is a doorway 6 palms in depth and 5 in width, by which one enters a chamber which is nearly square and very dark, so that there is nothing to be seen there; and with this ends the fabric of this great pagoda. It has been in many parts demolished; and what the soldiers have left is so maltreated that it is grievous to see destroyed in such fashion one of the Wonders of the World. It is now 50 years since I went to see this marvellous Pagoda; and as I did not then visit it with such curiosity as I should now feel in doing so, I failed to remark many particulars which

exist no longer. But I do remember me to have seen a certain Chapel, not to be seen now, open on the whole façade (which was more than 40 feet in length), and which along the rock formed a plinth the whole length of the edifice, fashioned like our altars both as to breadth and height, and on this plinth were many remarkable things to be seen. Among others I remember to have noticed the story of Queen Pasiphaë and the bull; also the Angel with naked sword thrusting forth from below a tree two beautiful figures of a man and a woman, who were naked, as the Holy Scripture paints for us the appearance of our first parents Adam and Eve."—*Costa*, Dec. VII. liv. iii. cap. xi.

1644.—". . . an inlet which they call *Ilhas de Elefanta*. . . In the highest part of this inlet is an eminence on which there is a mast from which a flag is unfurled when there are prow (prow) about, as often happens, to warn the small unarmed vessels to look out. . . . There is on this island a pagoda called that of the Elephant, a work of extraordinary magnitude, being cut out of the solid rock," &c.—*Beurre*, MS.

1673.—". . . We steered by the south side of the Bay, purposely to touch at Elephanta, so called from a monstrous Elephant cut out of the main Rock, bearing a young one on its Back, not far from it the Effigies of a Horse stuck up to the Belly in the Earth in the Valley, from thence we clambered up the highest Mountain on the Island, on whose summit was a miraculous Piece hewed out of solid Stone: It is supported with 42 (bristling Pillars," &c.—*Fryer*, 75.

1690.—"At 3 League distance from Bombay is a small Island called Elephanta, from the Statue of an Elephant cut in Stone. . . . Here likewise are the just dimensions of a Horse Carved in Stone, so lively . . . that many have rather Fancied it, at a distance, a living Animal. . . . But that which adds the most Remarkable Character to this Island, is the fam'd Pagoda at the top of it, so much spoke of by the Portuguese, and at present admir'd by the present Queen Dowager, that she cannot think any one has seen this part of India, who comes not Freight'd home with some Account of it."—*Orington*, 158-9.

1712.—"The island of Elephanta . . . takes its name from an elephant in stone, with another on its back, which stands on a small hill, and serves as a sea mark. . . . As they advanced towards the pagoda through a smooth narrow pass cut in the rock, they observed another hewn figure which was called Alexander's horse."—From an account written by *Captain Pyr*, on board the Stringer East Indiaman, and illd. by drawings. Read by *A. Dalrymple* to the Soc. of Antiquaries, 10th Feb. 1780, and pubd. in *Archæologia*, vii. 323 app. One of the plates (xxi) shows the elephant having on its back distinctly a small elephant, whose proboscis comes down into contact with the head of the large one.

1727.—"A league from thence is another larger, called Elephanta, belonging to the Portuguese, and serves only to feed some Cattle. I believe it took its name from an Elephant carved out of a great black Stone, about Seven Foot in Height."—*A. Hamilton*, l. 240; [ed. 1744, l. 241].

1760.—"Le lendemain, 7 Décembre, dès que le jour parut, je me transportai au bas de la seconde montagne, en face de Bombay, dans un coin de l'île, où est l'Elephant qui a fait donner à Galipouri le nom d'Elephanta. L'animal est de grandeur naturelle, d'une pierre noire, et détachée du sol, et paroit porter son petit sur son dos."—*Anguel du Paron*, l. ccccxxiii.

1761.—". . . The work I mention is an artificial cave cut out of a solid Rock, and decorated with a number of pillars, and gigantic statues, some of which discover y<sup>e</sup> work of a skilful artist; and I am inform'd by an acquaintance who is well read in y<sup>e</sup> antient history, and has minutely considered y<sup>e</sup> figures, that it appears to be y<sup>e</sup> work of King Samstris after his Indian Expedition."—*MS. Letter of James Rennell*.

1764.—"Plusieurs Voyageurs font bien mention du vieux temple Payen sur la petite île Elephanta près de Bombay, mais ils n'en parlent qu'en passant. Je le trouvois si curieux et si digne de l'attention des Amateurs d'Antiquité, que j'y fis trois fois le Voyage, et que j'y demorais tout ce que s'y trouve de plus remarquable. . . ."—*Carsten Niebuhr*, Voyage, ii. 25.

"Pas loin du Rivage de la Mer, et en pleine Campagne, on voit encore un Elephant d'une pierre dure et noire. . . . La Statue . . . porte quelque chose sur le dos, mais que le temps a rendu entièrement méconnoissable. . . . Quant au Cheval dont Orington et Hamilton font mention je ne l'ai pas vu."—*Ibid.* 23.

1780.—"That which has principally attracted the attention of travellers is the small island of Elephanta, situated in the east side of the harbour of Bombay. . . . Near the south end is the figure of an elephant rudely cut in stone, from which the island has its name. . . . On the bank are the remains of something that is said to have formerly represented a young elephant, though no traces of such a resemblance are now to be found."—*Around*, &c. By *Mr. William Hunter*, Surgeon in the E. India, *Archæologia*, vii. 280.

1783.—In vol. viii. of the *Archæologia*, p. 251, is another account in a letter from *Hector Macneil*, Esq. He mentions "the elephant cut out of stone," but not the small elephant, nor the horse.

1795.—"Some Account of the Caves in the Island of Elephanta. By *J. Goldingham*, Esq." (No date of paper). In *As. Researches*, iv. 409 app.

1813.—*Account of the Cave Temple of Elephanta*. . . . by *Wm. Erskine*, Esq. *Bombay Lit. Soc.* l. 198 app. Mr. Erskine says in regard to the figure on the back of the large elephant: "The remains of its



jaws, and also the junction of its belly with the larger animal, were perfectly distinct; and the appearance it offered is represented on the annexed drawing made by Captain Hall (Pl. II.),\* who from its appearance conjectured that it must have been a tiger rather than an elephant; an idea in which I feel disposed to agree."—*Ibid.* 208.

b. s. A name given, originally by the Portuguese, to violent storms occurring at the termination, though some travellers describe it as at the setting-in, of the Monsoon. [The Portuguese, however, took the name from the H. *hathiyā*, Skt. *hastā*, the 13th lunar Asterism, connected with *hastin*, an elephant, and hence sometimes called 'the sign of the elephant.' The *hathiyā* is at the close of the Rains.]

1554.—"The *Damani*, that is to say a violent storm arose; the kind of storm is known under the name of the **Elephant**; it blows from the west."—*Sidi 'Ali*, p. 75.

[1611.—"The storm of **Ofante** doth begin."—*Junco's Letters*, i. 126.]

c. 1616.—"The 20th day (August), the night past fell a storme of raine called the **Oliphant**, vsuall at going out of the raines."—*Sir T. Roe*, in *Purchas*, i. 549; [Hak. Soc. i. 247].

1659.—"The boldest among us became dismayed; and the more when the whole culminated in such a terrific storm that we were compelled to believe that it must be that yearly raging tempest which is called the **Elephant**. This storm, annually, in September and October, makes itself heard in a frightful manner, in the Sea of Bengal."—*Walter Schulze*, 67.

c. 1665.—"Il y fait si mauvais pour le *Vaisseau* au commencement de ce mois à cause d'un Vent d'Orient qui y souffle en ce tems-là avec violence, et qui est toujours accompagné de gros nuages qu'on appelle **Elephans**, parce-qu'ils en ont la figure. . . ."—*Thérnot*, v. 38.

1673.—"Not to deviate any longer, we are now winding about the *South-West* part of Ceylon; where we have the **Tail of the Elephant** full in our mouth; a constellation by the *Portugals* called **Rabo del Elephanto**, known for the breaking up of the *Monsoons*, which is the last Flory this season makes."—*Fryer*, 48.

[1690.—"The *Mussons* (**Monsoon**) are ride and Roisterous in their departure, as well as at their coming in, which two seasons are called the **Elephant** in India, and just before their breaking up, take their farewell for the most part in very rugged puffing weather."—*Orington*, 137].

1756.—"9th (October). We had what they call here an **Elephanta**, which is an exces-

sive hard gale, with very severe thunder, lightning and rain, but it was of short continuance. In about 4 hours there fell . . . 2 (inches)."—*Ives*, 42.

c. 1760.—"The setting in of the rains is commonly ushered in by a violent thunder-storm, generally called the **Elephanta**."—*Grose*, i. 83.

**ELEPHANT-CREEPER**, s. *Argyria speciosa*, Sweet. (N. O. *Convolvulaceae*). The leaves are used in native medicine as poultices, &c.

**ELK**, s. The name given by sportsmen in S. India, with singular impropriety, to the great stag *Rusa Aristotelis*, the *sāmbār* (see **SAMBRE**) of Upper and W. India.

[1813.—"In a narrow defile . . . a male elk (*cervus alces*, Lin.) of noble appearance, followed by twenty-two females, passed majestically under their platform, each as large as a common-sized horse."—*Forbes, Or. Mem.* 2nd ed. i. 506.]

**ELL'ORA**, (though very commonly called **Ellōra**), n.p. Properly *Elurā*, [Tel. *elu*, 'rule,' *ūru*, 'village,'] otherwise *Vērulē*, a village in the Nizam's territory, 7 m. from Daulatābād, which gives its name to the famous and wonderful rock-caves and temples in its vicinity, excavated in the crescent-shaped scarp of a plateau, about 1½ m. in length. These works are Buddhist (ranging from A.D. 450 to 700), Brahminical (c. 650 to 700), and Jain (c. 800-1000).

c. 1665.—"On m'avoit fait a Sourat grande estime des Pagodes d'Elora . . . (and after describing them) . . . Quoiqu'il en soit, si l'on considère cette quantité de Temples spacieux, remplis de pilastres et de colonnes, et tant de milliers de figures, et le tout taillé dans le roc vif, on peut dire avec vérité que ces ouvrages surpassent la force humaine; et qu'au moins les gens du siècle dans lequel ils ont été faits, n'étoient pas tout-à-fait barbares."—*Thérnot*, v. p. 222.

1684.—"Muhammad Shāh Malik Jūnā, son of Tughlik, selected the fort of Deogir as a central point whereat to establish the seat of government, and gave it the name of Daulatābād. He removed the inhabitants of Delhi thither. . . . Ellora is only a short distance from this place. At some very remote period a race of men, as if by magic, excavated caves high up among the defiles of the mountains. These rooms extended over a breadth of one kos. Carvings of various designs and of correct execution adorned all the walls and ceilings; but the outside of the mountain is perfectly level, and there is no sign of any dwelling. From the long period of time these Pagans re-

\* It is not easy to understand the bearing of the drawing in question.

mained masters of this territory, it is reasonable to conclude, although historians differ, that to them is to be attributed the construction of these places."—*Sakti Musta'id Khān, Ma-āṣir-i-'Ālamgiri*, in *Elliot*, vii. 189 seq.

1760.—"Je descendis ensuite par un sentier frayé dans le roc, et après m'être muni de deux Brahmes que l'on me donna pour fort instruits je commencai la visite de ce que j'appelle les Pagodes d'Eloura."—*Anquetil du Perron*, I. ccxxxiii.

1794.—"*Description of the Caves . . . on the Mountain, about a Mile to the Eastward of the town of Ellora, or as called on the spot, Verrool.*" (By Sir C. W. Malet.) In *As. Researches*, vi. 38 seqq.

1803.—"*Hindoo Excavations in the Mountain of . . . Ellora in Twenty-four Views. . . . Engraved from the Drawings of James Wales, by and under the direction of Thomas Daniell.*"

**ELU, HELU**, n.p. This is the name by which is known an ancient form of the Singhalese language from which the modern vernacular of Ceylon is immediately derived, "and to which" the latter "bears something of the same relation that the English of to-day bears to Anglo-Saxon. Fundamentally Elu and Singhalese are identical, and the difference of form which they present is due partly to the large number of new grammatical forms evolved by the modern language, and partly to an immense influx into it of Sanskrit nouns, borrowed, often without alteration, at a comparatively recent period. . . . The name **Elu** is no other than *Sinhala* much corrupted, standing for an older form, *Hēla* or *Hēlu*, which occurs in some ancient works, and this again for a still older, *Sēla*, which brings us back to the Pali *Sihala*." (Mr. R. C. Childers, in *J.R.A.S.*, N.S., vii. 36.) The loss of the initial sibilant has other examples in Singhalese. (See also under **CEYLON**.)

**EMBLIO** *Myrobalans*. See under **MYROBALANS**.

**ENGLISH-BAZAR**, n.p. This is a corruption of the name (*Angrezābād* = 'English-town') given by the natives in the 17th century to the purlieus of the factory at Malda in Bengal. Now the Head-quarters Station of Malda District.

1683.—"I departed from Cassumbazar with designe (God willing) to visit ye factory

at Englesavad."—*Hedges, Diary*, May 9; [*Hak. Soc.* i. 86; also see i. 71].

1878.—"These ruins (Gaur) are situated about 8 miles to the south of Angrézābād (English Bazar), the civil station of the district of Māldah. . . ."—*Ravenshaw's Gaur*, p. 1.

[**ESTIMAUZE**, s. A corruption of the Ar.—P. *iltimās*, 'a prayer, petition, humble representation.

[1687.—"The Arzdest (Urz) with the **Estimauze** concerning your twelve articles which you sent to me arrived."—In *Yule, Hedges' Diary*, *Hak. Soc.* ii. lxx.]

**EURASIAN**, a. A modern name for persons of mixt European and Indian blood, devised as being more euphemistic than **Half-caste** and more precise than *East-Indian*. ["No name has yet been found or coined which correctly represents this section. **Eurasian** certainly does not. When the European and Anglo-Indian Defence Association was established 17 years ago, the term *Anglo-Indian*, after much consideration, was adopted as best designating this community."—(*Procs. Imperial Anglo-Indian Ass.*, in *Pioneer Mail*, April 13, 1900.)]

[1844.—"*The Eurasian Belle*," in a few *Local Sketches* by J. M., Calcutta.—6th ser. *Notes and Queries*, xii. 177.

[1866.—See quotation under **KHUDD**.]

1880.—"The shovel-hats are surprised that the **Eurasian** does not become a missionary or a schoolmaster, or a policeman, or something of that sort. The native papers say, 'Deport him'; the white prints say, 'Make him a soldier'; and the *Eurasian* himself says, 'Make me a Commissioner, give me a pension.'"—*Ali Baba*, 123.

**EUROPE**, adj. Commonly used in India for "European," in contradistinction to **country** (q.v.) as qualifying goods, viz. those imported from Europe. The phrase is probably obsolescent, but still in common use. "Europe shop" is a shop where European goods of sorts are sold in an up-country station. The first quotation applies the word to a man. [A "Europe morning" is lying late in bed, as opposed to the Anglo-Indian's habit of early rising.]

1673.—"The Enemies, by the help of an Europe Engineer, had sprung a Mine to blow up the Castle."—*Fryer*, 87.

[1682-3.—"Ordered that a sloop be sent to Conimero with Europe goods. . . ."—*Pringle, Diary*, *Ft. St. Geo.*, 1st ser. ff. 14.]

1711.—“On the arrival of a Europe ship, the Sea-Gate is always throng'd with People.”—*Lockyer*, 27.

1781.—“Guthrie and Wordie take this method of acquainting the Public that they intend quitting the Europe Shop Business.”—*India Gazette*, May 26.

1782.—“To be Sold, a magnificent Europe Chariot, finished in a most elegant manner, and peculiarly adapted to this Country.”—*Ibid.* May 11.

c. 1817.—“Now the Europe shop into which Mrs. Browne and Mary went was a very large one, and full of all sorts of things. One side was set out with Europe caps and bonnets, ribbons, feathers, sashes, and what not.”—*Mrs. Sherwood's Stories*, ed. 1873, 23.

1866.—“Mrs. Smart. Ah, Mr. Cholmondeley, I was called the Europe Angel.”—*The Dawk Bungalow*, 219.

[1888.—“I took a ‘European morning’ after having had three days of going out before breakfast. . . .”—*Lady Dufferin, Vice-regal Life*, 371.]

**EYSHAM, EHSĤÂM**, s. Ar. *ahshâm*, pl. of *hashm*, ‘a train or retinue.’ One of the military technicalities affected by Tippoo; and according to Kirkpatrick (*Tippoo's Letters*, App. p. cii.) applied to garrison troops. Miles explains it as “Irregular infantry with swords and matchlocks.” (See his tr. of *H. of Hydur Naik*, p. 398, and tr. of *H. of Tipû Sultan*, p. 61). [The term was used by the latter Moghuls (see Mr. Irvine below).

[1896.—“In the case of the *Ahshâm*, or troops belonging to the infantry and artillery, we have a little more definite information under this head.”—*W. Irvine, Army of the Indian Moghuls*, in *J.R.A.S.*, July 1896, p. 528.]

## F

**FACTOR**, s. Originally a commercial agent; the executive head of a factory. Till some 55 years ago the *Factors* formed the third of the four classes into which the covenanted civil servants of the Company were theoretically divided, viz. Senior Merchants, Junior Merchants, factors and writers. But these terms had long ceased to have any relation to the occupation of these officials, and even to have any application at all except in the nominal lists of the service. The titles, how-

ever, continue (through *vis inertiae* of administration in such matters) in the classified lists of the Civil Service for years after the abolition of the last vestige of the Company's trading character, and it is not till the publication of the E. I. Register for the first half of 1842 that they disappear from that official publication. In this the whole body appears without any classification; and in that for the second half of 1842 they are divided into six classes, first class, second class, &c., an arrangement which, with the omission of the 6th class, still continues. Possibly the expressions *Factor*, *Factory*, may have been adopted from the Portuguese *Feitor*, *Feitoria*. The formal authority for the classification of the civilians is quoted under 1675.

1501.—“With which answer night came on, and there came aboard the Captain Mór that Christian of Calcut sent by the Factor (*feitor*) to say that Cojebequi assured him, and he knew it to be the case, that the King of Calcut was arming a great fleet.”—*Correa*, i. 250.

1582.—“The Factor and the Catuall having seen these parcels began to laugh thereat.”—*Castañeda*, tr. by N. L., f. 46b.

1600.—“Capt. Middleton, John Havard, and Francis Barne, elected the three principal Factors. John Havard, being present, willingly accepted.”—*Sainsbury*, i. 111.

c. 1610.—“Les Portugais de Malaca ont des commis et facteurs par toutes ces Isles pour le trafic.”—*Pyrard de Laval*, ii. 106. [Hak. Soc. ii. 170].

1653.—“Feitor est vn terme Portugais signifiant vn Consul aux Indes.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 538.

1666.—“The Viceroy came to Cochin, and there received the news that Antonio de Sâ, Factor (*Fator*) of Coulam, with all his officers, had been slain by the Moors.”—*Faria y Sousa*, i. 35.

1675-6.—“For the advancement of our Apprentices, we direct that, after they have served the first five yeares, they shall have £10 per annum, for the last two yeares; and having served these two yeares, to be entertained one year longer, as Writers, and have Writers' Salary: and having served that yeare, to enter into y<sup>e</sup> degree of Factor, which otherwise would have been ten yeares. And knowing that a distinction of titles is, in many respects necessary, we do order that when the Apprentices have served their times, they be stiled *Writers*; and when the Writers have served their times, they be stiled *Factors*, and *Factors* having served their times to be stiled *Merchants*; and *Merchants* having served their times to be stiled *Senior Merchants*.”—*Ext. of Court's Letter in Bruce's Annals of the E.I. Co.*, ii. 374-5.

1689.—“These are the chief Places of Note and Trade where their Presidents and Agents reside, for the support of whom, with their Writers and Factors, large Privileges and Salaries are allowed.”—*Ovington*, 386. (The same writer tells us that *Factors* got £40 a year; junior *Factors*, £15; *Writers*, £7. *Peons* got 4 rupees a month. P. 392.)

1711.—Lockyer gives the salaries at Madras as follows: “The Governor, £200 and £100 gratuity; 6 Councillors, of whom the chief (2nd?) had £100, 3d. £70, 4th. £50, the others £40, which was the salary of 6 Senior Merchants. 2 Junior Merchants £30 per annum; 5 *Factors*, £15; 10 *Writers*, £5; 2 *Ministers*, £100; 1 *Surgeon*, £36.

“Attorney-General has 50 Pagodas per Annum gratuity.

“Scavenger 100 do.”

(p. 14.)

c. 1748.—“He was appointed to be a Writer in the Company's Civil Service, becoming . . . after the first five (years) a *factor*.”—*Orme, Fragments*, viii.

1781.—“Why we should have a Council and Senior and Junior Merchants, *factors* and writers, to load one ship in the year (at Penang), and to collect a very small revenue, appears to me perfectly incomprehensible.”—*Corresp. of Ld. Cornwallis*, i. 390.

1786.—In a notification of Aug. 10th, the subsistence of civil servants out of employ is fixed thus:—

A Senior Merchant—£400 sterling per ann.

A Junior Merchant—£300                      “                      “

*Factors* and *Writers*—£200

In *Seton-Karr*, i. 131.

**FACTORY**, s. A trading establishment at a foreign port or mart (see preceding).

1500.—“And then he sent ashore the Factor Ayres Correa with the ship's carpenters . . . and sent to ask the King for timber . . . all which the King sent in great sufficiency, and he sent orders also for him to have many carpenters and labourers to assist in making the houses; and they brought much plank and wood, and palm-trees which they cut down at the Point, so that they made a great Campo,\* in which they made houses for the Captain Mór, and for each of the Captains, and houses for the people, and they made also a separate large house for the *factory* (*feitoria*).”—*Correa*, i. 168.

1582.—“ . . . he sent a Nayre . . . to the intent hee might remaine in the *Factorye*.”—*Custaleda* (by N. L.), ff. 54b.

1606.—“In which time the *Portingall* and Tydoryan Slaves had sacked the towne, setting fire to the *factory*.”—*Middleton's Voyage*, G. (4).

1615.—“The King of Acheen desiring

that the Hector should leave a merchant in his country . . . it has been thought fit to settle a *factory* at Acheen, and leave Juxon and Nicolls in charge of it.”—*Sainsbury*, i. 415.

1809.—“The *factory-house* (at Cuddalore) is a chaste piece of architecture, built by my relative Diamond Pitt, when this was the chief station of the British on the Coromandel Coast.”—*Ld. Valentia*, i. 372.

We add a list of the *Factories* established by the E. I. Company, as complete as we have been able to compile. We have used *Milburn, Sainsbury*, the “*Charters of the E. I. Company*,” and “*Robert Burton, The English Acquisitions in Guinea and East India, 1728*,” which contains (p. 184) a long list of English *Factories*. It has not been possible to submit our list as yet to proper criticism. The letters attached indicate the authorities, viz. M. Milburn, S. Sainsbury, C. Charters, B. Burton. [For a list of the *Hollanders' Factories* in 1613 see *Danvers, Letters*, i. 309.]

*In Arabia, the Gulf, and Persia.*

Judda, B.	Muscat, B.
Mocha, M.	Kishm, B.
Aden, M.	Bushire, M.
Shahr, B.	Gombroon, C.
Durga (?), B.	Bussorah, M.
Dofar, B.	Shiraz, C.
Maculla, B.	Ispahan, C.

*In Sind.—Tatta (?).*

*In Western India.*

Cutch, M.	Barcelore, M.
Cambay, M.	Mangalore, M.
Brodera (Baroda), M.	Cananore, M.
Broach, C.	Dhurmapatam, M.
Ahmedabad, C.	Tellecherry, C.
Surat and Swally, C.	Calicut, C.
Bombay, C.	Cranganore, M.
Raybag (?), M.	Cochin, M.
Rajapore, M.	Porca, M.
Carwar, C.	Carnoply, M.
Batikala, M.	Quilon, M.
Honore, M.	Anjengo, C.

*Eastern and Coromandel Coast.*

Tuticorin, M.	Masulipatam, C., S.
Callimere, B.	Madapollam, C.
Porto Novo, C.	Verasheran (?), M.
Cuddalore (Ft. St. David), C.	Ingeram (?), M.
Sadras ?)	Vizagapatam, C.
Fort St. George, C. M.	Bimlipatam, M.
Pulicat, M.	Ganjam, M.
Pettipoli, C., S.	Manickpatam, B.
	Arzapore (?), B.

*Bengal Side.*

Balasore, C. (and Je-lasore ?)	Malda, C.
Calcutta (Ft. William and Chuttnuttee, C.)	Berhampore, M.
Hoogly, C.	Patna, C.
Cossimbazar, C.	Lucknow, C.
Rajmahal, C.	Agra, C.
	Lahore, M.
	Dacca, C.
	Chittagong ?

\* This use of *campo* is more like the sense of Compound (q.v.) than in any instance we had found when completing that article.



***FAGHFÚR.***

**347**

***FAKEER.***

1768.—“Received a letter from Dacca dated 29th Novr., desiring our orders with regard to the Fakirs who were taken prisoners at the retaking of Dacca.”—*Ft. William Cons.* Dec. 5, in *Long*, 342. On these latter *Fakirs*, see under **SUNYASEE**.

1770.—“Singular expedients have been tried by men jealous of superiority to share with the Bramins the veneration of the multitude; this has given rise to a race of monks known in India by the name of *Fakirs*.”—*Raynal* (tr. 1777), i. 49.

1774.—“The character of a *fakir* is held in great estimation in this country.”—*Bogle*, in *Markham's Tibet*, 23.

1856.—

“There stalks a row of Hindoo devotees,  
Bedaubed with ashes, their foul matted  
hair  
Down to their heels; their blear eyes  
fiercely scowl  
Beneath their painted brows. On this  
side struts  
A Mussulman *Fakeer*, who tells his beads,  
By way of prayer, but cursing all the  
while  
The heathen.”—*The Banyan Tree*.

1878.—“Les mains abandonnées sur les genoux, dans une immobilité de *fakir*.”—*Alph. Daudet, Le Nabob*, ch. vi.

**FALAUN**, s. Ar. *falān*, *fulān*, and H. *fulāna*, *fālāna*, ‘such an one,’ ‘a certain one’; Span. and Port. *fulano*, Heb. *Fuluni* (Ruth iv. 1). In Elphinstone’s *Life* we see that this was the term by which he and his friend Strachey used to indicate their master in early days, and a man whom they much respected, Sir Barry Close. And gradually, by a process of Hobson-Jobson, this was turned into **Forlorn**.

1803.—“The General (A. Wellesley) is an excellent man to have a peace to make. . . . I had a long talk with him about such a one; he said he was a very sensible man.”—*Op. cit.* i. 81.

1824.—“This is the old ghaut down which we were so glad to retreat with old **Forlorn**.”—ii. 164. See also i. 56, 108, 345, &c.

**FANÁM**, s. The denomination of a small coin long in use in S. India, Malayāl. and Tamil *paṇam*, ‘money,’ from Skt. *paṇa*, [rt. *paṇ*, ‘to barter’]. There is also a Dekhani form of the word, *falam*. In Telugu it is called *rūka*. The form *fanam* was probably of Arabic origin, as we find it long prior to the Portuguese period. The *fanam* was anciently a gold coin, but latterly of silver, or sometimes of base gold. It bore various local values, but according to the old Madras monetary system, prevailing till 1818, 42 *fanams*

went to one star pagoda, and a Madras *fanam* was therefore worth about 2d. (see *Prinsep's Useful Tables*, by E. Thomas, p. 18). The weights of a large number of ancient *fanams* given by Mr. Thomas in a note to his *Pathan Kings of Delhi* show that the average weight was 6 grs. of gold (p. 170). *Fanams* are still met with on the west coast, and as late as 1862 were received at the treasuries of Malabar and Calicut. As the coins were very small they used to be counted by means of a small board or dish, having a large number of holes or pits. On this a pile of *fanams* was shaken, and then swept off, leaving the holes filled. About the time named Rs. 5000 worth of gold *fanams* were sold off at those treasuries. [Mr. Logan names various kinds of *fanams*: the *virḍy*, or gold, of which 4 went to a rupee; new *virḍy*, or gold, 3½ to a rupee; in silver, 5 to a rupee; the *rdṣī fanam*, the most ancient of the indigenous *fanams*, now of fictitious value; the *sultānī fanam* of Tippoo in 1790-92, of which 3½ went to a rupee (*Malabar*, ii. Gloss. clxxix.).]

c. 1344.—“A hundred *fānām* are equal to 6 golden *dīnārs*” (in Ceylon).—*Ibn Batuta*, iv. 174.

c. 1348.—“And these latter (Malabar Christians) are the Masters of the public steelyard, from which I derived, as a perquisite of my office, as Pope’s Legate, every month a hundred gold *fan*, and a thousand when I left.”—*John Marignolli*, in *Cathay*, 343.

1442.—“In this country they have three kinds of money, made of gold mixed with alloy . . . the third called *fanom*, is equivalent in value to the tenth part of the last mentioned coin” (*partab*, vid. *pardao*).—*Abdurrazak*, in *India in the XVth Cent.* p. 26.

1498.—“Fifty *fanoeens*, which are equal to 3 *cruzados*.”—*Roteiro de V. da Gama*, 107.

1505.—“Quivi spendeno ducati d’auro veneziani e monete di auro et argento e metalle, chiamano vna moneta de argento *fanone*. XX vagliono vn ducato. *Tara* e vn altra moneta de metale. XV vagliono vn *Fanone*.”—Italian version of *Letter from Dom Manuel of Portugal* (Reprint by A. Burnell, 1881), p. 12.

1510.—“He also coins a silver money called *tare*, and others of gold, 20 of which go to a *pardao*, and are called *fanom*. And of these small coins of silver, there go sixteen to a *fanom*.”—*Varthema*, Hak. Soc. 130.

[1515.—“They would take our *cruzados* at 19 *fanams*.”—*Albuquerque's Treaty with*



the Samorin, *Alguas Documentos da Torre do Tombo*, p. 373.]

1516.—“Eight fine rubies of the weight of one fanão . . . are worth fanões 10.”—*Barbosa* (Lisbon ed.), 384.

1553.—“In the ceremony of dubbing a knight he is to go with all his kinsfolk and friends, in pomp and festal procession, to the House of the King . . . and make him an offering of 60 of those pieces of gold which they call Fanões, each of which may be worth 20 reis of our money.”—*De Barros*, Dec. I. liv. ix. cap. iii.

1582.—In the English transl. of ‘Castafeda’ is a passage identical with the preceding, in which the word is written ‘Fannon.’—Fol. 366.

“In this city of Negapatan aforesaid are current certain coins called fannò. . . . They are of base gold, and are worth in our money 10 soldi each, and 17 are equal to a scchia of Venetian gold.”—*Gasp. Balbi*, f. 84r.

c. 1610.—“Ils nous donnent tous les jours a chacun un Panan, qui est vne pièce d’or monnoye du Roy qui vaut environ quatre sols et demy.”—*Pyrard de Laval*, i. 250; [*Hak. Soc.* i. 360; in i. 365 Panants].

[c. 1665.—“. . . if there is not found in every thousand oysters the value of 5 fanos of pearls—that is to say a half ecu of our money,—it is accepted as a proof that the fishing will not be good. . . .”—*Tavernier*, ed. *Ball*, ii. 117 seq.]

1678.—“2. Whosoever shall profane the name of God by swearing or cursing, he shall pay 4 fanams to the use of the poore for every oath or curse.”—Orders agreed on by the Governor and Council of Ft. St. Geo. Oct. 28. In *Notes and Exts.* No. i. 85.

1752.—“N.B. 36 Fanams to a Pagoda, is the exchange, by which all the servants belonging to the Company receive their salaries. But in the Bazar the general exchange in Trade is 40 to 42.”—*T. Brooks*, p. 8.

1784.—This is probably the word which occurs in a “Song by a Gentleman of the Navy when a Prisoner in Bangaloro Jail” (temp. Hyder ‘Ali).

“Ye Bucks of Seringapatam,  
Ye Captives so cheerful and gay;  
How sweet with a golden sanam  
You spun the slow moments away.”

In *Seton-Karr*, i. 19.

1785.—“You are desired to lay a silver fanam, a piece worth three pence, upon the ground. This, which is the smallest of all coins, the elephant feels about till he finds.”—*Caraccioli’s Life of Clive*, i. 288.

1803.—“The pay I have given the boatmen is one gold fanam for every day they do not work, and two gold fanams for every day they do.”—From Sir A. Wellesley, in *Life of Moore*, i. 342.

**FAN-PALM**, s. The usual application of this name is to the *Borassus flabelliformis*, L. (see BRAB, PALMYRA), which is no doubt the type on which our ladies’ fans have been formed. But it is also sometimes applied to the Talipot (q.v.); and it is exceptionally (and surely erroneously) applied by Sir L. Pelly (*J.R.G.S.* xxxv. 232) to the “Traveller’s Tree,” i.e. the Madagascar *Ravenala* (*Urania speciosa*).

**FANQUI**, s. Chin. *fan-kwei*, ‘foreign demon’; sometimes with the affix *tsu* or *tsü*, ‘son’; the popular Chinese name for Europeans. [“During the 15th and 16th centuries large numbers of black slaves of both sexes from the E. I. Archipelago were purchased by the great houses of Canton to serve as gate-keepers. They were called ‘devil slaves,’ and it is not improbable that the term ‘foreign devil,’ so freely used by the Chinese for foreigners, may have had this origin.”—*Ball, Things Chinese*, 535.]

**FARÁSH, FERÁSH, FRASH**, s. Ar.—H. *farrāsh*, [*farsh*, ‘to spread (a carpet)’]. A menial servant whose proper business is to spread carpets, pitch tents, &c., and, in fact, in a house, to do housemaid’s work; employed also in Persia to administer the bastinado. The word was in more common use in India two centuries ago than now. One of the highest hereditary officers of Sindhia’s Court is called the **Farāsh-khāna-wālā**. [The same word used for the tamarisk tree (*Tamarix gallica*) is a corr. of the Ar. *fards*.]

c. 1300.—“Sa grande richesse apparut en un pavillon que li roys d’Ermenie envoia au roy de France, qui valoit bien cinq cens livres; et li manda li roy de Hermenie que uns ferrais au Soudanc dou Coyne li avoit donnei. Ferrais est cil qui tient les pavillons au Soudanc et qui li nettoie ses mesons.”—*Jehan, Seigneur de Joinville*, ed. *De Wailly*, p. 78.

c. 1513.—“And the gentlemen rode . . . upon horses from the king’s stables, attended by his servants whom they call farases, who groom and feed them.”—*Correa, Lendas*, II. i. 364.

(Here it seems to be used for Syce (q.v.) or groom).

[1548.—“Ffarases.” See under BATTĀ, a.]

c. 1590.—“Besides, there are employed 1000 Farrashes, natives of Irán, Turán, and Hindostán.”—*Ata*, i. 47.

1648.—“The Frassy for the Tents.”—*Van Twist*, 86.

1673.—“Where live the Frasses or Porters also.”—*Fryer*, 67.

1764.—(Allowances to the Resident at Murshidābād).

\* \* \* \* \*

“Public servants as follows:—1 *Vakeel*, 2 *Moonshees*, 4 *Chobdars*, 2 *Jemadars*, 20 *Peons*, 10 *Mussalchees*, 12 *Bearers*, 2 *Chowry Bearers*, and such a number of *Frosts* and *Lascars* as he may have occasion for removing his tents.”—In *Long*, 406.

[1812.—“Much of course depends upon the chief of the *Feroshes* or tent-pitchers, called the *Ferash-Bashee*, who must necessarily be very active.”—*Morier*, *Journey through Persia*, 70.]

1824.—“Call the *ferashes* . . . and let them beat the rogues on the soles of their feet, till they produce the fifty ducats.”—*Hajji Babu* (ed. 1835), 40.

[1859.—

“The Sultan rises and the dark *Ferrash* Strikes and prepares it for another guest.”  
*FitzGerald*, *Omar Khayyam*, xlv.]

**FEDEA, FUDDEA**, s. A denomination of money formerly current in Bombay and the adjoining coast; Mahr. *p'hadyā* (qu. Ar. *fidya*, ransom?). It constantly occurs in the account statements of the 16th century, e.g. of Nunez (1554) as a money of account, of which 4 went to the silver *tanga*, [see **TANGA**] 20 to the **Pardao**. In Milburn (1813) it is a *pice* or copper coin, of which 50 went to a rupee. Prof. Robertson Smith suggests that this may be the Ar. denomination of a small coin used in Egypt, *fadda* (i.e. ‘silverling’). It may be an objection that the letter *zadd* used in that word is generally pronounced in India as a *z*. The *fadda* is the Turkish *para*,  $\frac{1}{4}$  of a piastre, an infinitesimal value now. [Burton (*Arabian Nights*, xi. 98) gives 2000 *faddahs* as equal about 1s. 2d.] But, according to Lane, the name was originally given to half-dirhema, coined early in the 15th century, and these would be worth about 5½d. The *fedea* of 1554 would be about 4½d. This rather indicates the identity of the names.

**FERAZEE**, s. Properly Ar. *farāzī*, from *farāz* (pl. of *farz*) ‘the divine ordinances.’ A name applied to a body of Mahomedan Puritans in Bengal, kindred to the Wahābis of Arabia. They represent a reaction and protest against the corrupt condition and pagan practices into which Mahom-

medanism in Eastern India had fallen, analogous to the former decay of native Christianity in the south (see **MALABAR RITES**). This reaction was begun by Hajji Shariyatullah, a native of the village of Daulatpūr, in the district of Farīdpūr, who was killed in an agrarian riot in 1831. His son Dūdū Mīyān succeeded him as head of the sect. Since his death, some 35 years ago, the influence of the body is said to have diminished, but it had spread very largely through Lower Bengal. The *Farāzī* wraps his *dhoty* (q.v.) round his loins, without crossing it between his legs, a practice which he regards as heathenish, as a Bedouin would.

**FEROZESHUHUR, FEROSHUHR, PHERŪSHAHR**, n.p. The last of these appears to be the correct representation of this name of the scene of the hard-fought battle of 21st-22nd December, 1845. For, according to Col. R. C. Temple, the Editor of *Panjab Notes and Queries*, ii. 116 (1885), the village was named after *Bhāī Pherū*, a Sikh saint of the beginning of the century, who lies buried at Mīān-ke-Tahsīl in Lahore District.

**FETISH**, s. A natural object, or animal, made an object of worship. From Port. *fetiço*, *feitico*, or *fetisso* (old Span. *fechizo*), apparently from *factitius*, signifying first ‘artificial,’ and then ‘unnatural,’ ‘wrought by charms,’ &c. The word is not Anglo-Indian; but it was at an early date applied by the Portuguese to the magical figures, &c., used by natives in Africa and India, and has thence been adopted into French and English. The word has of late years acquired a special and technical meaning, chiefly through the writings of Comte. [See *Jevons*, *Intr. to the Science of Rel.* 166 *seqq.*] Raynouard (*Lex. Roman.*) has *fachurier*, *fachilador*, for ‘a sorcerer,’ which he places under *fat*, i.e. *fatum*, and cites old Catalan *fadador*, old Span. *kadador*, and then Port. *feiticeiro*, &c. But he has mixed up the derivatives of two different words, *fatum* and *factitius*. Prof. Max Müller quotes, from Muratori, a work of 1311 which has: “incantationes, sacrilegia, auguria, vel malefica, quae *facturas* seu *præstigia* vulgariter appellantur.” And

Raynouard himself has in a French passage of 1446: "par leurs sorceries et faictureries."

1487.—"E assi lhe (a el Rey de Beni) mandou muitos e santos conselhos pera tornar á Fé de Nosso Senhor . . . mandando-lhe muito estranhar suas idolotrias e feitiçarias, que em suas terras os negros tinham e usão."—*Garcia, Resende, Chron. of Dom. João II.* ch. lxxv.

c. 1539.—"E que já por duas vezes o tinham têtado cõ arroydo feytiço, só a fim de elle sayr fora, e o matarem na briga . . ." *Pinto*, ch. xxxiv.

1552.—"They have many and various idolatries, and deal much in charms (feitiços) and divinations."—*Custanheda*, ii. 51.

1553.—"And as all the nation of this Ethiopia is much given to sorceries (feitiços) in which stands all their trust and faith . . . and to satisfy himself the more surely of the truth about his son, the king ordered a feitiço which was used among them (in Congo). This feitiço being tied in a cloth was sent by a slave to one of his women, of whom he had a suspicion."—*Burris*, i. iii. 10.

1600.—"If they find any Fettisos in the way as they goe (which are their idolatrous gods) they give them some of their fruit."—In *Purchas*, ii. 940, see also 961.

1606.—"They all determined to slay the Archbishop . . . they resolved to do it by another kind of death, which they hold to be not less certain than by the sword or other violence, and that is by sorceries (feytiços), making these for the places by which he had to pass."—*Gouvea*, f. 47.

1613.—"As feitiçoeiras usão muyto de rayzes de ervas plantas e arvores e animaes pera feitiços e transfigurações. . . ."—*Guadalupe de Eredia*, f. 38.

1673.—"We saw several the Holy Office had branded with the names of Fetisceroes or Charmers, or in English Wizards."—*Fryer*, 155.

1690.—"They (the Africans) travel nowhere without their Fateish about them."—*Orington*, 67.

1878.—"The word fetishism was never used before the year 1760. In that year appeared an anonymous book called *De l'ulte des Dieux Fétiches, ou Parallèle de l'Ancienne Religion de l'Egypte avec la Rel. actuelle de la Nigritie*." It is known that this book was written by . . . the well known President de Brogues. . . . Why did the Portuguese navigators . . . recognise at once what they saw among the Negroes of the Gold Coast as feitiços? The answer is clear. Because they themselves were perfectly familiar with a feitiço, an amulet or talisman."—*Max Müller, Hibbert Lectures*, 56-57.

**FIREFLY**, a. Called in South Indian vernaculars by names signifying 'Lightning Insect.'

A curious question has been discussed among entomologists, &c., of late years, viz. as to the truth of the alleged rhythmical or synchronous flashing of fireflies when visible in great numbers. Both the present writers can testify to the fact of a distinct effect of this kind. One of them can never forget an instance in which he witnessed it, twenty years or more before he was aware that any one had published, or questioned, the fact. It was in descending the Chāndor Ghāt, in Nāsik District of the Bombay Presidency, in the end of May or beginning of June 1843, during a fine night preceding the rains. There was a large amphitheatre of forest-covered hills, and every leaf of every tree seemed to bear a firefly. They flashed and intermitted throughout the whole area in apparent rhythm and sympathy. It is, we suppose, possible that this may have been a deceptive impression, though it is difficult to see how it could originate. The suggestions made at the meetings of the Entomological Society are utterly unsatisfactory to those who have observed the phenomenon. In fact it may be said that those suggested explanations only assume that the *soi-disant* observers did not observe what they alleged. We quote several independent testimonies to the phenomenon.

1579.—"Among these trees, night by night, did show themselves an infinite swarms of fierie seeming wormes flying in the aire, whose bodies (no bigger than an ordinarie flie) did make a shew, and give such light as euery twigge on euery tree had beene a lighted candle, or as if that place had beene the starry spheare."—*Drake's Voyage*, by F. Fletcher, Hak. Soc. 149.

1675.—"We . . . left our Burnt Wood on the Right-hand, but entred another made us better Sport, deluding us with false Flashes, that you would have thought the Trees on a Flame, and presently, as if untouch'd by Fire, they retained their wonted Verdure. The Coolies beheld the Sight with Horror and Amazement . . . where we found an Host of Flies, the Subject both of our Fear and Wonder. . . . This gave my Thoughts the Contemplation of that Miraculous Bush crowned with Innocent Flames, . . . the Fire that consumes everything seeming rather to dress than offend it."—*Fryer*, 141-142.

1682.—"Fireflies (*de runt-vliegen*) are so called by us because at eventide, whenever they fly they burn so like fire, that from a distance one fancies to see so many lanterns; in fact they give light enough to write by.

***FIREFLY.***

**352**

***FIRINGHEE.***

European (*Madras Gloss.* s.v.). St. Thomas's Mount is called in Tam. *Parangi Malai*, from the original Portuguese settlement]. *Piringi* is in Tel. = 'cannon,' (C. B. P.), just as in the medieval Mahomedan historians we find certain mangonels for sieges called *maghribi* or 'Westerns.' [And so *Farhangī* or *Phirangī* is used for the straight cut and thrust swords introduced by the Portuguese into India, or made there in imitation of the foreign weapon (*Sir W. Elliot, Ind. Antiq.* xv. 30)]. And it may be added that Baber, in describing the battle of Pānipat (1526) calls his artillery *Farangiha* (see *Autob.* by Leyden and Erskine, p. 306, note. See also paper by Gen. R. Maclagan, R.E., on early Asiatic fire-weapons, in *J.A.S. Beng.* xlv. Pt. i. pp. 66-67).

c. 930.—"The *Afranjab* are of all those nations the most warlike . . . the best organised, the most submissive to the authority of their rulers."—*Maṣ'ūdī*, iii. 66.

c. 1340.—"They call *Franchi* all the Christians of these parts from Romania westward."—*Pegolotti*, in *Cathay, &c.*, 292.

c. 1350.—" — *Franks*. For so they term us, not indeed from France, but from Frank-land (non a *Francid* sed a *Franquid*)." — *Marignolli*, *ibid.* 336.

In a Chinese notice of the same age the horses carried by Marignolli as a present from the Pope to the Great Khan are called "horses of the kingdom of *Fulang*," i.e. of *Farang* or Europe.

1384.—"E quello nominare *Franchi* procede da' Franceschi, che tutti ci appellano Franceschi."—*Frescobaldi*, *Viaggio*, p. 23.

1436.—"At which time, talking of *Cataio*, he told me howe the chief of that Princes corte knowe well enough what the *Franchi* were. . . . Thou knowest, said he, how neere wee bee unto Capha, and that we practise thither continually . . . adding this further. We *Cataini* have twoo eyes, and so *Franchi* one, whereas yo<sup>e</sup> (turning him towards the Tartares that were wth him) have neuer a one. . . ."—*Barbaro*, *Hak.* *iv.* 58.

c. 1440.—"Hi nos *Francos* appellant, aiuntque cum ceteras gentes cocas vocent, se duobis oculis, nos unico esse, superiores existimantes se esse prudentia."—*Conti*, in *L'oggius, de Var. Fortunae*, iv.

1498.—"And when he heard this he said that such people could be none other than *Francos*, for so they call us in those parts." — *Rolero de V. da Jama*, 97.

1500.—"Habitão aqui (Tabriz) duas nações de Christãos . . . e huns delles a qui chamão *Franques*, estes tem o costume e fô, como

nos . . . e outros são *Armenos*."—*A. Tenreiro, Itinerario*, ch. xv.

1565.—"Suddenly news came from Thatta that the *Firingis* had passed Lahori Bandar, and attacked the city."—*Tārīkh-i-Tāhīrī*, in *Elliot*, i. 276.

c. 1610.—"La renommée des François a esté telle par leur conquestes en Orient, que leur nom y est demeuré pour memoire éternelle, en ce qu'encore aujourd'huy par toute l'Asie et Afrique on appelle du nom de *Franghi* tous ceux qui viennent d'Occident."—*Mocquet*, 24.

[1614.—". . . including us within the word *Franqueis*."—*Foster, Letters*, ii. 299.]

1616.—". . . alii *Cafres* et *Cafuros* eos dicunt, alii *Francos*, quo nomine omnes passim Christiani . . . dicuntur."—*Jarric, Thesaurus*, iii. 217.

[1623.—"*Franchi*, or Christians."—*P. della Valle, Hak. Soc.* ii. 251.]

1632.—". . . he shew'd two Passes from the Portugals which they call by the name of *Fringes*."—*W. Bruton*, in *Hakluyt*, v. 32.

1648.—"Mais en ce repas-là tout fut bien accommodé, et il y a apparence qu'un cuisinier *Frangui* s'en estoit mêlé."—*Tavernier, V. des Indes*, iii. ch. 22; [ed. *Ball*, ii. 335].

1653.—"*Frenk* signifie en Turq vn Européen, ou plustost vn Chrestien ayant des cheueux et vn chapeau comme les François, Anglois. . . ."—*De la Boullaye-le-Gouz*, ed. 1657, 538.

c. 1660.—"The same Fathers say that this King (*Jehan-Guire*), to begin in good earnest to countenance the Christian Religion, designed to put the whole Court into the habit of the *Franqui*, and that after he had . . . even dressed himself in that fashion, he called to him one of the chief *Omrabs* . . . this *Omrab* . . . having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all to raillery."—*Bernier*, E.T. 92; [ed. *Constable*, 287; also see p. 3].

1673.—"The Artillery in which the *Fringis* are Listed; formerly for good Pay, now very ordinary, having not above 30 or 40 Rupees a month."—*Fryer*, 195.

1682.—". . . whether I had been in Turkey and Arabia (as he was informed) and could speak those languages . . . with which they were pleased, and admired to hear from a *Frenge* (as they call us)." — *Hedges, Diary*, Oct. 29; [Hak. Soc. i. 44].

1712.—"*Johan Whelo*, *Serdaar Fren-giaan*, or Captain of the Europeans in the Emperor's service. . . ."—*Valentijn*, iv. (Suratte) 295.

1755.—"By *Feringy* I mean all the black *mastees* (see **MUSTEES**) Portuguese Christians residing in the settlement as a people distinct from the natural and proper subjects of Portugal; and as a people who sprung originally from Hindoos or Mussulmen."—*Holwell*, in *Long*, 59.

1774.—"He said it was true, but everybody was afraid of the *Firingies*."—*Bogle*, in *Markham's Tibet*, 176.

1782.—“Ainsi un Européen est tout ce que les Indiens connoissent de plus méprisable ; ils le nomment **Parangui**, nom qu'ils donnerent aux Portugais, lorsque ceux-ci abordèrent dans leur pays, et c'est un terme qui marque le souverain mépris qu'ils ont pour toutes les nations de l'Europe.”—*Sonnerat*, i. 102.

1791.—“... il demande à la passer (la nuit) dans un des logemens de la pagoda ; mais on lui refusa d'y coucher, à cause qu'il étoit **frangui**.”—*B. de St. Pierre, Chaumière Indienne*, 21.

1794.—“**Feringee**. The name given by the natives of the Decan to Europeans in general, but generally understood by the English to be confined to the Portuguese.”—*Moor's Narrative*, 504.

[1820.—“In the southern quarter (of Backergunje) there still exist several original Portuguese colonies. . . . They are a meagre, puny, imbecile race, blacker than the natives, who hold them in the utmost contempt, and designate them by the appellation of *Caula Ferenghies*, or black Europeans.”—*Hamilton, Descr. of Hindostan*, i. 133 ; for an account of the Feringhis of Sibpur, see *Beveridge, Bakarganj*, 110.]

1824.—“‘Now Hajji,’ said the ambassador. . . . ‘The Franks are composed of many, many nations. As fast as I hear of one hog, another begins to grunt, and then another and another, until I find that there is a whole herd of them.’”—*Hajji Baba*, ed. 1835, p. 432.

1825.—“Europeans, too, are very little known here, and I heard the children continually calling out to us, as we passed through the villages, ‘**Feringhee**, *ue* **Feringhee** !’”—*Heber*, ii. 43.

1828.—“Mr. Elphinstone adds in a note that in India it is a positive affront to call an Englishman a **Feringhee**.”—*Life of E.* ii. 207.

c. 1861.—

“There goes my lord the **Feringhee**, who talks so civil and bland,  
But raves like a soul in Jehannum if I don't quite understand—  
He begins by calling me Sahib, and ends by calling me fool. . . .”

*Sir A. C. Lyall, The Old Pindaree.*

The Tibetans are said to have corrupted **Firinghee** into **Pelong** (or *Philin*). But Jaeschke disputes this origin of *Pelong*.

**FIRMAUN**, s. Pers. *farmdn*, ‘an order, patent, or passport,’ der. from *farmudan*, ‘to order.’ Sir T. Roe below calls it *firma*, as if suggestive of the Italian for ‘signature.’

[1561.—“... wrote him a letter called **Firmao**. . . .”—*Castanheda*, Bk. viii. ch. 99.

[1602.—“They said that he had a **Firmao** of the Grand Turk to go overland to the

Kingdom of (Portugal). . . .”—*Couto*, Dec. viii. ch. 15.]

1606.—“We made our journey having a **Firman** (*Firmāto*) of safe conduct from the same Soltan of Shiraz.”—*Gouvea*, f. 140b.

[1614.—“But if possible, bring their chaps, their **Firma**, for what they say or promise.”—*Foster, Letters*, ii. 28.]

1616.—“Then I moued him for his favour for an *English* Factory to be resident in the Towne, which hee willingly granted, and gave present order to the Buxy to draw a **Firma**. . . . for their residence.”—Sir T. Roe, in *Purchas*, i. 541 ; [Hak. Soc. i. 93 ; also see i. 47].

1648.—“The 21st April the Bassea sent me a **Firman** or Letter of credentials to all his lords and Governora.”—*T. Van den Broecke*, 32.

1673.—“Our Usage by the **Pharmaund** (or charters) granted successively from their Emperors, is kind enough, but the better because our Naval Power curbs them.”—*Fryer*, 115.

1683.—“They (the English) complain, and not without a Cause ; they having a **Phirmaund**, and Hodgee Sophee Caun's *Permannas* thereon, in their hands, which cleared them thereof ; and to pay Custome now they will not consent, but will rather withdraw their trading. Wherefore their desire is that for 3,000 rup. *Piscash* (as they paid formerly at Hugly) and 2,000 r. more yearly on account of *Jidgea*, which they are willing to pay, they may on that condition have a grant to be Custome Free.”—*Nabob's Letter to Vizier* (MS.), in *Hedges' Diary*, July 18 ; [Hak. Soc. i. 101].

1689.—“... by her came Bengal Peons who brought in several letters and a **firmaun** from the new Nabob of Bengal.”—*Wheeler*, i. 213.

c. 1690.—“Now we may see the Mogul's Stile in his **Phirmaund** to be sent to Surat, as it stands translated by the Company's Interpreter.”—*A. Hamilton*, i. 227 ; [ed. 1744, i. 230].

**FISCAL**, s. Dutch *Fiscaal* ; used in Ceylon for ‘Sheriff’ ; a relic of the Dutch rule in the island. [It was also used in the Dutch settlements in Bengal (see quotation from *Hedges*, below). “In Malabar the Fiscal was a Dutch Superintendent of Police, Justice of the Peace and Attorney General in criminal cases. The office and title of Fiscal was retained in British Cochin till 1860, when the designation was changed into *Tahsildar* and *Sub-Magistrate*.”—(*Logan, Malabar*, iii. *Gloss.* s.v.)]

[1684.—“... the late Dutch Fiscal's Budgero. . . .”—See quotation from *Hedges*, under **DEVIL'S BEACH**.]



**FLORICAN, FLORIKIN**, s. A name applied in India to two species of small bustard, the 'Bengal Florican' (*Sypheotides bengalensis*, Gmelin), and the Lesser Florican (*S. auritus*, Latham), the *likh* of Hind., a word which is not in the dictionaries. [In the N.W.P. the common name for the Bengal Florican is *charas*, *P. charz*. The name *Curmoor* in Bombay (see quotation from *Forbes* below) seems to be *khar-mor*, the 'grass peacock.' Another Mahr. name, *tanamora*, has the same meaning.] The origin of the word **Florican** is exceedingly obscure; see *Jerdon* below. It looks like Dutch. [The *N.E.D.* suggests a connection with *Flanderkin*, a native of Flanders.] Littré has: "**Florican** . . . Nom à Ceylon d'un grand échassier que l'on présume être un grue." This is probably mere misapprehension in his authority.

1780.—"The **floriken**, a most delicious bird of the buzzard (*sic!*) kind."—*Munro's Narrative*, 199.

1785.—

"A **floriken** at eve we saw  
And kill'd in yonder glen,  
When lo! it came to table raw,  
And rouzed (*sic*) the rage of Ben."

In *Seton-Karr*, i. 98.

1807.—"The **floriken** is a species of the bustard. . . . The cock is a noble bird, but its flight is very heavy and awkward . . . if only a wing be broken . . . he will run off at such a rate as will baffle most spaniels. . . . There are several kinds of the **floriken** . . . the *bustard floriken* is much smaller. . . . Both kinds . . . delight in grassy plains, keeping clear of heavy cover."—*Williamson, Oriental Field Sports*, 104.

1813.—"The **florican** or curmoor (*Ois kourara*, Lin.) exceeds all the Indian wild fowl in delicacy of flavour."—*Forbes, Or. Mem.* ii. 275; [2nd ed. i. 501].

1824.---" . . . bringing with him a brace of **florikens**, which he had shot the previous day. I had never seen the bird before; it is somewhat larger than a blackcock, with brown and black plumage, and evidently of the bustard species."—*Heber*, i. 258.

1852.—"I have not been able to trace the origin of the Anglo-Indian word '**Florikin**,' but was once informed that the Little Bustard in Europe was sometimes called *Flanderkin*. Latham gives the word '*Flercher*' as an English name, and this, apparently, has the same origin as *Florikin*."—*Jerdon's Birds*, 2nd ed. ii. 625. (We doubt if Jerdon has here understood Latham correctly. What Latham writes is, in describing the *Passarge Bustard*, which, he says, is the size of the *Little Bustard*: "Inhabits India. Called *Passarge Plover*. . . . I find that it is known in India by the name of *Ouvail*; by some of the English called *Flercher*." (*Suppl.*

to *Gen. Synopsis of Birds*, 1787, 229.) Here we understand "the English" to be the English in India, and *Flercher* to be a clerical error for some form of "*floriken*." [*Flercher* is not in *N.E.D.*]

1875.—"In the rains it is always matter of emulation at Rajkot, who shall shoot the first purple-crested **florican**."—*Wyllie's Essays*, 358.

**FLOWERED-SILVER**. A term applied by Europeans in Burma to the standard quality of silver used in the ingot currency of Independent Burma, called by the Burmese *yowet-ni* or 'Red-leaf.' The English term is taken from the appearance of stars and radiating lines, which forms on the surface of this particular alloy, as it cools in the crucible. The Ava standard is, or was, of about 15 per cent. alloy, the latter containing, besides copper, a small proportion of lead, which is necessary, according to the Burmese, for the production of the flowers or stars (see *Yule, Mission to Ava*, 259 *seq.*).

[1744.—"Their way to make flower'd Silver is, when the Silver and Copper are mix'd and melted together, and while the Metal is liquid, they put it into a Shallow Mould, of what Figure and Magnitude they please, and before the Liquidity is gone, they blow on it through a small wooden Pipe, which makes the Face, or Part blown upon, appear with the Figures of Flowers or Stars, but I never saw any *European* or other Foreigner at Pegu, have the Art to make those Figures appear, and if there is too great a Mixture of Alloy, no Figures will appear."—*A. Hamilton*, ed. 1744, ii. 41.]

**FLY**, s. The sloping, or roof part of the canvas of a tent is so called in India; but we have not traced the origin of the word; nor have we found it in any English dictionary. [The *N.E.D.* gives the primary idea as "something attached by the edge," as a strip on a garment to cover the button-holes.] A tent such as officers generally use has two *flies*, for better protection from sun and rain. The vertical canvas walls are called *Kandt* (see **CANAUT**). [Another sense of the word is "a quick-travelling carriage" (see quotation in *Forbes* below).]

[1784.—"We all followed in fly-palanquins."—*Sir J. Day*, in *Forbes, Or. Mem.* ii. 88.]

1810.—"The main part of the operation of pitching the tent, consisting of raising the *flies*, may be performed, and shelter afforded,

*FLYING-FOX.*

356

*FOOL'S RACK.*

pernicious spirit, in which, according to the statement of various old writers, the stinging sea-blubber was mixed, or even a distillation of the same, with a view of making it more ardent.

1563. — “. . . this çura they distil like brandy (*agua ardente*): and the result is a liquor like brandy; and a rag steeped in this will burn as in the case of brandy; and this fine spirit they call fula, which means ‘flower’; and the other quality that remains they call orraca, mixing with it a small quantity of the first kind. . . .”—*Garcia*, f. 67.

1578. — “. . . la qual (*sura*) en vasos despues distilan, para hazer agua ardiente, de la qual una, a que ellos llaman Fula, que quiere decir ‘flor,’ es mas fina . . . y la segunda, que llaman Orraca, no tanto.”—*Acosta*, p. 101.

1598. — “This *Sura* being [beeing] distilled, is called Fula or Nipe [see NIPA], and is an excellent *agua rilar* as any is made in *Dart* of their best renish [rennish] wine, but this is of the finest kinde of distillation.”—*Lincolnton*, 101; [Hak. Soc. ii. 49].

1631. — “DURAEUS . . . Apparet te etiam a vino adusto, nec Arac Chinensi, abhorrere? BONTIUS. Usuni commendo, abusum abominor . . . at cane pejus et angue vitandum est quod Chineses avarissimi simul et astutissimi bipedum, mixtis Holothuriis in mari fluctuantibus, parant . . . eaque tam exurentis sunt caloris ut solo tactu venicas in cute excitent. . . .”—*Jac. Bontii, Hist. Nat. et Med. Ind., Dial. iii.*

1673. — “Among the worst of these (causes of disease) Fool Rack (Brandy made of Blubber, or Carril, by the Portuguese, because it swims always in a Blubber, as if nothing else were in it; but touch it, and it stings like nettles; the latter, because sailing on the Waves it bears up like a Portuguese Carril (see CARAVEL): It is, being taken, a Gelly, and distilled causes those that take it to be Fools. . . .”—*Fryer*, 68-69.

[1753. — “. . . that fiery, single and simple distilled spirit, called Fool, with which our seamen were too frequently intoxicated.”—*Ives*, 457.

[1868. — “The first spirit that passes over is called ‘phul.’”—*B. H. Porrell, Handbook, Econ. Prod. of Punjab*, 311.]

**FOOZILOW, TO**, v. The imperative *p’husldo* of the H. verb *p’husldnd*, ‘to flatter or cajole,’ used, in a common Anglo-Indian fashion (see BUNNOW, PUCKAROW, LUGOW), as a verbal infinitive.

**FORAS LANDS**, s. This is a term peculiar to the island of Bombay, and an inheritance from the Portuguese. They are lands reclaimed from the sea, by the construction of the Vellard

(q.v.) at Breech-Candy, and other embankments, on which account they are also known as ‘Salt Batty [see BATTA] (i.e. rice) -grounds.’ The Court of Directors, to encourage reclamation, in 1703 authorised these lands to be leased rent-free to the reclaimers for a number of years, after which a small quit-rent was to be fixed. But as individuals would not undertake the maintenance of the embankments, the Government stepped in and constructed the Vellard at considerable expense. The lands were then let on terms calculated to compensate the Government. The tenure of the lands, under these circumstances, for many years gave rise to disputes and litigation as to tenant-right, the right of Government to resume, and other like subjects. The lands were known by the title **Foras**, from the peculiar tenure, which should perhaps be *Foras*, from *foro*, ‘a quit-rent.’ The Indian Act VI. of 1851 arranged for the termination of these differences, by extinguishing the disputed rights of Government, except in regard to lands taken up for public purposes, and by the constitution of a Foras Land Commission to settle the whole matter. This work was completed by October 1853. The roads from the Fort crossing the “Flats,” or **Foras Lands**, between Malabar Hill and Parell were generally known as “the Foras Roads”; but this name seems to have passed away, and the Municipal Commissioners have superseded that general title by such names as Clerk Road, Bellasis Road, Falkland Road. One name, ‘Comattee-poor Forest Road,’ perhaps preserves the old generic title under a disguise.

**Forasdars** are the holders of **Foras Lands**. See on the whole matter *Bombay Selections*, No. III., New Series, 1854. The following quaint quotation is from a petition of Forasdars of Mahim and other places regarding some points in the working of the Commission:

1852. — “. . . that the case with respect to the old and new salt batty grounds, may it please your Honble. Board to consider deeply, is totally different, because in their original state the grounds were not of the nature of other sweet waste grounds on the island, let out as foras, nor these grounds were of that state as one could saddle himself at the first undertaking thereof with leases or grants even for that smaller rent as the foras is under the denomination of

*FOUJDAR, PHOUSDAR.*

358

*FRAZALA, FARASOLA.*

f  
e  
u  
s  
i

l  
j  
l  
c  
l  
t  
t  
l  
c  
i  
l  
c

l  
l  
s  
l

d

n  
n  
t

l

c

r  
l

l  
l  
l  
l

l  
l  
t  
j

c  
f

r

r  
a

**Badger** notes: "*Farasola* is the plural of *farasla* . . . still in ordinary use among the Arabs of the Red Sea and Persian Gulf; but I am unable to verify (its) origin." Is the word, which is sometimes called *frail*, the same as a *frail*, or basket, of figs? And again, is it possible that *farasla* is the same word as '*parcel*,' through Latin *particella*? We see that this is Sir R. Burton's opinion (*Camden*, iv. 390; [*Arab. Nights*, vi. 312]). [The *N.E.D.* says: "O. F. *frayel* of unknown origin."]

[1516.—"*Farasola*." See under **EAGLE-WOOD**.]

1554.—"The *baar* (see **BAHAR**) of cloves in Ormuz contains 20 *farasola*, and besides these 20 *farasolas* it contains 3 maunds (*mas*) more, which is called *picotta* (see **PICOTA**)."—*A. Nunez*, p. 5.

[1611.—"The weight of Mocha 25 lbs. 11 oz. every *frasula*, and 15 *frasulas* makes a *bahar*."—*Danvers, Letters*, i. 123.]

1798.—"Coffee per *Frail* . . . Rs. 17."—*Bombay Courier*, July 20.

**FREGUEZIA**, s. This Portuguese word for 'a parish' appears to have been formerly familiar in the west of India.

c. 1760.—"The island . . . still continues divided into three Roman Catholic parishes, or *Freguesias*, as they call them; which are *Bombay*, *Mahim*, and *Salraçam*."—*Groer*, i. 45.

**FULEETA**, s. Properly *P. palita* or *fatila*, 'a slow-match,' as of a match-lock, but its usual colloquial Anglo-Indian application is to a cotton slow-match used to light cigars, and often furnished with a neat or decorated silver tube. This kind of cigar-light is called at Madras **Ramasammy** (q.v.).

**FULEETA-PUP**, s. This, in Bengal, is a well-known dish in the repertory of the ordinary native cook. It is a corruption of '*fritter-puff*'!

**FURLOUGH**, s. This word for a soldier's leave has acquired a peculiar citizenship in Anglo-Indian colloquial, from the importance of the matter to those employed in Indian service. It appears to have been first made the subject of systematic regulation in 1793. The word seems to have come to England from the Dutch *Verlof*, 'leave of absence,' in the early part of the 17th century, through those of our countrymen who had been engaged in the wars of the Netherlands. It is used by Ben Jonson, who had himself served in those wars:

1625.—

"*Pennyboy, Jun.* Where is the deed? hast thou it with thee?"

*Picklock.* No.

It is a thing of greater consequence  
Than to be borne about in a black box  
Like a Low-Country *vorloff*, or Welsh  
brief."

*The Staple of News*, Act v. sc. 1.

**FURNAVEESE**, n.p. This once familiar title of a famous Mahratta Minister (*Nana Furnaveese*) is really the Persian *fard-navis*, 'statement writer,' or secretary.

[1824.—"The head civil officer is the *Furnaveese* (a term almost synonymous with that of minister of finance) who receives the accounts of the renters and collectors of rovenue."—*Malcolm, Central India*, 2nd ed. i. 531.]

**FUSLY**, adj. Ar.—P. *faslî*, relating to the *fasl*, season or crop. This name is applied to certain solar eras established for use in revenue and other civil transactions, under the Mahommedan rule in India, to meet the inconvenience of the lunar calendar of the Hijra, in its want of correspondence with the natural seasons. Three at least of these eras were established by Akbar, applying to different parts of his dominions, intended to accommodate themselves as far as possible to the local calendars, and commencing in each case with the Hijra year of his accession to the throne (A.H. 963=A.D. 1555-56), though the month of commencement varies. [See *Atin*, ed. *Jarrett*, ii. 30.] The *Faslî* year of the Deccan again was introduced by Shâh Jehân when settling the revenue system of the Mahratta country in 1636; and as it starts with the Hijra date of that year, it is, in numeration, two years in advance of the others.

Two of these *faslî* years are still in use, as regards revenue matters, viz. the *Faslî* of Upper India, under which the *Faslî* year 1286 began 2nd April 1878; and that of Madras, under which *Faslî* year 1286 began 1st July 1877.

**FUTWA**, s. Ar. *fatwâ*. The decision of a council of men learned in Mahommedan law, on any point of Moslem law or morals. But technically and specifically, the deliverance of a Mahommedan law-officer on a case put before him. Such a deliverance was, as a rule, given officially and

in writing, by such an officer, who was attached to the Courts of British India up to a little later than the middle of last century, and it was more or less a basis of the judge's decision. (See more particularly under **ADAWLUT, CAZEE** and **LAW-OFFICER**.)

1796.—“In all instances wherein the **Futwah** of the **Law-officers** of the *Nizamut-Adaulat* shall declare the prisoners liable to more severe punishment than under the evidence, and all the circumstances of the case shall appear to the Court to be just and equitable. . . .”—*Regn. VI. of 1796*, § ii.

1836.—“And it is hereby enacted that no Court shall, on a Trial of any person accused of the offence made punishable by this Act require any **Futwa** from any **Law-Officer**. . . .”—*Act XXX. of 1836, regarding Thuggee*, § iii.

## G

**GALEE**, s. H. *gālī*, abuse; bad language.

[1813.—“. . . the grossest **galee**, or abuse, resounded throughout the camp.”—*Broughton, Letters from a Mahr. Camp*, ed. 1892, p. 205.

[1877.—“You provoke me to give you **gālī** (abuse), and then you cry out like a neglected wife.”—*Allardyce, The City of Sunshine*, ii. 2.]

**GALLEECE**, s. Domestic Hindustani *gālīs*, ‘a pair of braces,’ from the old-fashioned *gallows*, now obsolete, except in Scotland, [S. Ireland and U.S.,] where the form is *gallowes*.

**GALLE, POINT DE**, n.p. A rocky cape, covering a small harbour and a town with old fortifications, in the S.W. of Ceylon, familiar to all Anglo-Indians for many years as a coaling-place of mail-steamers. The Portuguese gave the town for crest a cock (*Gallo*), a legitimate pun. The serious derivations of the name are numerous. Pridham says that it is *Galla*, ‘a Rock,’ which is probable. But Chitty says it means ‘a Pound,’ and was so called according to the Malabars (i.e. Tamil people) from “. . . this part of the country having been anciently set aside by Ravana for the breeding of his cattle” (*Ceylon Gazetteer*, 1832, p. 92). Tennent again says it was called after a tribe, the

*Gallas*, inhabiting the neighbouring district (see ii. 105, &c.). [Prof. Childers (5 ser. *Notes & Queries*, iii. 155) writes: “In Sinhalese it is *Galla*, the etymology of which is unknown; but in any case it can have nothing to do with ‘rock,’ the Sinhalese for which is *gala* with a short *a* and a single *l*.”] Tennent has been entirely misled by Reinaud in supposing that Galle could be the *Kala* of the old Arab voyages to China, a port which certainly lay in the Malay seas. (See **CALAY**.)

1518.—“He tried to make the port of Columbo, before which he arrived in 3 days, but he could not make it because the wind was contrary, so he tacked about for 4 days till he made the port of **Galle**, which is in the south part of the island, and entered it with his whole squadron; and then our people went ashore killing cows and plundering whatever they could find.”—*Correa*, ii. 540.

1553.—“In which Island they (the Chinese), as the natives say, left a language which they call *Chingalla*, and the people themselves *Chingallas*, particularly those who dwell from **Ponta de Galle** onwards, facing the south and east. For adjoining that point they founded a City called **Tanabaré** (see **DONDERA HEAD**), of which a large part still stands; and from being hard by that **Cape of Galle**, the rest of the people, who dwelt from the middle of the Island upwards, called the inhabitants of this part *Chingalla*, and their language the same, as if they would say language or people of the *Chins* of *Galle*.”—*Barros*, III. ii. cap. 1. (This is, of course, all fanciful.)

[1554.—“He went to the port of **Gabali-quama**, which our people now call **Porto de Gale**.”—*Castanheda*, ii. ch. 23.]

c. 1568.—“Il piotta s'ingannò per ciòchè il **Capo di Galli** dell' Isola di Seilan butta assai in mare.”—*Cesare de' Federici*, in *Ramusio*, iii. 396v.

1585.—“Dopo haver nauigato tre giorni senza veder terra, al primo di Maggio fummo in vista di **Punta di Gallo**, laquale è assai pericolosa da costeggiare.”—*G. Balbi*, f. 19.

1661.—“Die Stadt **Punto-Gale** ist im Jahr 1640 vermittelt Gottes gnadigem Seegen durch die Tapferkeit des Commandanten Jacob Koster den Neiderländen zu teil geworden.”—*W. Schulze*, 190.

1691.—“We passed by **Cape Comorin**, and came to **Puntogale**.”—*Valentijn*, ii. 540.

**GALLEGALLE**, s. A mixture of lime and linseed oil, forming a kind of mortar impenetrable to water (Shakespeare), Hind. *galgal*.

1621.—“Also the justia, **Taccomon Dona**, sent us word to geve over making **gallegalle** in our howse we hired of China Capt., because the white lyme did trouble the



player or singing man, next neighbour. . . ."  
—*Cocks's Diary*, ii. 190.

**GALLEVAT**, *a.* The name applied to a kind of galley, or war-boat with oars, of small draught of water, which continued to be employed on the west coast of India down to the latter half of the 18th century. The work quoted below under 1717 explains the *galley-watts* to be "large boats like Gravesend Tilt-boats; they carry about 6 Carvel-Guns and 60 men at small arms, and Oars; They sail with a Peak Sail like the Mizen of a Man-of-War, and row with 30 or 40 Oars. . . . They are principally used for landing Troops for a Descent. . . ." (p. 22). The word is highly interesting from its genealogical tree; it is a descendant of the great historical and numerous family of the *Galley* (galley, galiot, galleon, galeass, galleida, galeoncino, &c.), and it is almost certainly the immediate parent of the hardly less historical *Jolly-boat*, which plays so important a part in British naval annals. [Prof. Skeat takes *jolly-boat* to be an English adaptation of Danish *jolle*, 'a yawl'; Mr. Foster remarks that *jollyvatt* as an English word, is at least as old as 1495-97 (*Oppenheim, Naval Accounts and Inventories, Navy Rec. Soc.* viii. 193) (*Letters*, iii. 296).] If this be true, which we can hardly doubt, we shall have three of the boats of the British man-of-war owing their names (*quod minime reris*!) to Indian originals, viz. the *Cutter*, the *Dingy*, and the *Jolly-boat* to *catur*, *dingy* and *gallevat*. This last derivation we take from Sir J. Campbell's *Bombay Gazetteer* (xiii. 417), a work that one can hardly mention without admiration. This writer, who states that a form of the same word, *galbat*, is now generally used by the natives in Bombay waters for large foreign vessels, such as English ships and steamers, is inclined to refer it to *jalba*, a word for a small boat used on the shores of the Red Sea (see *Dozy and Eng.*, p. 276), which appears below in a quotation from Ibn Batuta, and which vessels were called by the early Portuguese *geluas*. Whether this word is the parent of *galley* and its derivatives, as Sir J. Campbell thinks, must be very doubtful, for *galley* is much older in European use than he seems to think, as the quotation from Asseer shows. The word also occurs in Byzantine

writers of the 9th century, such as the Continuator of Theophanes quoted below, and the Emperor Leo. We shall find below the occurrence of *galley* as an Oriental word in the form *jalia*, which looks like an Arabized adoption from a Mediterranean tongue. The Turkish, too, still has *kalyân* for a ship of the line, which is certainly an adoption from *galeone*. The origin of *galley* is a very obscure question. Amongst other suggestions mentioned by Diez (*Etym. Wörterb.*, 2nd ed. i. 198-199) is one from *γαλεός*, a shark, or from *γαλεώτης*, a sword-fish—the latter very suggestive of a galley with its aggressive beak; another is from *γάλη*, a word in Hesychius, which is the apparent origin of 'gallery.' It is possible that *galeota*, *galiote*, may have been taken directly from the shark or sword-fish, though in imitation of the *galea* already in use. For we shall see below that *galiot* was used for a pirate. [The *N.E.D.* gives the European synonymous words, and regards the ultimate etymology of *galley* as unknown.]

The word *gallevat* seems to come directly from the *galeota* of the Portuguese and other S. European nations, a kind of inferior galley with only one bank of oars, which appears under the form *galion* in Joinville, *infra* (not to be confounded with the *galleons* of a later period, which were larger vessels), and often in the 13th and 14th centuries as *galeota*, *galiotes*, &c. It is constantly mentioned as forming part of the Portuguese fleets in India. Bluteau defines *galeota* as "a small galley with one mast, and with 15 or 20 benches a side, and one oar to each bench."

#### a. Galley.

c. 865.—"And then the incursion of the Russians (ῥῶν Ῥῶς) afflicted the Roman territory (these are a Scythian nation of rude and savage character), devastating Pontus . . . and investing the City itself when Michael was away engaged in war with the Ishmaelites. . . . So this incursion of these people afflicted the empire on the one hand, and on the other the advance of the fleet on Crete, which with some 20 cymbaria, and 7 galleys (γαλέας), and taking with it cargo-vessels also, went about, descending sometimes on the Cyclades Islands, and sometimes on the whole coast (of the main) right up to Proconnesus."—*Theophanis Continuatio*, Lib. iv. 33-34.

A.D. 877. — "Crescebat insuper diebus singulis perversorum numerus; adeo qui-

*GALLEVAT.*

302

*GALLEVAT.*

1602.—"As soon as this news reached the Sublime Porte the Sandjak of Katif was ordered to send Murad-Beg to take command of the fleet, enjoining him to leave in the port of Bassora one or two ships, five galleys, and a galliot."—*Sidi 'Ali*, p. 48.

"They (the Portuguese) had 4 ships as big as carracks, 3 *gaurds* or great (rowing) vessels, 6 Portuguese caravels and 12 smaller *ghurabs*, i.e. galliots with oars."—*Ibid.* 67-68. Unfortunately the translator does not give the original Turkish word for galliot.

c. 1610.—"En grandes Galeres il y peut deux et trois cents hommes de guerre, et en d'autres grandes Gallotes, qu'ils nomment *Fropates*, il y en peut cent. . . ."—*Pyrard de Laval*, ii. 72; [Hak. Soc. ii. 118].

[1655.—"He gave a sufficient number of galliotes to escort them to sea."—*Tavernier*, ed. Ball, i. 198.]

1688.—"He embarked about the middle of October in the year 1642, in a galliot, which carried the new Captain of Comorin."—*Dryden*, *Life of Xavier*. (In *Works*, ed. 1821, xvi. 87.)

#### e. Gallevat.

1613.—"Assoon as I anchored I sent Master *Molinax* in his Pinname, and Master *Spencer*, and *Samuell Squire* in my *Gallywatts* to sound the depths within the sands."—*Capt. N. Downton*, in *Purchas*, i. 501. This illustrates the origin of *Jollyboat*.

[1679.—"I know not how many *Galwats*."—In *Hedges*, *Diary*, Hak. Soc. ii. clxxxiv.]

1717.—"Besides the Salamander Fire-ship, Terrible Bomb, six *Galleywatts* of 8 guns, and 60 men each, and 4 of 6 guns and 50 men each."—*Authentic and Faithful History of that Arch-Pirate Tulajee Angria* (1756), p. 47.

c. 1760.—"Of these armed boats called *Gallevats*, the Company maintains also a competent number, for the service of their marine."—*Forster*, ii. 62.

1763.—"The *Gallevats* are large row-boats, built like the *grah*, but of smaller dimensions, the largest rarely exceeding 70 tons; they have two masts . . . they have 40 or 50 stout oars, and may be rowed four miles an hour."—*Orme*, i. 409.

[1818.—" . . . here they build vessels of all sizes, from a ship of the line to the smallest *grah* and *gallivata*, employed in the Company's services."—*Furber*, *Or Mem.* 2nd ed. i. 94-5.]

**GAMBIER**, a. The extract of a climbing shrub (*Uncaria Gambier*, Roxb.? *Nauclea Gambier*, Hunter; N.O. *Eubiaceae*) which is a native of the regions about the Straits of Malacca, and is much grown in plantations in Singapore and the neighbouring islands. The substance in chemical

composition and qualities strongly resembles *cutch* (q.v.), and the names *Catechu* and *Terra Japonica* are applied to both. The plant is mentioned in *Debry*, 1601 (iii. 99), and by *Rumphius*, c. 1690 (v. 63), who describes its use in mastication with betel-nut; but there is no account of the catechu made from it, known to the authors of the *Pharmacographia*, before 1780. *Crawford* gives the name as *Javanese*, but *Hanbury* and *Flückiger* point out the resemblance to the Tamil name for catechu, *Katta Kambu* (*Pharmacographia*, 298 seqq.). [Mr. Skeat points out that the standard Malay name is *gambir*, of which the origin is uncertain, but that the English word is clearly derived from it.]

**GANDA**, a. This is the H. name for a rhinoceros, *gainda*, *genda* from Skt. *gandā* (giving also *gandaka*, *gand-daga*, *gajendra*). The note on the passage in *Barboza* by his Hak. Soc. editor is a marvel in the way of error. The following is from a story of *Correa* about a battle between "Bober Mirza" (i.e. Sultan Baber) and a certain King "Cacandar" (*Sikandar*?), in which I have been unable to trace even what events it misrepresents. But it keeps *Fernan Mendez Pinto* in countenance, as regards the latter's statement about the advance of the King of the Tartars against Peking with four score thousand rhinoceroses!

"The King *Cacandar* divided his army into five battles well arrayed, consisting of 140,000 horse and 280,000 foot, and in front of them a battle of 800 elephants, which fought with swords upon their tusks, and on their backs castles with archers and musketeers. And in front of the elephants 80 rhinoceroses (*gandas*), like that which went to Portugal, and which they call *bechā* (?); these on the horn which they have over the snout carried three-pronged iron weapons with which they fought very stoutly . . . and the Mogors with their arrows made a great discharge, wounding many of the elephants and the *gandas*, which as they felt the arrows, turned and fled, breaking up the battles. . . ."—*Correa*, iii. 573-574.

1516.—"The King (of Guesarat) sent a *Ganda* to the King of Portugal, because they told him that he would be pleased to see her."—*Barboza*, 58.

1553.—"And in return for many rich presents which this *Diogo Fernandes* carried to the King, and besides others which the King sent to *Afonso Albuquerque*, there was an animal, the biggest which

Nature has created after the elephant, and the great enemy of the latter . . . which the natives of the land of Cambaya, whence this one came, call **Ganda**, and the Greeks and Latins Rhinoceros. And Affonso d'Albuquerque sent this to the King Don Manuel, and it came to this Kingdom, and it was afterwards lost on its way to Rome, when the King sent it as a present to the Pope."—*Barros*, Dec. II. liv. x. cap. 1. [Also see *d'Albuquerque*, Hak. Soc. iv. 104 seq.].

**GANTON**, s. This is mentioned by some old voyagers as a weight or measure by which pepper was sold in the Malay Archipelago. It is presumably Malay *gantang*, defined by Crawford as "a dry measure, equal to about a gallon." [Klinkert has: "*gantang*, a measure of capacity 5 *katis* among the Malays; also a gold weight, formerly 6 *suku*, but later 1 *bongkal*, or 8 *suku*." *Gantang-gantang* is 'cartridge-case'.]

1554.—"Also a candy of Goa, answers to 140 *gantas*, equivalent to 15 *paraas*, 30 *medidas* at 42 *medidas* to the *paraa*."—*A. Nunes*, 39.

[1615.—". . . 1000 *gantans* of pepper."—*Foster*, *Letters*, iii. 168.]

"I sent to borrow 4 or five *gantas* of oyle of Yasemon Dono. . . But he returned answer he had non, when I know, to the contrary, he bought a parcell out of my handes the other day."—*Cocks's Diary*, i. 6.

**GANZA**, s. The name given by old travellers to the metal which in former days constituted the inferior currency of Pegu. According to some it was lead; others call it a mixt metal. Lead in rude lumps is still used in the bazars of Burma for small purchases. (*Yule*, *Mission to Ava*, 259.) The word is evidently Skt. *kanṣa*, 'bell-metal,' whence Malay *gangsa*, which last is probably the word which travellers picked up.

1554.—"In this Kingdom of Pegu there is no coined money, and what they use commonly consists of dishes, pans, and other utensils of service, made of a metal like *frasyleyra* (?), broken in pieces; and this is called *gança*. . . ."—*A. Nunes*, 38.

" . . . vn altra statua cosi fatta di **Ganza**; che è vn metallo di che fanno le lor monete, fatte di rame e di piombo mescolati insieme."—*Cesare Federici*, in *Ramusio*, iii. 394r.

c. 1567.—"The current money that is in this Citie, and throughout all this kingdom, is called **Gansa** or **Ganza**, which is made of copper and lead. It is not the money of the king, but every man may stampe it that will. . . ."—*Cesare Frederick*, E.T., in *L'urchas*, iii. 1717-18.

1726.—"Rough Peguan **Gans** (a brass mixt with lead). . . ."—*Valentijn*, *Chor.* 34.

1727.—"Plenty of **Ganse** or **Lead**, which passeth all over the Pegu Dominions, for Money."—*A. Hamilton*, ii. 41; [ed. 1744, ii. 40].

**GAROE**, s. A cubic measure for rice, &c., in use on the Madras coast, as usual varying much in value. Buchanan (*infra*) treats it as a weight. The word is Tel. *gdrisa*, *gdrise*, Can. *garasi*, Tam. *karisai*. [In Chingleput salt is weighed by the *Garce* of 124 maunds, or nearly 5.152 tons (*Crole*, *Man.* 58); in Salem, 400 *Markals* (see **MERCALL**) are 185.2 cubic feet, or 18 quarters English (*Le Fanu*, *Man.* ii. 329); in Malabar, 120 *Paras* of 25 Macleod seers, or 10,800 lbs. (*Logan*, *Man.* ii. clxxix.). As a superficial measure in the N. Circars, it is the area which will produce one *Garce* of grain.]

[1684-5.—"A Generall to Conimeer of this day date enordring them to provide 200 *gars* of salt. . . ."—*Pringle*, *Diary Ft. St. Geo.* 1st ser. iv. 40, who notes that a still earlier use of the word will be found in *Notes and Exts.* i. 97.]

1752.—"Grain Measures.

1 Measure weighs about 26 lb. 1 oz. avd.

8 Do. is 1 *Mercal* 21 " "

3200 Do. is 400 do., or

1 *Garce* 8400 " "

*Brooks*, *Weights and Measures*, &c., p. 6.

1759.—". . . a *garce* of rice. . . ."—In *Dalrymple*, *Or. Rep.* i. 120.

1784.—"The day that advice was received . . . (of peace with Tippoo) at Madras, the price of rice fell there from 115 to 80 pagodas the *garce*."—In *Ston-Karr*, i. 13.

1807.—"The proper native weights used in the Company's Jaghire are as follows: 10 *Vara hun* (Pagodas)=1 *Polam*, 40 *Polams*=1 *Visay*, 8 *Visay* (Vees)=1 *Manungu*, 20 *Manungus* (Maunds)=1 *Baruays*, 20 *Baruays* (Candies)=1 *Gursay*, called by the English *Garce*. The *Vara hun* or *Star Pagoda* weighs 52½ grains, therefore the *Visay* is nearly three pounds avoirdupois (see **VIES**); and the *Garce* is nearly 1265 lbs."—*F. Buchanan*, *Mysore*, &c., i. 6.

By this calculation, the *Garce* should be 9600 lbs. instead of 1265 as printed.

**GARDEE**, s. A name sometimes given, in 18th century, to native soldiers disciplined in European fashion, i.e. **sepoys** (q.v.). The *Indian Vocabulary* (1788) gives: "**Gardee**—a tribe inhabiting the provinces of Bijapora, &c., esteemed good foot soldiers." The word may be only a corruption of

**GARDENS, GARDEN-HOUSE. 365**

**GAUM, GONG.**

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

*GAURIAN.*

368

*GAVIAL.*

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.

.



(see HUGGUR) (*Crocodilus biporcatus*) not the *ghariyal*.

c. 1800.—“In the Brohmoputro as well as in the Ganges there are two kinds of crocodile, which at Goyalpara are both called *Kumir*; but each has a specific name. The *Crocodilus Gangeticus* is called *Ghoriyal*, and the other is called *Bongcha*.”—*Buchanan's Rangoon*, in *Eastern India*, iii. 581-2.

**GAZAT**, s. This is domestic Hind. for ‘dessert.’ (*Panjab N. & Q.* ii. 184).

**GEOKO**, s. A kind of house lizard. The word is not now in Anglo-Indian use; it is a naturalist's word; and also is French. It was no doubt originally an onomatopoeia from the creature's reiterated utterance. Marcel Devic says the word is adopted from Malay *gekok* [*gêkoq*]. This we do not find in Crawford, who has *tâké*, *tâkék*, and *goké*, all evidently attempts to represent the utterance. In Burma the same, or a kindred lizard, is called *tokté*, in like imitation.

1631.—Bontius seems to identify this lizard with the *Guana* (q.v.), and says its bite is so venomous as to be fatal unless the part be immediately cut out, or cauterized. This is no doubt a fable. “Nostratis ipsum animal appposito vocabulo *gecco* vocant; quippe non secus ac *Coccyx* apud nos suum cantum iterat, etiam *gecko* assiduo sonat, prius edito stridore qualem *Picus* emittit.”—*Lib. V. cap. 5, p. 57*.

1711.—“*Chaccoa*, as Cuckoos receive their Names from the Noise they make. . . . They are much like lizards, but larger. ‘Tis said their Dung is so venomous,’ &c.—*Lockyer*, 84.

1727.—“They have one dangerous little Animal called a *Jackoa*, in shape almost like a Lizard. It is very malicious . . . and wherever the Liquor lights on an Animal Body, it presently cankers the Flesh.”—*A. Hamilton*, ii. 131; [ed. 1744, ii. 136].

This is still a common belief. (See **BISCORRA**).

1883.—“This was one of those little house lizards called *geckos*, which have pellets at the ends of their toes. They are not repulsive brutes like the garden lizard, and I am always on good terms with them. They have full liberty to make use of my house, for which they seem grateful, and say chuck, chuck, chuck.”—*Tribes on My Frontier*, 38.

**GENTOO**, s. and adj. This word is a corruption of the Portuguese *Gentio*, ‘a gentile’ or heathen, which they applied to the Hindus in contradistinction to the *Mores* or ‘Moors,’ i.e. *Mahomedana*. [See **MOOR**.] Both

terms are now obsolete among English people, except perhaps that *Gentoo* still lingers at Madras in the sense b; for the terms *Gentio* and *Gentoo* were applied in two senses:

a. To the Hindūs generally.

b. To the Telugu-speaking Hindūs of the Peninsula specially, and to their language.

The reason why the term became thus specifically applied to the Telugu people is probably because, when the Portuguese arrived, the Telugu monarchy of Vijayanagara, or Bijanagar (see **BISNAGAR**, **NARSINGA**) was dominant over great part of the Peninsula. The officials were chiefly of Telugu race, and thus the people of this race, as the most important section of the Hindūs, were *par excellence* the *Gentiles*, and their language the *Gentile* language. Besides these two specific senses, *Gentio* was sometimes used for *heathen* in general. Thus in F. M. Pinto: “A very famous Corsair who was called Hinimilau, a Chinese by nation, and who from a *Gentio* as he was, had a little time since turned Moor. . . .”—*Ch. L.*

a.—

1548.—“The *Religiosos* of this territory spend so largely, and give such great alms at the cost of your Highness's administration that it disposes of a good part of the funds. . . . I believe indeed they do all this in real zeal and sincerity . . . but I think it might be reduced a half, and all for the better; for there are some of them who often try to make Christians by force, and worry the *Gentios* (*gentios*) to such a degree that it drives the population away.”—*Simao Botelho* (*Cartas*, 35).

1563.—“. . . Among the *Gentiles* (*Gentios*) Rão is as much as to say ‘King.’”—*Garcia*, f. 35b.

“This ambergris is not so highly valued among the Moors, but it is highly prized among the *Gentiles*.”—*Ibid.* f. 14.

1582.—“A *gentile* . . . whose name was Canaca.”—*Castañeda*, trans. by N. L., f. 31.

1588.—In a letter of this year to the Viceroy, the King (Philip II.) says he “understands the *Gentios* are much the best persons to whom to farm the *alfandegas* (customs, &c.), paying well and regularly, and it does not seem contrary to canon-law to farm to them, but on this he will consult the learned.”—In *Arch. Port. Orient. fasc. 3*, 135.

c. 1610.—“Ils (les Portugais) exercent ordinairement de semblables cruautés lors qu'ils sortent en troupe le long des côtes,

bruslans et saccageans ces pauvres **Gentils** qui ne desirent que leur bonne grace, et leur amitié mais ils n'en ont pas plus de pitié pour cela."—*Mocquet*, 349.

1630.—". . . which **Gentiles** are of two sorts . . . first the purer **Gentiles** . . . or else the impure or vncleane **Gentiles** . . . such are the husbandmen or inferior sort of people called the *Coulees*."—*H. Lord, Display, &c.*, 85.

1673.—"The finest Dames of the **Gentues** disdained not to carry Water on their Heads."—*Fryer*, 116.

„ **Gentues**, the Portuguese idiom for *Gentiles*, are the Aborigines."—*Ibid.* 27.

1679.—In Fort St. Geo. Cons. of 29th January, the **Black Town** of Madras is called "the **Gentue Town**."—*Notes and Exts.*, No. ii. 3.

1682.—"This morning a **Gentoo** sent by Bulchund, Governour of Hugly and Cassumbazar, made complaint to me that Mr. Charnock did shamefully—to y<sup>e</sup> great scandal of our Nation—keep a **Gentoo** woman of his kindred, which he has had these 19 years."—*Hedges, Diary*, Dec. 1.; [Hak. Soc. i. 52].

1683.—"The ceremony used by these **Gentu's** in their sicknesse is very strange; they bring y<sup>e</sup> sick person . . . to y<sup>e</sup> brinke of y<sup>e</sup> River Ganges, on a *Cott*. . . ."—*Ibid.* May 10; [Hak. Soc. i. 86].

In Stevens's Trans. of *Faria y Sousa* (1695) the Hindus are still called *Gentiles*. And it would seem that the English form **Gentoo** did not come into general use till late in the 17th century.

1767.—"In order to transact Business of any kind in this Countrey you must at least have a Smattering of the Language. . . . The original Language of this Countrey (or at least the earliest we know of) is the Bengala or **Gentoo**; this is commonly spoken in all parts of the Countrey. But the politest Language is the Moors or Mussulmans, and Persian."—*M.S. Letter of James Rennell*.

1772.—"It is customary with the **Gentoo**s, as soon as they have acquired a moderate fortune, to dig a pond."—*Teignmouth, Mem.* i. 36.

1774.—"When I landed (on Island of Bali) the natives, who are **Gentoo**s, came on board in little canoes, with outriggers on each side."—*Forrest, V. to N. Guinea*, 169.

1776.—"A Code of **Gentoo** Laws or Ordinations of the Pundits. From a Persian Translation, made from the original written in the Shanskrit Language. London, Printed in the Year 1776."—(Title of Work by Nathaniel Brassey Halhed.)

1778.—"The peculiar patience of the **Gentoo**s in Bengal, their affection to business, and the peculiar cheapness of all productions either of commerce or of necessity, had concurred to render the details of the revenue the most minute, voluminous, and complicated system of accounts which exist in the universe."—*Orme*, ii. 7 (Reprint).

1781.—"They (Syrian Christians of Travancore) acknowledged a **Gentoo** Sovereign, but they were governed even in temporal concerns by the bishop of Angamala."—*Gibbon*, ch. xlvii.

1784.—"Captain Francis Swain Ward, of the Madras Establishment, whose paintings and drawings of **Gentoo** Architecture, &c., are well known."—In *Seton-Karr*, i. 31.

1785.—"I found this large concourse (at Chandernagore) of people were gathered to see a **Gentoo** woman burn herself with her husband."—*Ibid.* i. 90.

„ "The original inhabitants of India are called **Gentoo**s."—*Carraccioli's Life of Clive*, i. 122.

1803.—"*Peregrine*. O mine is an accommodating palate, hostess. I have swallowed burgundy with the French, hollands with the Dutch, sherbet with a Turk, sloe-juice with an Englishman, and water with a simple **Gentoo**."—*Colman's John Bull*, i. sc. 1.

1807.—"I was not prepared for the entire nakedness of the **Gentoo** inhabitants."—*Lord Minto in India*, 17.

#### b.—

1648.—"The Heathen who inhabit the kingdom of *Golconda*, and are spread all over India, are called **Jentives**."—*Van Twist*, 59.

1673.—"Their Language they call generally **Gentu** . . . the peculiar Name of their Speech is *Telinga*."—*Fryer*, 33.

1674.—"50 Pagodas gratuity to John Thomas ordered for good progress in the **Gentu** tongue, both speaking and writing."—*Fort St. Geo. Cons.*, in *Notes and Exts.* No. i. 32.

[1681.—"He hath the **Gentue** language."—In *Yule, Hedges' Diary*, Hak. Soc. ii. cclxxxiv.]

1683.—"Thursday, 21st June. . . . The Hon. Company having sent us a Law with reference to the Natives . . . it is ordered that the first be translated into Portuguese, **Gentoo**, Malabar, and Moora, and proclaimed solemnly by beat of drum."—*Madras Consultation*, in *Wheeler*, i. 314.

1719.—"Bills of sale wrote in **Gentoo** on Cajan leaves, which are entered in the Register kept by the Town Conicoply for that purpose."—*Ibid.* ii. 314.

1726.—"The proper vernacular here (*Golconda*) is the **Gentoo**s (*Jentiefs*) or *Telingaas*."—*Valentijn, Chor.* 37.

1801.—"The **Gentoo** translation of the Regulations will answer for the Coded Districts, for even . . . the most Canarine part of them understand **Gentoo**."—*Mure*, in *Life*, i. 321.

1807.—"A Grammar of the **Gentoo** language, as it is understood and spoken by the **Gentoo** People, residing north and north-westward of Madras. By a Civil Servant under the Presidency of Fort St. George, many years resident in the Northern Circars. Madras. 1807."

1817.—The third grammar of the Telugu language, published in this year, is called a 'Gentoo Grammar.'

1837.—"I mean to amuse myself with learning Gentoo, and have brought a Moon-shee with me. Gentoo is the language of this part of the country [Godavery delta], and one of the prettiest of all the dialects."  
—*Letters from Madras*, 189.

**GHAUT**, s. Hind. *ghât*.

a. A landing-place; a path of descent to a river; the place of a ferry, &c. Also a quay or the like.

b. A path of descent from a mountain; a mountain pass; and hence

c., n.p. The mountain ranges parallel to the western and eastern coasts of the Peninsula, through which the *ghâts* or *passes* lead from the table-lands above down to the coast and lowlands. It is probable that foreigners hearing these tracts spoken of respectively as the country above and the country below the *Ghâts* (see **BALAGHAUT**) were led to regard the word *Ghâts* as a proper name of the mountain range itself, or (like De Barros below) as a word signifying *range*. And this is in analogy with many other cases of mountain nomenclature, where the name of a pass has been transferred to a mountain chain, or where the word for 'a pass' has been mistaken for a word for 'mountain range.' The proper sense of the word is well illustrated from Sir A. Wellesley, under b.

a.—

1809.—"The dandys there took to their paddles, and keeping the beam to the current the whole way, contrived to land us at the destined gaut."—*Ld. Valentia*, i. 185.

1824.—"It is really a very large place, and rises from the river in an amphitheatral form . . . with many very fine ghâts descending to the water's edge."—*Heber*, i. 167.

b.—

c. 1315.—"In 17 more days they arrived at Gurganw. During these 17 days the Ghâts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible."  
—*Amir Khusrau*, in *Elliot*, iii. 86.

This passage illustrates how the transition from b to c occurred. The *Ghâts* here meant are not a range of mountains so called, but, as the context shows, the *passes* among the Vindhya and Sâtpûra hills. Compare

2 A

the two following, in which 'down the ghauts' and 'down the passes' mean exactly the same thing, though to many people the former expression will suggest 'down through a range of mountains called the Ghauts.'

1803.—"The enemy are down the ghauts in great consternation."—*Wellington*, ii. 333.

"The enemy have fled northward, and are getting down the passes as fast as they can."—*M. Elphinstone*, in *Life* by *Colebrooke*, i. 71.

1826.—"Though it was still raining, I walked up the Bohr Ghât, four miles and a half, to Candaulah."—*Heber*, ii. 136, ed.

1844. That is, up one of the Passes, from which Europeans called the mountains themselves "the Ghauts."

The following passage indicates that the great Sir Walter, with his usual sagacity, saw the true sense of the word in its geographical use, though misled by books to attribute to the (so-called) 'Eastern Ghauts' the character that belongs to the Western only.

1827.—". . . they approached the Ghauts, those tremendous mountain passes which descend from the table-land of Mysore, and through which the mighty streams that arise in the centre of the Indian Peninsula find their way to the ocean."—*The Surgeon's Daughter*, ch. xiii.

c.—

1553.—"The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is as much as to say Serra."—*De Barros*, Dec. I. liv. iv. cap. vii.

1561.—"This Serra is called Gate."—*Correa, Lendas*, ii. 2, 56.

1563.—"The Cuncam, which is the land skirting the sea, up to a lofty range which they call Guate."—*Garcia*, f. 34b.

1572.—

"Da terra os Naturaes lhe chamam Gate,  
Do pe do qual pequena quantidade  
Se estende hũa fralda estreita, que com-  
bate

Do mar a natural ferocidade. . . ."

*Camões*, vii. 22.

Englished by Burton :

"The country-people call this range the Ghaut,

and from its foot-hills scanty breadth there be,

whose seaward-sloping coast-plain long hath fought

'gainst Ocean's natural ferocity. . . ."

1623.—"We commenced then to ascend the mountain-(range) which the people of the country call Gat, and which traverses in the middle the whole length of that part

of India which projects into the sea, bathed on the east side by the Gulf of Bengal, and on the west by the Ocean, or Sea of Goa."—*P. della Valle*, ii. 32; [Hak. Soc. ii. 222].

1673.—"The Mountains here are one continued ridge . . . and are all along called **Gaot**."—*Fryer*, 187.

1685.—"On les appelle, *montagnes de Gatte*, c'est comme qui diroit montagnes de montagnes, *Gatte* en langue du pays ne signifiant autre chose que montagne" (quite wrong).—*Ribeyro, Ceylan*, (Fr. Transl.), p. 4.

1727.—"The great Rains and Dews that fall from the Mountains of **Gatti**, which ly 25 or 30 leagues up in the Country."—*A. Hamilton*, i. 282; [ed. 1744, ii. 285].

1762.—"All the South part of India save the Mountains of **Gate** (a string of Hills in ye country) is level Land the Mould scarce so deep as in England. . . . As you make use of every expedient to drain the water from your tilled ground, so the Indians take care to keep it in theirs, and for this reason sow only in the level grounds."—*MS. Letter of James Rennell*, March 21.

1826.—"The mountains are nearly the same height . . . with the average of Welsh mountains. . . . In one respect, and only one, the **Ghâts** have the advantage,—their precipices are higher, and the outlines of the hills consequently bolder."—*Heber*, ed. 1844, ii. 136.

**GHEE**, s. Boiled butter; the universal medium of cookery throughout India, supplying the place occupied by oil in Southern Europe, and more; [the *samn* of Arabia, the *raughan* of Persia]. The word is Hind. *ghī*, Skt. *ghrita*. A short but explicit account of the mode of preparation will be found in the *English Cyclopaedia* (Arts and Sciences), s.v.; [and in fuller detail in *Watt, Econ. Dict.* iii. 491 *seqq.*].

c. 1590.—"Most of them (Akbar's elephants) get 5 s. (ers) of sugar, 4 s. of **ghī**, and half a *man* of rice mixed with chillies, cloves, &c."—*Ain-i-Akbari*, i. 130.

1673.—"They will drink milk, and boil'd butter, which they call **Ghe**."—*Fryer*, 33.

1783.—"In most of the prisons [of Hyder 'Ali] it was the custom to celebrate particular days, when the funds admitted, with the luxury of plantain fritters, a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad, 'My wife has ta'en the gee,' was admirably sung, and loudly encored. . . . It was reported to the Kelledar (see **KILLADAR**) that the prisoners said and sung throughout the night of nothing but **ghee**. . . . The Kelledar, certain that discoveries had been made regarding his malversations in that article of garrison store, determined to conciliate their secrecy by causing an abundant supply of this unaccustomed luxury to be thenceforth placed within the reach of their farthing purchases."—*Wilks, Hist. Sketches*, ii. 154.

1785.—"The revenues of the city of Decca . . . amount annually to two kherore (see **CRORE**), proceeding from the customs and duties levied on **ghee**."—*Carraccioli L. of Clive*, i. 172.

1817.—"The great luxury of the Hindu is butter, prepared in a manner peculiar to himself, and called by him **ghee**."—*Mill, Hist.* i. 410.

**GHILZAI**, n.p. One of the most famous of the tribes of Afghanistan, and probably the strongest, occupying the high plateau north of Kandahar, and extending (roundly speaking) eastward to the Sulimānī mountains, and north to the Kābul River. They were supreme in Afghanistan at the beginning of the 18th century, and for a time possessed the throne of Ispahan. The following paragraph occurs in the article **AFGHANISTAN**, in the 9th ed. of the *Encyc. Britan.*, 1874 (i. 235), written by one of the authors of this book:—

"It is remarkable that the old Arab geographers of the 10th and 11th centuries place in the Ghilzai country" (i.e. the country now occupied by the Ghilzais, or nearly so) "a people called **Khilijis**, whom they call a tribe of Turks, to whom belonged a famous family of Delhi Kings. The probability of the identity of the **Khilijis** and **Ghilzais** is obvious, and the question touches others regarding the origin of the Afghans; but it does not seem to have been gone into."

Nor has the writer since ever been able to go into it. But whilst he has never regarded the suggestion as more than a probable one, he has seen no reason to reject it. He may add that on starting the idea to Sir Henry Rawlinson (to whom it seemed new), a high authority on such a question, though he would not accept it, he made a candid remark to the effect that the Ghilzais had undoubtedly a very Turk-like aspect. A belief in this identity was, as we have recently noticed, entertained by the traveller Charles Masson, as is shown in a passage quoted below. And it has also been maintained by Surgeon-Major Bellew, in his *Races of Afghanistan* (1880), [who (p. 100) refers the name to **Khilichī**, a swordsman. The folk etymology of De Guignes and D'Herbelot is **Kall**, 'repose,' etc., 'hungry,' given to an officer by Ogoz Khān, who delayed on the road to kill game for his sick wife].

All the accounts of the Ghilzais indicate great differences between them

**GHILZAI.**

**371**

**GHILZAI.**

1

,

.

t

,

,

,

,

,

,

,

,

1

1

1

,

,

,

,

,

,

,

,

,

,

,

,

,

,

,

,

,

,

light of human beings, while no language can describe the terrors of a transit through their country, or the indignities which have to be endured. . . . The Ghiljis, although considered, and calling themselves, Afghāns, and moreover employing the Pashto, or Afghān dialect, are undoubtedly a mixed race.

"The name is evidently a modification or corruption of **Khaljī** or **Khilajī**, that of a great Turkī tribe mentioned by Sherīfudīn in his history of Taimūr. . . ."—*Ch. Masson, Narr. of various Journeys, &c.*, ii. 204, 206, 207.

1854.—"The Ghūrī was succeeded by the **Khiljī** dynasty; also said to be of Turki extraction, but which seems rather to have been of Afghān race; and it may be doubted if they are not of the **Ghiljī** Afghāns."—*Erskine, Bāber and Humāyun*, i. 404.

1880.—"As a race the **Ghiljī** mix little with their neighbours, and indeed differ in many respects, both as to internal government and domestic customs, from the other races of Afghanistan . . . the great majority of the tribe are pastoral in their habits of life, and migrate with the seasons from the lowlands to the highlands with their families and flocks, and easily portable black hair tents. They never settle in the cities, nor do they engage in the ordinary handicraft trades, but they manufacture carpets, felts, &c., for domestic use, from the wool and hair of their cattle. . . . Physically they are a remarkably fine race . . . but they are a very barbarous people, the pastoral class especially, and in their wars excessively savage and vindictive.

"Several of the **Ghiljī** or **Ghilzai**-clans are almost wholly engaged in the carrying trade between India and Afghanistan, and the Northern States of Central Asia, and have been so for many centuries."—*Races of Afghanistan*, by Bellew, p. 103.

**GHOUL**, s. Ar. *ghūl*, P. *ghōl*. A goblin, *εμπουσα*, or man-devouring demon, especially haunting wildernesses.

c. 70.—"In the deserts of Affricke yee shall meet oftentimes with fairies,\* appearing in the shape of men and women; but they vanish soone away, like fantastical illusions."—*Pliny*, by Ph. Holland, vii. 2.

c. 940.—"The Arabs relate many strange stories about the **Ghūl** and their transformations. . . . The Arabs allege that the two feet of the **Ghūl** are ass's feet. . . . These **Ghūl** appeared to travellers in the night, and at hours when one meets with no one on the road; the traveller taking them for some of their companions followed them, but the **Ghūl** led them astray, and caused them to lose their way."—*Maṣ'ūdī*, iii. 314 *seqq.* (There is much more after the copious and higgledy-piggledy Plinian fashion of this writer.)

\* There is no justification for this word in the Latin.

c. 1420.—"In exitu deserti . . . rem mirandam dicit contigisse. Nam cum circiter mediam noctem quiescentes magno murmure strepituque audito suspicarentur omnes, Arabes praedones ad se spoliandos venire . . . viderunt plurimas equitum turmas transeuntium. . . . Plures qui id antea viderant, daemones (**ghūls**, no doubt) esse per desertum vagantes asseruere."—*Nic. Conti*, in *Poggio*, iv.

1814.—"The Afghauns believe each of the numerous solitudes in the mountains and deserts of their country to be inhabited by a lonely daemon, whom they call *Ghoollee Becabaun* (the **Goule** or Spirit of the Waste); they represent him as a gigantic and frightful spectre (who devours any passenger whom chance may bring within his haunts)."—*Elphinstone's Caubul*, ed. 1839, i. 291.

[**GHURRA**, s. Hind. *ghara*, Skt. *ghata*. A water-pot made of clay, of a spheroidal shape, known in S. India as the **chatty**.

[1827.—". . . . the Rajah sent . . . 60 **Gurrahs** (earthen vessels holding a gallon) of sugar-candy and sweetmeats."—*Mundy, Pen and Pencil Sketches*, 66.]

**GHURRY, GURREE**, s. Hind. *gharī*. A clepsydra or water-instrument for measuring time, consisting of a floating cup with a small hole in it, adjusted so that it fills and sinks in a fixed time; also the gong by which the time so indicated is struck. This latter is properly *ghariyāl*. Hence also a clock or watch; also the 60th part of a day and night, equal therefore to 24 minutes, was in old Hindu custom the space of time indicated by the clepsydra just mentioned, and was called a *gharī*. But in Anglo-Indian usage, the word is employed for 'an hour,' [or some indefinite period of time]. The water-instrument is sometimes called **Pun-Ghurry** (*pangharī* quasi *pānī-gharī*); also the Sun-dial, **Dhoop-Ghurry** (*dhūp*, 'sunshine'); the hour-glass, **Ret-Ghurry** (*ret*, *redd*, 'sand').

(Ancient).—"The magistrate, having employed the first four **Ghurries** of the day in bathing and praying, . . . shall sit upon the Judgment Seat."—*Code of the Gentoo Laws* (*Halhed*, 1776), 104.

[1526.—"**Gheri**." See under **PUHUR**.

[c. 1590.—An elaborate account of this method of measuring time will be found in *Āin*, ed. *Jarrett*, iii. 15 *seq.*

[1616.—"About a guany after, the rest of my company arrived with the money."—*Foster, Letters*, iv. 343.]



**GINDY.**

**373**

**GINGELI, GINGELLY.**

**GINGER.**

374

**GINGER.**

c. 1343.—“Giengiove si è di piu maniere, cioè *belladi* (see COUNTRY), e *colombino*, e *micchina*, e detti nomi portano per le contrade, onde sono nati ispezialmente il *colombino* e il *micchina*, che primieramente il *belladi* nasce in molte contrade dell' India, e il *colombino* nasce nel Isola del Colombo d' India, ed ha la scorza sua piana, e delicata, e cenerognola; e il *micchino* viene dalle contrade del Mecca . . . e ragiona che il buono giengiove dura buono 10 anni,” &c.—*Pegolotti*, in *Della Decima*, iii. 361.

c. 1420.—“His in regionibus (Malabar) *gingiber* oritur, quod *belladi* (see COUNTRY), *gubeli* et *neli*” vulgo appellatur. Radices sunt arborum duorum cubitorum altitudine, foliis magnis instar enulae (elecampane), duro cortice, veluti arundinum radices, quae fructum tegunt; ex eis extrahitur *gingiber*, quod immistum cineri, ad solemque expositum, triduo exsiccat.”—*N. Conti*, in *Poggio*.

1580.—In a list of drugs sold at Ormuz we find *Zenseri* da buli (presumably from *Dabul*.)

„ mordaci  
„ Mecchini  
„ beledi  
*Zensero* condito in giaga (preserved in *Jaggery*!)—*Gasparo Balbi*, f. 54.

**GINGERLY**, s. A coin mentioned as passing in Arabian ports by *Milburn* (i. 87, 91). Its country and proper name are doubtful. [The following quotations show that *Gingerlee* or *Gergelin* was a name for part of the E. coast of India, and Mr. Whiteway (see *GINGELI*) conjectures that it was so called because the oil was produced there.] But this throws no light on the gold coin of *Milburn*.

1680-81.—“The form of the pass given to ships and vessels, and Register of Passes given (18 in all), bound to *Jafnapatam*, *Manilla*, *Mocha*, *Gingerlee*, *Tenasserim*, &c.”—*Fort St. Geo. Cons. Notes and Exts.*, App. No. iii. p. 47.

1701.—The *Carte Marine depuis Suratte jusqu'au Detroit de Malaca*, par le R. Père P. P. Tachard, shows the coast tract between *Vengapatam* and *Iagrenate* as *Gergelin*.

1753.—“Some authors give the Coast between the points of *Devi* and *Glaudewari*, the name of the Coast of *Gergelin*. The Portuguese give the name of *Gergelim* to the plant which the Indians call *Kllu*, from which they extract a kind of oil.”—*D'Aurville*, 134.

[Mr. Pringle (*Diary Fort St. Geo.* 1st ser. iii. 170) identifies the *Gingerly* Factory with *Vingapatam*. See also i. 109; ii. 99.]

**GINGHAM**, s. A kind of stuff, defined in the *Draper's Dictionary* as made from cotton yarn dyed before being woven. The Indian *ginghams* were apparently sometimes of cotton mixt with some other material. The origin of this word is obscure, and has been the subject of many suggestions. Though it has long passed into the English language, it is on the whole most probable that, like *chintz* and *calico*, the term was one originating in the Indian trade.

We find it hardly possible to accept the derivation, given by *Littre*, from “*Guingamp*, ville de Bretagne, où il y a des fabriques de tissus.” This is also alleged, indeed, in the *Encycl. Britannica*, 8th ed., which states, under the name of *Guingamp*, that there are in that town manufactures of *ginghams*, to which the town gives its name. [So also in 9th ed.] We may observe that the productions of *Guin-gamp*, and of the *Côtes-du-Nord* generally, are of *linen*, a manufacture dating from the 15th century. If it could be shown that *gingham* was either originally applied to linen fabrics, or that the word occurs before the Indian trade began, we should be more willing to admit the French etymology as possible.

The *Penny Cyclopaedia* suggests a derivation from *guingois*, ‘awry.’ “The variegated, striped, and crossed patterns may have suggested the name.”

‘*Civilis*,’ a correspondent of *Notes and Queries* (5 ser. ii. 366, iii. 30) assigns the word to an Indian term, *ginghdm*, a stuff which he alleges to be in universal use by Hindu women, and a name which he constantly found, when in judicial employment in Upper India, to be used in inventories of stolen property and the like. He mentions also that in Sir G. Wilkinson's *Egypt*, the word is assigned to an Egyptian origin. The alleged Hind. word is unknown to us and to the dictionaries; if used as ‘*Civilis*’ believes, it was almost certainly borrowed from the English term.

It is likely enough that the word came from the Archipelago. *Janar's Javanese Dict.* gives “*ginggang*, a sort of striped or chequered East Indian *lijnwand*,” the last word being applied to cotton as well as linen stuffs, equivalent to French *toile*. The verb *ging-gang* in Javanese is given as meaning

\* *Gebelt*, Ar. “of the hills.” *Nelt* is also read *dely*, probably for *d'Elly* (see *DELY*, MOUNT). The *Elly ginger* is mentioned by *Barbosa* (p. 220).

'to separate, to go away,' but this seems to throw no light on the matter; nor can we connect the name with that of a place on the northern coast of Sumatra, a little E. of Acheen, which we have seen written *Gingham* (see *Bennett's Wanderings*, ii. 5, 6; also *Elmore, Directory to India and China Seas*, 1802, pp. 63-64). This place appears prominently as *Gingion* in a chart by W. Herbert, 1752. Finally, Bluteau gives the following:—"Guingam. So in some parts of the kingdom (Portugal) they call the excrement of the Silkworm, *Bombicis excrementum*. **Guingão**. A certain stuff which is made in the territories of the Mogul. *Beirames*, **guingoens**, *Canequis*, &c. (*Godinho, Viagam da India*, 44)." Wilson gives *kindan* as the Tamil equivalent of *gingham*, and perhaps intends to suggest that it is the original of this word. The *Tamil Dict.* gives "*kindan*, a kind of coarse cotton cloth, striped or chequered." [The *Madras Gloss.* gives Can. *ginta*, Tel. *gintena*, Tam. *kindan*, with the meaning of "double-thread texture." The *N.E.D.*, following Scott, *Malayan Words in English*, 142 seq., accepts the Javanese derivation as given above: "Malay *ginggang* . . . a striped or checkered cotton fabric known to Europeans in the East as '*gingham*.' As an adjective, the word means, both in Malay and Javanese, where it seems to be original, 'striped.' The full expression is *kāin ginggang*, 'striped cloth' (*Grashuis*). The Tamil '*kindan*, a kind of coarse cotton cloth, striped or chequered' (quoted in *Yule*), cannot be the source of the European forms, nor, I think, of the Malayan forms. It must be an independent word, or a perversion of the Malayan term." On the other hand, Prof. Skeat rejects the Eastern derivation on the ground that "no one explains the spelling. The right explanation is simply that *gingham* is an old English spelling of *Guingamp*. See the account of the 'towne of Gyngham' in the *Paston Letters*, ed. *Gairdner*, iii. 357." (8th ser. *Notes and Queries*, iv. 386.)]

c. 1567.—Cesare Federici says there were at Tana many weavers who made "*ormesini e gingani di lana e di bombaso*"—ginghams of wool and cotton.—*Ramusio*, iii. 387v.

1602.—"With these toils they got to Arakan, and took possession of two islets which stood at the entrance, where they

immediately found on the beach two sacks of mouldy biscuit, and a box with some **ginghams** (*guingões*) in it."—*De Couto*, Dec. IV. liv. iv. cap. 10.

1615.—"Captain Cock is of opinion that the **ginghams**, both white and browne, which yow sent will prove a good commodity in the Kinge of Shashmahis cuntry, who is a Kinge of certaine of the most westermost ilandes of Japon . . . and hath conquered the ilandes called The Leques."—*Letter appd. to Cocks's Diary*, ii. 272.

1648.—"The principal names (of the stuffs) are these: **Gamiguins**, **Baftas**, **Chelas** (see **PIECE-GOODS**), **Assamanis** (*asmānis*! sky-blues), **Madafoene**, **Beronis** (see **BEIRAMEE**), **Tricandias**, **Chittes** (see **CHINTZ**), **Langans** (see **LUNGOOTY?**), **Toffockillen** (*Tafyila*, a gold stuff from Mecca; see **ADATI, ALLEJA**), **Dotias** (see **DHOTY**)."—*Van Twist*, 63.

1726.—In a list of cloths at Pulicat:

"*Gekeperde Ginggangs* (Twilled gingham)  
Ditto *Chialones* (shaloons!)"—*Valentijn*, Chor. 14.

Also

"Bore (!) **Ginggenes** driedraad."—v. 128.

1770.—"Une centaine de balles de mouchoirs, de pagnes, et de **guingans**, d'un très beau rouge, que les Malabares fabriquent à Gaffanapatam, où ils sont établis depuis très longtemps."—*Raynal, Hist. Philos.*, ii. 15, quoted by *Littre*.

1781.—"The trade of Fort St. David's consists in longcloths of different colours, sallamporees, morees, dimities, **Ginghams**, and succatoons."—*Carraccioli's L. of Clive*, i. 5. [Mr. Whiteway points out that this is taken word for word from *Hamilton, New Account* (i. 355), who wrote 40 years before.]

"*Sudras* est renommé par ses **guingans**, ses toiles peintes; et *Paliacate* par ses mouchoirs."—*Sonnerat*, i. 41.

1793.—"Even the **gingham** waistcoats, which striped or plain have so long stood their ground, must, I hear, ultimately give way to the stronger **kerseymere** (q.v.)."—*Hugh Boyd, Indian Observer*, 77.

1796.—"**Guingani** are cotton stuffs of Bengal and the Coromandel coast, in which the cotton is interwoven with thread made from certain barks of trees."—*Fra Paolino, Viaggio*, p. 35.

**GINGI, JINJEE**, &c., n.p. Properly *Chenji*, [*Shenji*; and this from Tam. *shingi*, Skt. *sringi*, 'a hill']. A once celebrated hill-fortress in S. Arcot, 50 [44] m. N.E. of Cuddalore, 35 m. N.W. from Pondicherry, and at one time the seat of a Mahratta principality. It played an important part in the wars of the first three-quarters of the 18th century, and was held by the French from 1750 to 1761. The place is now entirely deserted.

c. 1616.—“And then they were to publish a proclamation in Negapatam, that no one was to trade at Tevenapatam, at Porto Novo, or at any other port of the Naik of Ginja, or of the King of Massulapatam, because these were declared enemies of the state, and all possible war should be made on them for having received among them the Hollanders. . . .”—*Bocarro*, p. 619.

1675.—“Approve the treaty with the Cawn [see KHAN] of Chengie.”—*Letter from Court to Fort St. Geo. In Notes and Krts.*, No. i. 5.

1680.—“Advice received . . . that Santogee, a younger brother of Sevagee's, had seized upon Rougnant Pundit, the Soobidar of Chengy Country, and put him in irons.”—*Ibid.* No. iii. 44.

1752.—“It consists of two towns, called the Great and Little Ginge. . . . They are both surrounded by one wall, 3 miles in circumference, which incloses the two towns, and five mountains of ragged rock, on the summits of which are built 5 strong forts. . . . The place is inaccessible, except from the east and south-east. . . . The place was well supplied with all manner of stores, and garrisoned by 150 Europeans, and sepoys and black people in great numbers. . . .”—*Cambridge, Account of the War, &c.*, 32-33.

**GINSENG**, s. A medical root which has an extraordinary reputation in China as a restorative, and sells there at prices ranging from 6 to 400 dollars an ounce. The plant is *Aralia Ginseng*, Benth. (N.O. *Araliaceae*). The second word represents the Chinese name *Jén-Shén*. In the literary style the drug is called simply *Shén*. And possibly *Jén*, or ‘Man,’ has been prefixed on account of the forked radish, man-like aspect of the root. European practitioners do not recognise its alleged virtues. That which is most valued comes from Corea, but it grows also in Mongolia and Manchuria. A kind much less esteemed, the root of *Panax quinquefolium*, L., is imported into China from America. A very closely-allied plant occurs in the Himalaya, *A. Pseudo-Ginseng*, Benth. *Ginseng* is first mentioned by Alv. Semedo (Madrid, 1642). [See *Ball, Things Chinese*, 268 seq., where Dr. P. Smith seems to believe that it has some medicinal value.]

**GIRAFFE**, s. English, not Anglo-Indian. Fr. *girafe*, It. *giraffa*, Sp. and Port. *girafa*, old Sp. *azorafa*, and these from Ar. *al-sarafa*, a cameleopard. The Pers. *suradpa*, *suradpa*, seems to be a form curiously divergent of the same

word, perhaps nearer the original. The older Italians sometimes make *giraffa* into *seraph*. It is not impossible that the latter word, in its biblical use, may be radically connected with *giraffe*.

The oldest mention of the animal is in the Septuagint version of Deut. xiv. 5, where the word *zāmdr*, rendered in the English Bible ‘chamois,’ is translated *καμηλοπαρδαλις*; and so also in the Vulgate *camelopardalus*, [probably the ‘wild goat’ of the Targums, not the *giraffe* (*Encycl. Bibl.* i. 722)]. We quote some other ancient notices of the animal, before the introduction of the word before us :

c. B.C. 20.—“The animals called *camelopards* (*καμηλοπαρδαλις*) present a mixture of both the animals comprehended in this appellation. In size they are smaller than camels, and shorter in the neck; but in the distinctive form of the head and eyes. In the curvature of the back again they have some resemblance to a camel, but in colour and hair, and in the length of tail, they are like panthers.”—*Diodorus*, ii. 51.

c. A.D. 20.—“*Cumelleopards* (*καμηλοπαρδαλις*) are bred in these parts, but they do not in any respect resemble leopards, for their variegated skin is more like the streaked and spotted skin of fallow deer. The hinder quarters are so very much lower than the fore quarters, that it seems as if the animal sat upon its rump. . . . It is not, however, a wild animal, but rather like a domesticated beast; for it shows no sign of a savage disposition.”—*Strabo*, Bk. XVI. iv. § 18, E.T. by *Hamilton and Falconer*.

c. A.D. 210.—Athenaeus, in the description which he quotes of the wonderful procession of Ptolemy Philadelphus at Alexandria, besides many other strange creatures, details 130 Ethiopic sheep, 20 of Eubœa, 12 white *koloï*, 26 Indian oxen, 8 Aethiopic, a huge white bear, 14 pardales and 16 panthers, 4 lynxes, 3 *arkēloï*, one *camelopardalis*, 1 Ethiopic Rhinoceros.—Bk. V. cap. xxxii.

c. A.D. 520.—

“Ἐννεπέ μοι κάκεινα, πολύθροσ Μοῦσα  
λιγεία,  
μικτὰ φύσιν θηρῶν, διχόθεν κεκερασμένα,  
φύλα,  
πάρδαλιν αἰολόνωτον ὁμοῦ ξυτήν τε  
κάμηλον.  
\* \* \* \* \*

Δειρὴ οἱ ταναή, στικτὸν δέμας, οἶατα βαῖα,  
ψιλὸν ὑπερθε κάρη, δολιχοὶ πόδες εὐρέα  
ταρσά,  
κώλων δ' οὐκ ἴσα μέτρα, πόδες τ' οὐ πάμπαν  
ὁμοῖοι,  
ἀλλ' οἱ πρόσθεν ἔασιν ἀρῆες, ὑστάτιοι δὲ  
πολλὸν ὀλιγότεροι.”—κ. τ. λ.

*Oppiani Cynagetica*, iii. 461 seqq.

c. 380.—“These also presented gifts, among which besides other things a certain

species of animal, of nature both extraordinary and wonderful. In size it was equal to a camel, but the surface of its skin marked with flower-like spots. Its hinder parts and the flanks were low, and like those of a lion, but the shoulders and forelegs and chest were much higher in proportion than the other limbs. The neck was slender, and in regard to the bulk of the rest of the body was like a swan's throat in its elongation. The head was in form like that of a camel, but in size more than twice that of a Libyan ostrich. . . . Its legs were not moved alternately, but by pairs, those on the right side being moved together, and those on the left together, first one side and then the other. . . . When this creature appeared the whole multitude was struck with astonishment, and its form suggesting a name, it got from the populace, from the most prominent features of its body, the improvised name of *camelopardalis*."—*Heliodorus, Arthiopica*, x. 27.

c. 940.—"The most common animal in those countries is the giraffe (*Zarafa*). . . . some consider its origin to be a variety of the camel, others say it is owing to a union of the camel with the panther: others in short that it is a particular and distinct species, like the horse, the ass, or the ox, and not the result of any cross-breed. . . . In Persian the giraffe is called *l'akervān* ('camel-cow'). It used to be sent as a present from Nubia to the kings of Persia, as in later days it was sent to the Arab princes, to the first khālifs of the house of Abbās, and to the Wālis of Misr. . . . The origin of the giraffe has given rise to numerous discussions. It has been noticed that the panther of Nubia attains a great size, whilst the camel of that country is of low stature, with short legs," &c., &c.—*Maqādi*, iii. 3-5.

c. 1253.—"Entre les autres joies que il (le Vieil de la Montagne) envoia au Roy, il envoia un oliphant de cristal mout bien fait, et une beste que l'on appelle orafie, de cristal aussi."—*Joieville*, ed. de Wailly, 250.

1271.—"In the month of Jumada II. a female giraffe in the Castle of the Hill (at Cairo) gave birth to a young one, which was nursed by a cow."—*Makrizi* (by Quatremère), i. pt. 2, 106.

1298.—"Mais bien ont giraffes amee qui naissent en leur pays."—*Marre Polo*, *Pauthier's* ed., p. 701.

1336.—"Vidi in Kadro (Cairo) animal giraffan nomine, in anteriori parte multum elevatum, longissimum collum habens, ita ut de tecto domus communis altitudinis comedere posset. Retro ita demissum est ut dorsum ejus manu hominis tangi posset. Non est ferox animal, sed ad modum jumenti pacificum, colore albo et rubeo pellem habens ordinatissime decoratam."—*Itin. de Hildensete*, 248-249.

1384.—"Ora racconteremo della giraffa che bestia ella è. La giraffa è fatta quasi come lo struzzolo, salvo che l'imbusto suo non ha penno ('just like an ostrich, except that

it has no feathers on its body') and ha l'ana branchissima . . . ella è veramente a vedere una cosa molto contraffatta."—*Simone Sigali, V. al Monte Sinai*, 182.

1404.—"When the ambassadors arrived in the city of Khoi, they found in it an ambassador, whom the Sultan of Babylon had sent to Timour Bey. . . . He had also with him 6 rare birds and a beast called joruafe. . . ." (then follows a very good description).—*Clavijs*, by Mertham, pp. 66-67.

c. 1430.—"Item, I have also been in Lesser India, which is a fine Kingdom. The capital is called Dily. In this country are many elephants, and animals called surman (for *surrafa*), which is like a stag, but is a tall animal and has a long neck, 4 fathoms in length or longer."—*Schultze*, *Hak. Soc.* 47.

1471.—"After this was brought forth a giraffe, which they call Girnaffa, a beast as long legged as a great horse, or rather more; but the hinder legges are halfe a foote shorter than the former," &c. (The Italian in *Ramusia*, ii. f. 102, has "*una Zirapha, la quale essi chiamano Zirnapha ouer Giraffa*.").—*Jonys Barbo*, in *Venitians in Persia*, *Hak. Soc.* 64.

1554.—"Il ne fut onc que les grands seigneurs quelques barbares qu'ils soient esté, n'aimement qu'on leurs presentast les bestes d'estranges pais. Aussi en ancoz ven plusieurs au chasteau du Caire . . . entre lesquelles est celle qu'ils nomment vulgairement Zurnapa."—*P. Belon*, f. 118. It is remarkable to find Belon adopting this Persian form in Egypt.

**GIRJA**, s. This is a word for a Christian church, commonly used on the Bengal side of India, from Port. *igreja*, itself a corruption of *ecclesia*. Khāfi Khān (c. 1720) speaking of the Portuguese at Hoogly, says they called their places of worship *Kalied* (*Elliott*, vii. 211). No doubt *Kalied*, as well as *igreja*, is a form of *ecclesia*, but the superficial resemblance is small, so it may be suspected that the Musulman writer was speaking from book-knowledge only.

1885.—"It is related that a certain Maulvi, celebrated for the power of his curses, was called upon by his fellow religionists to curse a certain church built by the English in close proximity to a *Maqādi*. Anxious to stand well with them, and at the same time not to offend his English rulers, he got out of the difficulty by cursing the building thus:

'Gir jā ghar! Gir jā ghar! Gir jā!  
(i.e.) 'Fall down, house! Fall down, house! Fall down!' or simply  
'Church-house! Church-house! Church!'—*W. J. H. Grey*, in *Punjab Notes and Queries*, ii. 126.



The word is also in use in the Indian Archipelago :

1885.—“The village (of Wai in the Moluccas) is laid out in rectangular plots. . . . One of its chief edifices is the Gredja, whose grandeur quite overwhelmed us ; for it is far more elaborately decorated than many a rural parish church at home.”—*H. O. Forbes, A Naturalist's Wanderings*, p. 294.

**GOA**, n.p. Properly *Gowa*, *Gova*, *Mahr. Goven*, [which the *Madras Gloss.* connects with Skt. *go*, ‘a cow,’ in the sense of the ‘cowherd country’]. The famous capital of the Portuguese dominions in India since its capture by Albuquerque in 1510. In earlier history and geography the place appears under the name of **Sindābūr** or **Sandābūr** (Sundāpūr ?) (q.v.). *Gowd* or *Kuva* was an ancient name of the southern Konkan (see in *H. H. Wilson's Works, Vishnu Purana*, ii. 164, note 20). We find the place called by the Turkish admiral Sidi 'Ali **Gowai-Sanddbūr**, which may mean “Sandābūr of Gova.”

1391.—In a copper grant of this date (S. 1313) we have mention of a chief city of Kankan (see **CONCAN**) called **Gowa** and **Gowāpāra**. See the grant as published by Major Legrand Jacob in *J. Ro. Br. R. As.* Nov. iv. 107. The translation is too loose to make it worth while to transcribe a quotation ; but it is interesting as mentioning the reconquest of Goa from the *Turushkas*, i.e. Turks or foreign Mahommedans. We know from Ibn Batuta that Mahommedan settlers at Hunāwar had taken the place about 1344.

1510 (but referring to some years earlier). “I departed from the city of Dabuli aforesaid, and went to another island which is about a mile distant from the mainland and is called **Goga**. . . . In this island there is a fortress near the sea, walled round after our manner, in which there is sometimes a captain who is called Savaiu, who has 400 *mamelukes*, he himself being also a *mameluke*.”—*Varthema*, 115-116.

c. 1520.—“In the Island of *Tissoury*, in which is situated the city of **Goa**, there are 31 *aldeas*, and these are as follows. . . .”—In *Archic. Port. Orient.*, fasc. 5.

c. 1554.—“At these words (addressed by the Vizir of Guzerat to a Portuguese Envoy) my wrath broke out, and I said : ‘Malediction ! You have found me with my fleet gone to wreck, but please God in his mercy, before long, under favour of the Pādshāh, you shall be driven not only from Hormuz, but from Diu and **Gowa** too !’”—*Sidi 'Ali Kapudān*, in *J. Asiat.* Ser. I. tom. ix. 70.

1602.—“The island of **Goa** is so old a place that one finds nothing in the writings of the Canaras (to whom it always belonged)

about the beginning of its population. But we find that it was always so frequented by strangers that they used to have a proverbial saying : ‘Let us go and take our ease among the cool shades of **Goe moat**,’ which in the old language of the country means ‘the cool fertile land.’”—*Couto*, IV. x. cap. 4.

1648.—“All those that have seen *Europe* and *Asia* agree with me that the Port of **Goa**, the Port of *Constantinople*, and the Port of *Toulon*, are three of the fairest Ports of all our vast continent.”—*Tavernier*, E.T. ii. 74 ; [ed. *Ball*, i. 186].

**GOA PLUM**. The fruit of *Parinarium excelsum*, introduced at Goa from Mozambique, called by the Portuguese *Matomba*. “The fruit is almost pure brown sugar in a paste” (*Birdwood*, MS.).

**GOA POTATO**. *Dioscorea aculeata* (*Birdwood*, MS.).

**GOA POWDER**. This medicine, which in India is procured from Goa only, is invaluable in the virulent eczema of Bombay, and other skin diseases. In eczema it sometimes acts like magic, but smarts like the cutting of a knife. It is obtained from *Andira Araroba* (N.O. *Leguminosae*), a native (we believe) of S. America. The active principle is Chrysophanic acid (*Commn. from Sir G. Birdwood*).

**GOA STONE**. A factitious article which was in great repute for medical virtues in the 17th century. See quotation below from Mr. King. Sir G. Birdwood tells us it is still sold in the Bombay Bazar.

1673.—“The *Paulistines* enjoy the biggest of all the Monasteries at St. Roch ; in it is a Library, an Hospital, and an Apothecary's Shop well furnished with Medicines, where *Gasper Antonio*, a Florentine, a Lay-Brother of the Order, the Author of the **Goa-Stones**, brings them in 50,000 *Xerraphins*, by that invention Annually ; he is an Old Man, and almost Blind.”—*Fryer*, 149-150.

1690.—“The double excellence of this Stone (snake-stone) recommends its worth very highly . . . and much excels the deservedly famed *Gasper Antoni*, or **Goa Stone**.”—*Orington*, 262.

1711.—“**Goa Stones** or *Pedra de Gaspar Antonio*, are made by the Jesuits here : They are from  $\frac{1}{2}$  to 8 Ounces each ; but the Size makes no Difference in the Price : We bought 11 Ounces for 20 *Ruppes*. They are often counterfeited, but 'tis an easy Matter for one who has seen the right Sort, to dis-

cover it. . . . *Manooch's* Stones at Fort St. George come the nearest to them . . . both Sorts are deservedly cried up for their Vertues."—*Lockyer*, 268.

1768-71.—"Their medicines are mostly such as are produced in the country. Amongst others, they make use of a kind of little artificial stone, that is manufactured at **Goa**, and possesses a strong aromatic scent. They give scrapings of this, in a little water mixed with sugar, to their patients."—*Stavorinus*, E.T. i. 454.

1867.—"The **Goa-Stone** was in the 16th (?) and 17th centuries as much in repute as the Bezoar, and for similar virtues . . . It is of the shape and size of a duck's egg, has a greyish metallic lustre, and though hard, is friable. The mode of employing it was to take a minute dose of the powder scraped from it in one's drink every morning . . . So precious was it esteemed that the great usually carried it about with them in a casket of gold filigree."—*Nat. Hist. of Gems*, by C. W. King, M.A., p. 256.

**GOBANG**, s. The game introduced some years ago from Japan. The name is a corr. of Chinese *K'i-p'an*, 'checker-board.'

[1898.—"Go, properly *gomoku narabe*, often with little appropriateness termed 'checkers' by European writers, is the most popular of the indoor pastimes of the Japanese,—a very different affair from the simple game known to Europeans as **Goban** or **Gobang**, properly the name of the board on which **go** is played."—*Chamberlain, Things Japanese*, 3rd ed., 190 seq., where a full account of the game will be found.]

**GODAVERY**, n.p. Skt. *Goddvārī*, 'giving kine.' Whether this name of northern etymology was a corruption of some indigenous name we know not. [The Dravidian name of the river is *Godavī* (Tel. *gode*, 'limit'), of which the present name is possibly a corruption.] It is remarkable how the Godavery is ignored by writers and map-makers till a comparatively late period, with the notable exception of D. João de Castro, in a work, however, not published till 1843. Barros, in his trace of the coasts of the Indies (Dec. I. ix. cap. 1), mentions **Gudavarij** as a place adjoining a cape of the same name (which appears in some much later charts as C. *Gordewar*), but takes no notice of the great river, so far as we are aware, in any part of his history. Linschoten also speaks of the *Punto de Guadovaryn*, but not of the river. Nor does his map show the latter, though showing the Kistna distinctly. The small general map of

India in "*Cambridge's Acc. of the War in India*," 1761, confounds the sources of the Godavery with those of the Mahanadi (of Orissa) and carries the latter on to combine with the western rivers of the Ganges Delta. This was evidently the prevailing view until Rennell published the first edition of his *Memoir* (1783), in which he writes:

"The Godavery river, or Gonga Godowry, commonly called *Ganga* in European maps, and sometimes *Gang* in Indian histories, has generally been represented as the same river with that of Cattack.

"As we have no authority that I can find for supposing it, the opinion must have been taken up, on a supposition that there was no opening between the mouths of the Kistna and Mahanadee (or Cattack river) of magnitude sufficient for such a river as the Ganga" (pp. 74-75) [also *ibid.* 2nd ed. 244]. As to this error see also a quotation from D'Anville under **KEDGEREE**. It is probable that what that geographer says in his *Éclaircissements*, p. 135, that he had no real idea of the Godavery. That name occurs in his book only as "*la pointe de Gaudewari*." This point, he says, is about E.N.E. of the "river of Narsapur," at a distance of about 12 leagues; "it is a low land, intersected by several river-arms, forming the mouths of that which the maps, esteemed to be most correct, call *Wenseron*; and the river of Narsapur is itself one of those arms, according to a MS. map in my possession." Narsaparam is the name of a taluk on the westernmost delta branch, or Vasishta Godāvari [see *Morris, Man. of Godavery Dist.*, 193]. *Wenseron* appears on a map in Baldaeus (1672), as the name of one of the two mouths of the Eastern or Gautami Godāvari, entering the sea near Coringa. It is perhaps the same name as *Injaram* on that branch, where there was an English Factory for many years.

In the neat map of "*Regionum Choromandel, Golconda, et Orixa*," which is in Baldaeus (1672), there is no indication of it whatever except as a short inlet from the sea called **Gondewary**.

1538.—"The noblest rivers of this province (*Daquem* or Deccan) are six in number, to wit: Crusna (*Krishna*), in many places known as Hinapor, because it passes by a city of this name (*Hindapār*!); Bivra (read *Bima*!); these two rivers join on the borders of the Deccan and the land of **Canara** (q.v.), and after traversing great distances enter the sea in the Oria territory; Malaprare (*Malprabha*!); **Guodavam** (read **Guodavari**) otherwise called *Gangua*; **Purnadi**; **Tapi**. Of these the Malaprare enters the sea in the Oria territory, and so does the **Guodavam**; but **Purnadi** and **Tapi** enter the Gulf of Cambay at different points."—*João de Castro, Primeira Relação da Costa da Índia*, pp. 6, 7.

c. 1590.—“Here (in Berar) are rivers in abundance ; especially the Ganga of Gotam, which they also call Godovārī. The Ganga of Hindustan they dedicate to Mahadeo, but this Ganga to Gotam. And they tell wonderful legends of it, and pay it great adoration. It has its springs in the Sahyā Hills near Trimbak, and passing through the Wilāyat of Ahmadnagar, enters Berār and thence flows on to Tilingāna.”—*Āin-i-Akbari* (orig.) i. 476 ; [ed. *Jarrett*, ii, 228.] We may observe that the most easterly of the Delta branches of the Godavery is still called *Gautami*.

**GODDESS**, s. An absurd corruption which used to be applied by our countrymen in the old settlements in the Malay countries to the young women of the land. It is Malay *gādis*, ‘a virgin.’

c. 1772.—

“And then how strange, at night oppress  
By toils, with songs you’re lulled to rest ;  
Of rural goddesses the guest,  
Delightful !”

*W. Marsden*, in *Memoirs*, 14.

1784.—“A lad at one of these entertainments, asked another his opinion of a *gaddess* who was then dancing. ‘If she were plated with gold,’ replied he, ‘I would not take her for my concubine, much less for my wife.’”—*Marsden’s H. of Sumatra*, 2nd ed., 230.

**GODOWN**, s. A warehouse for goods and stores ; an outbuilding used for stores ; a store-room. The word is in constant use in the Chinese ports as well as in India. The H. and Beng. *guddm* is apparently an adoption of the Anglo-Indian word, not its original. The word appears to have passed to the continent of India from the eastern settlements, where the Malay word *gadong* is used in the same sense of ‘store-room,’ but also in that of ‘a house built of brick or stone.’ Still the word appears to have come primarily from the South of India, where in Telugu *gidāngi*, *gidāngi*, in Tamil *kidāngu*, signify ‘a place where goods lie,’ from *kidu*, ‘to lie.’ It appears in Singhalese also as *guddma*. It is a fact that many common Malay and Javanese words are Tamil, or only to be explained by Tamil. Free intercourse between the Coromandel Coast and the Archipelago is very ancient, and when the Portuguese first appeared at Malacca they found there numerous settlers from S. India (see s.v. **KLING**). Bluteau gives the word as *palavra da India*, and explains it as a “logea

quasi debaixo de chão” (“almost under ground”), but this is seldom the case.

[1513.—“... in which all his rice and a Gudam full of mace was burned.”—*Letter of F. P. Andrade to Albuquerque*, Feb. 22, India Office, MSS. *Corpo Chronologico*, vol. I.

[1552.—“At night secretly they cleared their Gudams, which are rooms almost under ground, for fear of fire.”—*Barros*, Dec. II. Bk. vi. ch. 3.]

1552.—“... and ordered them to plunder many godowns (*gudoes*) in which there was such abundance of clove, nutmeg, mace, and sandal wood, that our people could not transport it all till they had called in the people of Malacca to complete its removal.”—*Castanheda*, iii. 276-7.

1561.—“... Godowns (*Gudões*), which are strong houses of stone, having the lower part built with lime.”—*Correa*, II. i. 236. (The last two quotations refer to events in 1511.)

1570.—“... but the merchants have all one house or *Magazon*, which house they call *Godon*, which is made of bricks.”—*Caesar Frederike*, in *Hakl*.

1585.—“In the Palace of the King (at Pegu) are many magazines both of gold and of silver. . . . Sandalwood, and lign-aloes, and all such things, have their *gottons* (*gottoni*), which is as much as to say separate chambers.”—*Gasparo Balbi*, f. 111.

[c. 1612.—“... if I did not he would take away from me the key of the *gadong*.”—*Danvers, Letters*, i. 195.]

1613.—“As fortalezas e fortificações de Malayos ordinariamente erão aedificios de matte entaypado, de que havia muytas casas e armenyas ou *godoens* que são aedificios sobterraneos, em que os mercadores recolhem as roupas de Choromandel per il perigo de fogo.”—*Godinho de Kredia*, 22.

1615.—“We paid Jno. Dono 70 *taies* or plate of bars in full payment of the fee symple of the *gadonge* over the way, to westward of English howse, whereof 100 *taies* was paid before.”—*Cocks’s Diary*, i. 39 ; [in i. 15 *gedonge*].

[ „ “An old ruined brick house or *godung*.”—*Foster, Letters*, iii. 109.

[ „ “The same goods to be locked up in the *gaddones*.”—*Ibid.* iii. 159.]

1634.—

“Virão das ruas as secretas minas

\* \* \* \* \*

Das abrazadas casas as ruinas,  
E das riquezas os *gudões* desertos.”

*Malacca Conquistada*, x. 61.

1680.—“Rent Rowle of Dwelling Houses, *Goodowns*, etc., within the Garrison in Christian Town.”—In *Wheeler*, i. 253-4.

1683.—“I went to ye Bankshall to mark out and appoint a Plat of ground to build a *Godown* for ye Honble. Company’s Salt Petro.”—*Hedges, Diary*, March 6 ; [Hak. Soc. i. 67].

1696.—“Monday, 3rd August. The Choultry Justices having produced examinations taken by them concerning the murder of a child in the Black town, and the robbing of a godown within the walls:—it is ordered that the Judge-Advocate do cause a session to be held on Tuesday the 11th for the trial of the criminals.”—*Official Memorandum*, in *Wheeler*, i. 303.

[1800.—“The cook-room and Zodoun at the Laul Baug are covered in.”—*Wellington*, i. 66.]

1809.—“The Black Hole is now part of a godown or warehouse: it was filled with goods, and I could not see it.”—*Ld. Valentia*, i. 237.

1880.—“These ‘Godowns’ . . . are one of the most marked features of a Japanese town, both because they are white where all else is gray, and because they are solid where all else is perishable.”—*Miss Bird's Japan*, i. 264.

**GOGLET, GUGLET.** s. A water-bottle, usually earthenware, of globular body with a long neck, the same as what is called in Bengal more commonly a *surahi* (see **SERAI**, b., **KOOZA**). This is the usual form now; the article described by Linschoten and Pyrard, with a sort of cullender mouth and pebbles shut inside, was somewhat different. Corrupted from the Port. *gorgoleta*, the name of such a vessel. The French have also in this sense *gargoulette*, and a word *gargouille*, our medieval *gurgouyle*; all derivations from *gorga*, *garga*, *gorge*, ‘the throat,’ found in all the Romance tongues. *Tom Cringle* shows that the word is used in the W. Indies.

1598.—“These cruses are called *Gorgoletta*.”—*Linschoten*, 60; [Hak. Soc. i. 207].

1599.—In *Debry*, vii. 28, the word is written *Gorgolane*.

c. 1610.—“Il y a une pièce de terre fort delicate, et toute percée de petits trous faconnez, et au dedans y a de petites pierres qui ne peuvent sortir, c'est pour nettoyer le vase. Ils appellent cela *gargoulette*: l'eau n'en sorte que peu à la fois.”—*Pyrard de Laval*, ii. 43; [Hak. Soc. ii. 74, and see i. 329].

[1616.—“. . . 6 *Gorgoletta*.”—*Foster, Letters*, iv. 198.]

1648.—“They all drink out of *Gorgolanes*, that is out of a Pot with a Spout, without setting the Mouth thereto.”—*T. Van Spilbergen's Voyage*, 37.

c. 1670.—“Quand on est à la maison on a des *Gourgoulettes* ou aiguieres d'une certaine pierre poreuse.”—*Bernier* (ed. Amst.), ii. 214; [and comp. ed. *Constable*, 356].

1688.—“L'on donne à chacun de ceux que leur malheur conduit dans ces saintes

prisons, un pot de terre plein d'eau pour se laver, un autre plus propre de ceux qu'on appelle *Gurguleta*, aussi plein d'eau pour boire.”—*Dellon, Rel. de l'Inquisition de Goa*, 135.

c. 1690.—“The Siamese, Malaya, and Macassar people have the art of making from the larger coco-nut shells most elegant drinking vessels, cups, and those other receptacles for water to drink called *Gorgelette*, which they set with silver, and which no doubt by the ignorant are supposed to be made of the precious Maldivé cocos.”—*Rumphius*, I. iii.

1698.—“The same way they have of cooling their Liquors, by a wet cloth wrapped about their *Gurgulets* and Jars, which are vessels made of a porous Kind of Earth.”—*Fryer*, 47.

1726.—“However, they were much astonished that the water in the *Gorgolets* in that tremendous heat, especially out of doors, was found quite cold.”—*Valentijn, Choro*. 59.

1766.—“I perfectly remember having said that it would not be amiss for General Carnac to have a man with a *Goglet* of water ready to pour on his head, whenever he should begin to grow warm in debate.”—*Lord Clive, Consn. Fort William*, Jan. 29. In *Long*, 406.

1829.—“Dressing in a hurry, find the drunken bheesty . . . has mistaken your boot for the *goglet* in which you carry your water on the line of march.”—*Shipp's Memoirs*, ii. 149.

c. 1830.—“I was not long in finding a bottle of very tolerable rum, some salt junk, some biscuit, and a *goglet*, or porous earthen jar of water, with some capital cigars.”—*Tom Cringle*, ed. 1863, 152.

1832.—“Murwan sent for a woman named Joada, and handing her some virulent poison folded up in a piece of paper, said, ‘If you can throw this into Hussun's *gugglet*, he on drinking a mouthful or two of water will instantly bring up his liver piece-meal.’”—*Herklots, Qanoon-e-Islam*, 156.

1855.—“To do it (gild the Rangoon Pagoda) they have enveloped the whole in an extraordinary scaffolding of bamboos, which looks as if they had been enclosing the pagoda in basketwork to keep it from breaking, as you would do with a water *goglet* for a *dat* journey.”—In *Blackwood's Mag.*, May, 1856.

**GOGO, GOGA**, n.p. A town on the inner or eastern shore of Kattywar Peninsula, formerly a seaport of some importance, with an anchorage sheltered by the Isle of Peram (the *Beiram* of the quotation from Ibn Batuta). Gogo appears in the Catalan map of 1375. Two of the extracts will show how this unhappy city used to suffer at the hands of the Portuguese. Gogo is now

superseded to a great extent by Bhau-nagar, 8 m. distant.

1321.—“Dated from Caga the 12th day of October, in the year of the Lord 1321.”—*Letter of Fr. Jordanus, in Cathay, &c. i. 228.*

c. 1343.—“We departed from Beiram and arrived next day at the city of Kūka, which is large, and possesses extensive bazars. We anchored 4 miles off because of the ebb tide.”—*Ibn Batuta, iv. 60.*

1531.—“The Governor (Nuno da Cunha) . . . took counsel to order a fleet to remain behind to make war upon Cambaya, leaving Antonio de Saldanha with 50 sail, to wit: 4 galeons, and the rest galleys and galeots, and rowing-vessels of the King's, with some private ones eager to remain, in the greed for prize. And in this fleet there stayed 1000 men with good will for the plunder before them, and many honoured gentlemen and captains. And running up the Gulf they came to a city called Goga, peopled by rich merchants; and the fleet entering by the river ravaged it by fire and sword, slaying much people. . . .”—*Correa, iii. 418.*

[c. 1590.—“Ghogeh.” See under SUR-ATH.]

1602.—“. . . the city of Gogá, which was one of the largest and most opulent in traffic, wealth and power of all those of Cambaya. . . . This city lies almost at the head of the Gulf, on the western side, spreading over a level plain, and from certain ruins of buildings still visible, seems to have been in old times a very great place, and under the dominion of certain foreigners.”—*Couto, IV. vii. cap. 5.*

1614.—“The passage across from Surrate to Goga is very short, and so the three fleets, starting at 4 in the morning, arrived there at nightfall. . . . The next day the Portuguese returned ashore to burn the city . . . and entering the city they set fire to it in all quarters, and it began to blaze with such fury that there was burnt a great quantity of merchandize (*fazendas de porte*), which was a huge loss to the Moors. . . . After the burning of the city they abode there 3 days, both captains and soldiers content with the abundance of their booty, and the fleet stood for Dio, taking, besides the goods that were on board, many boats in tow laden with the same.”—*Bocarro, Decada, 333.*

[c. 1660.—“A man on foot going by land to a small village named the Gauges, and from thence crossing the end of the Gulf, can go from Diu to Surat in four or five days. . . .”—*Tavernier, ed. Ball, ii. 37.*]

1727.—“Goga is a pretty large Town . . . has some Trade. . . . It has the Conveniences of a Harbour for the largest Ships, though they lie dry on soft Mud at low Water.”—*A. Hamilton, i. 143.*

**GOGOLLA, GOGALA**, n.p. This is still the name of a village on a peninsular sandy spit of the mainland,

opposite to the island and fortress of Diu, and formerly itself a fort. It was known in the 16th century as the *Villa dos Rumes*, because Melique Az (Malik Ayāz, the Mahom. Governor), not much trusting the Rumes (i.e. the Turkish Mercenaries), “or willing that they should be within the Fortress, sent them to dwell there.” (*Barros, II. iii. cap. 5.*)

1525.—“Paga dyo e gogolla a el Rey de Cambaya treze layques em tangas . . . xiiij laiques.”—*Lembrança, 34.*

1538.—In *Botelho, Tombo, 230, 239*, we find “Alfandegua de Guogualaa.”

1539.—“. . . terminating in a long and narrow tongue of sand, on which stands a fort which they call Gogala, and the Portuguese the *Villa dos Rumes*. On the point of this tongue the Portuguese made a beautiful round bulwark.”—*Jodo de Castro, Primeiro Roteiro, p. 218.*

**GOLAH**, s. Hind. *gold* (from *gol*, ‘round’). A store-house for grain or salt; so called from the typical form of such store-houses in many parts of India, viz. a circular wall of mud with a conical roof. [One of the most famous of these is the *Gold* at Patna, completed in 1786, but never used.]

[1785.—“We visited the Gola, a building intended for a public granary.”—In *Forbes, Or. Mem. 2nd ed. ii. 445.*]

1810.—“The golah, or warehouse.”—*Williamson, V. M. ii. 343.*

1878.—“The villagers, who were really in want of food, and maddened by the sight of those golahs stored with grain, could not resist the temptation to help themselves.”—*Life in the Mufussil, ii. 77.*

**GOLD MOHUR FLOWER**, s. *Cusculpinia pulcherrima*, Sw. The name is a corruption of the H. *gulmor*, which is not in the dictionaries, but is said to mean ‘peacock-flower.’

[1877.—“The crowd began to press to the great Gool-mohur tree.”—*Allardyce, City of Sunshine, iii. 207.*]

**GOLE**, s. The main body of an army in array; a clustered body of troops; an irregular squadron of horsemen. P.—H. *ghol*; perhaps a confusion with the Arab. *jaul* (*gaul*), ‘a troop’: [but Platts connects it with Skt. *kula*, ‘an assemblage’].

1507.—“As the right and left are called Berānghār and Sewānghār . . . and are not included in the centre which they call *ghāl*, the right and left do not belong to the *ghāl*.”—*Baber, 227.*



1803.—“When within reach, he fired a few rounds, on which I formed my men into two ghos. . . . Both ghos attempted to turn his flanks, but the men behaved ill, and we were repulsed.”—*Skinner, Mil. Mem.* i. 298.

1849.—“About this time a large gole of horsemen came on towards me, and I proposed to charge; but as they turned at once from the fire of the guns, and as there was a nullah in front, I refrained from advancing after them.”—*Brigadier Lockwood, Report of 2nd Cavalry Division at Battle of Goojerat.*

**GOMASTA, GOMASHTAH**, s. Hind. from Pers. *gumāshtah*, part. ‘appointed, delegated.’ A native agent or factor. In Madras the modern application is to a clerk for vernacular correspondence.

1747.—“As for the Salem Cloth they beg leave to defer settling any Price for that sort till they can be advised from the **Goa Masters** (1) in that Province.”—*Ft. St. David Consn.*, May 11. MS. Records in India Office.

1762.—“You will direct the gentleman, **Gomastahs**, *Muttasuddies* (see **MOOT-SUDDY**), and *Moonshies*, and other officers of the English Company to relinquish their farms, *taalucs* (see **TALOOK**), *gunges*, and *golahs*.”—*The Nabob to the Governor*, in *Van Sittart*, i. 229.

1776.—“The Magistrate shall appoint some one person his **gomastah** or Agent in each Town.”—*Halhed’s Code*, 55.

1778.—“The Company determining if possible to restore their investment to the former condition . . . sent **gomastahs**, or *Gentoo factors* in their own pay.”—*Orme*, ed. 1803, ii. 57.

c. 1785.—“I wrote an order to my **gomastah** in the factory of Hughly.”—*Carraccioli’s Life of Clive*, iii. 448.

1817.—“The banyan hires a species of broker, called a **Gomastah**, at so much a month.”—*Mill’s Hist.* iii. 13.

1837.—“. . . (The Rajah) sent us a very good breakfast; when we had eaten it, his **gomashta** (a sort of secretary, at least more like that than anything else) came to say . . .”—*Letters from Madras*, 128.

**GOMBROON**, n.p. The old name in European documents of the place on the Persian Gulf now known as *Bandar ‘Abbās*, or *‘Abbāsī*. The latter name was given to it when Shāh ‘Abbās, after the capture and destruction of the island city of Hormuz, established a port there. The site which he selected was the little town of **Gamrūn**. This had been occupied by the Portuguese, who took it from the ‘King of Lar’ in 1612, but two years later it was taken by the Shāh.

The name is said (in the *Geog. Magazine*, i. 17) to be Turkish, meaning ‘a Custom House.’ The word alluded to is probably *gumruk*, which has that meaning, and which is again, through Low Greek, from the Latin *commercium*. But this etymology of the name seems hardly probable. That indicated in the extract from A. Hamilton below is from Pers. *kamrūn*, ‘a shrimp,’ or Port. *camarão*, meaning the same.

The first mention of Gombroon in the E. I. Papers seems to be in 1616, when Edmund Connok, the Company’s chief agent in the Gulf, calls it “*Gom-braun*, the best port in all Persia,” and “that hopeful and glorious port of Gombroon” (*Sainsbury*, i. 484-5; [*Foster, Letters*, iv. 264]). There was an English factory here soon after the capture of Hormuz, and it continued to be maintained in 1759, when it was taken by the Comte d’Estaing. The factory was re-established, but ceased to exist a year or two after.

[1565.—“*Bamdel Gombruc*, so-called in Persian and Turkish, which means Custom-house.”—*Mestre Afonso’s Overland Journey*, *Ann. Maritim. e Colon.* ser. 4. p. 217.]

1614.—(The Captain-major) “under orders of Dom Luis da Gama returned to succour **Comorão**, but found the enemy’s fleet already there and the fort surrendered. . . . News which was heard by Dom Luis da Gama and most of the people of Ormuz in such way as might be expected, some of the old folks of Ormuz prognosticating at once that in losing **Comorão** Ormuz itself would be lost before long, seeing that the former was like a barbican or outwork on which the rage of the Persian enemy spent itself, giving time to Ormuz to prepare against their coming thither.”—*Bocarro, Decadu*, 349.

1622.—“That evening, at two hours of the night, we started from below that fine tree, and after travelling about a league and a half . . . we arrived here in **Combrū**, a place of decent size and population on the sea-shore, which the Persians now-a-days, laying aside as it were the old name, call the ‘Port of Abbas,’ because it was wrested from the Portuguese, who formerly possessed it, in the time of the present King Abbas.”—*P. della Valle*, ii. 413; [in *Hak. Soc.* i. 3, he calls it **Combu**].

c. 1630.—“**Gumbrown** (or *Gomroon*, as some pronounce it) is by most Persians *Kar’ ēfoxhū* cald *Bander* or the Port Towne . . . some (but I commend them not) write it *Gamrou*, others *Gomroon*, and other-some *Cummeroan*. . . . A Towne it is of no Antiquity, rising daily out of the ruines of late glorious (now most wretched) *Ormus*.”—*Sir T. Herbert*, 121.



1678.—"The Sailors had stigmatized this place of its Excessive Heat, with this sarcastical Saying, *That there was but an Inch-Dist between Gombroon and Hell.*"—Fryer, 224.

Fryer in another place (marginal rubric, p. 231) says: "Gombroon ware, made of Earth, the best next China." Was this one of the sites of manufacture of the Persian porcelain now so highly prized? ["The main varieties of this Perso-Chinese ware are the following:—(1) A sort of semi-porcelain, called by English dealers, quite without reason, '*Gombroon ware*,' which is pure white and semi-transparent, but, unlike Chinese porcelain, is soft and friable where not protected by the glaze."—*Eary. Brit.* 9th ed. xix. 621.]

1727.—"This Gombroon was formerly a Fishing Town, and when *Shaw Abbas* began to build it, had its Appellation from the Portuguese, in Derision, because it was a good place for catching Prawns and Shrimps, which they call *Camerong*."—*A. Hamilton*, i. 92; [ed. 1744, i. 93].

1762.—"As this officer (*Comte d'Estaing*) . . . broke his parole by taking and destroying our settlements at Gombroon, and upon the west Coast of Sumatra, at a time when he was still a prisoner of war, we have laid before his Majesty a true state of the case."—*In Long*, 268.

**GOMUTI**, a. Malay *gumuti* [Scott given *gdmuti*]. A substance resembling horsehair, and forming excellent cordage (the *cabos negros* of the Portuguese—*Marre, Kata-Kata Malayou*, p. 92), sometimes improperly called *cotr* (q.v.), which is produced by a palm growing in the Archipelago, *Arenga saccharifera*, Labill. (*Borassus Gomutus*, Lour.). The tree also furnishes *kulams* or reed-pens for writing, and the material for the poisoned arrows used with the blow-tube. The name of the palm itself in Malay is *anau*. (See **SAGWIRE**.) There is a very interesting account of this palm in *Rumphius, Herb. Amb.*, i. pl. xiii. Dampier speaks of the fibre thus:

1684.—". . . There is another sort of *Cadre cables* . . . that are black, and more strong and lasting, and are made of Strings that grow like Horse-hair at the Heads of certain Trees, almost like the *Coco-trees*. This sort comes mostly from the Island of Timor."—i. 295.

**GONG**, a. This word appears to be Malay (or, according to Crawford, originally Javanese), *gong* or *agong*. ("The word *gong* is often said to be Chinese. Clifford and Swettenham so mark it; but no one seems to be able to point out the Chinese original" (*Scott, Malay Words in English*, 53).)

Its well-known application is to a disk of thin bell-metal, which when struck with a mallet, yields musical notes, and is used in the further east as a substitute for a bell. ["The name *gong*, *agong*, is considered to be imitative or suggestive of the sound which the instrument produces" (*Scott, loc. cit.* 51).] Marcel Devic says that the word exists in all the languages of the Archipelago; [for the variants see *Scott, loc. cit.*]. He defines it as meaning "instrument de musique aussi appelé *tam-tam*"; but see under **TOM-TOM**. The great drum, to which Dampier applies the name, was used like the metallic *gong* for striking the hour. Systems of *gongs* variously arranged form harmonious musical instruments among the Burmese, and still more elaborately among the Javanese.

The word is commonly applied by Anglo-Indians also to the H. *ghanta* (*ganta*, Dec.) or *ghari*, a thicker metal disc, not musical, used in India for striking the hour (see **GHURRY**). The *gong* being used to strike the hour, we find the word applied by Fryer (like *gurry*) to the hour itself, or interval denoted.

c. 1690.—"In the morning before day the Generall did strike his *Gongo*, which is an instrument of War that soundeth like a Bell."—(This was in Africa, near Benguela). *Advent. of Andrew Battel*, in *Purchas*, ii. 970.

1673.—"They have no Watches nor Hour-Glasses, but measure Time by the dropping of Water out of a Brass Basin, which holds a *Ghong*, or less than half an Hour; when they strike once distinctly, to tell them it's the First *Ghong*, which is renewed at the Second *Ghong* for Two, and so Three at the End of it till they come to Eight; when they strike on [the Brass Vessel at their liberty to give notice the *Purr* (see **PUHUR**) is out, and at last strike One leisurely to tell them it is the First *Purr*."—*Fryer*, 186.

1686.—"In the Sultan's Mosque (at Mindanao) there is a great Drum with but one Head, called a *Gong*; which is instead of a Clock. This *Gong* is beaten at 12 a Clock, at 3, 6, and 9."—*Dampier*, i. 333.

1726.—"These *gongs* (*gongon*) are beaten very gently at the time when the Prince is going to make his appearance."—*Valentijn*, iv. 68.

1750-52.—"Besides these (in China) they have little drums, great and small kettle drums, *gungung* or round brass basons like frying pans."—*Olef Torow*, 248.

1817.—  
"War music bursting out from time to time  
With *gong* and tymbalon's tremendous  
chime."—*Lalla Rookh, Mehnas*.  
Tremendous sham poetry!

1878.—“... le nom plébéien . . . sonna dans les salons. . . . Comme un coup de cymbale, un de ces **gongs** qui sur les théâtres de féerie annoncent les apparitions fantastiques.”—*Alph. Daudet, Le Nabab*, ch. 4.

**GOODRY**, s. A quilt; H. *gudri*. [The *gudri*, as distinguished from the *razi* (see **ROZYE**), is the bundle of rags on which Fakirs and the very poorest people sleep.]

1598.—“They make also faire couerlits, which they call **Godoriins** [or] Colchas, which are very faire and pleasant to the eye, stitched with silke; and also of cotton of all colours and stitchings.”—*Linschoten*, ch. 9; [Hak. Soc. i. 61].

c. 1610.—“Les matelats et les couvertures sont de soye ou de toille de coton façonnée à toutes sortes de figures et couleur. Ils appellent cela **Gouldrins**.”—*Pyrard de Laval*, ii. 3; [Hak. Soc. ii. 4].

1653.—“**Goudrin** est vn terme Indou et Portugais, qui signifie des couuertures picquées de cotton.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

[1819.—“He directed him to go to his place, and take a **godhra** of his (a kind of old patched counterpane of shreds, which Fuqueers frequently have to lie down upon and throw over their shoulders).”—*Tr. Lit. Soc. Bo. i. 113.*]

**GOOGUL**, s. H. *gugal*, *guggul*, Skt. *guggula*, *guggulu*. The aromatic gum-resin of the *Balsamodendron Mukul*, Hooker (*Amyris agallocha*, Roxb.), the *mukl* of the Arabs, and generally supposed to be the **bdellium** of the ancients. It is imported from the Beyla territory, west of Sind (see *Bo. Govt. Selections* (N.S.), No. xvii. p. 326).

1525.—(Prices at Cambay). “**Gugall** d'orumuz (the maund), 16 *fedcas*.”—*Lem-brança*, 43.

1813.—“**Gogul** is a species of bitumen much used at Bombay and other parts of India, for painting the bottom of ships.”—*Milburn*, i. 137.

**GOOJUR**, n.p. H. *Gūjar*, Skt. *Gurjara*. The name of a great Hindu clan, very numerous in tribes and in population over nearly the whole of Northern India, from the Indus to Rohilkhand. In the Delhi territory and the Doab they were formerly notorious for thieving propensities, and are still much addicted to cattle-theft; and they are never such steady and industrious cultivators as the *Jats*, among whose villages they are so largely interspersed. In the Punjab they are Mahommedans. Their ex-

tensive diffusion is illustrated by their having given name to Gujarāt (see **GOOZERAT**) as well as to *Gujrāt* and *Gujrānwāla* in the Punjab. And during the 18th century a great part of Sahāranpūr District in the Northern Doab was also called *Gujrāt* (see *Elliot's Races*, by Beames, i. 99 seqq.).

1519.—“In the hill-country between Nilab and Behreh . . . and adjoining to the hill-country of Kashmīr, are the Jats, **Gujers**, and many other men of similar tribes.”—*Memoirs of Baber*, 259.

[1785.—“The road is infested by tribes of banditti called **googurs** and mewatties.”—In *Forbes, Or. Mem.* 2nd ed. II. 428.]

**GOOLAIL**, s. A pellet-bow. H. *gulel*, probably from Skt. *gudā*, *gula*, the pellet used. [It is the Arabic *Kaus-al-bandūk*, by using which the unlucky Prince in the First Kalandar's Tale got into trouble with the Wazīr (*Burton, Arab. Nights*, i. 98).]

1560.—Busbeck speaks of being much annoyed with the multitude and impudence of kites at Constantinople: “ego interim cum **manuali balista** post columnam sto, modo hujus, modo illius caudae vel alarum, ut casus tulerit, pinnas testaceis globis verberans, donec mortifero ictu unam aut alteram percussam decutio. . . .”—*Busbey. Epist.* iii. p. 163.

[c. 1590.—“From the general use of pellet bows which are fitted with bowstrings, sparrows are very scarce (in Kashmīr).”—*Āin*, ed. Jarrett, ii. 351. In the original *kamān-i-guroha*, *guroha*, according to *Stein-gass, Dict.*, being “a ball . . . ball for a cannon, balista, or cross-bow.”]

1600.—“O for a **stone-bow** to hit him in the eye.”—*Twelfth Night*, ii. 5.

1611.—  
“Children will shortly take him for a wall,  
And set their **stone-bows** in his forehead.”  
*Beaum. & Flet., A King and No King*, V.

[1870.—“The **Goolail-bans**, or pellet-bow, generally used as a weapon against crows, is capable of inflicting rather severe injuries.”—*Chevers, Ind. Med. Jurisprudence*, 337.]

**GOOLMAUL, GOOLMOOL**, s. H. *gol-mdl*, ‘confusion, jumble’; *gol-mdl karnd*, ‘to make a mess.’

[1877.—“The boy has made such a **gol-mol** (uproar) about religion that there is a risk in having anything to do with him.”—*Allardyce, City of Sunshine*, ii. 106.]

[**GOOMTEE**, n.p. A river of the N.W.P., rising in the Shāhjahānpur District, and flowing past the cities of Lucknow and Jaunpur, and joining the Ganges between Benares and

Ghāzipur. The popular derivation of the name, as in the quotation, is, as *Ghāmti*, from H. *ghāmd*, 'to wind in allusion to its winding course. It is really from Skt. *gomati*, 'rich in cattle.'

[1848.—"The *Ghumti*, which takes its name from its windings . . ."—*Buyer's Recoll. of N. India*, 240.]

**GOONT**, s. H. *gūnth*, *gūth*. A kind of pony of the N. Himalayas strong but clumsy.

c. 1590.—"In the northern mountainous districts of Hindustan a kind of small but strong horses is bred, which is called *gūt* and in the confines of Bengal, near Kūch another kind of horses occurs, which ran between the *gūt* and Turkish horses, and are called *tinghan* (see **TANGUN**); they are strong and powerful."—*Ala*, i. 183; [also see ii. 280].

1609.—"On the further side of *Gange* lyeth a very mighty Prince, called *Raman Rudoroo*, holding a mountainous Country . . . thence cometh much Muske, and here is a great breed of a small kind of Horse, called *Gants*, a true travelling scale-cliffe beast."—*W. Finch*, in *Purchas*, i. 438.

1831.—"In Cashmere I shall buy, without regard to price, the best *ghounts* in Tibet."—*Jacquemont's Letters*, E.T. i. 238.

1838.—"Give your *gūnth* his head and he will carry you safely . . . any horse would have struggled, and been killed; these *gūnth*s appear to understand that they must be quiet, and their master will help them."—*Fanny Parkes, Wanderings of a Pilgrim*, ii. 226.

**GOORKA, GOORKALLY**, n.p. H. *Gurkhat*, *Gurkhatī*. The name of the race now dominant in Nepāl, and taking their name from a town so called 53 miles W. of Khatmandu. [The name is usually derived from the Skt. *go-raksha*, 'cow-keeper.' For the early history see *Wright, H. of Nepal*, 147.] They are probably the best soldiers of modern India, and several regiments of the Anglo-Indian army are recruited from the tribe.

1767.—"I believe, Sir, you have before been acquainted with the situation of Nipal, which has long been besieged by the *Goorkally Rajah*."—*Letter from Chief at Patna*, in *Long*, 126.

"The Rajah being now dispossessed of his country, and shut up in his capital by the Rajah of Goeroullah, the usual channel of commerce has been obstructed."—*Letter from Council to E.I. Co.*, in *Verelst, View of Bengal*, App. 36.]

**GOOROO**, s. H. *guru*, Skt. *guru*; a spiritual teacher, a (Hindu) priest.

(Ancient).—"That brahman is called *guru* who performs according to rule the rites on conception and the like, and feeds (the child) with rice (for the first time)."—*Manu*, ii. 142.

c. 1550.—"You should do as you are told by your parents and your *Guru*."—*Rāmāyana* of Tukā Dās, by *Grove* (1878), 43.

[1567.—"Groua." See quotation under **CASIS**.]

1626.—"There was a famous Prophet of the Ethnikes, named *Goru*."—*Purchas, Pilgrimage*, 520.

1700.—". . . je suis fort surpris de voir à la porte . . . le Pénitent au colier, qui demandoit à parler au *Gourou*."—*Lettres Edif.*, x. 95.

1810.—"Persons of this class often keep little schools . . . and then are designated *gooroo*s; a term implying that kind of respect we entertain for pastors in general."—*Williamson, V. M.* ii. 317.

1822.—"The Adventures of the *Gooree* Paramartan; a tale in the Tamul Language" translated by B. Babington from the original of Padre Beechi, written about 1720-1730, London.

1867.—"Except the *guru* of Bombay, no priest on earth has so large a power of acting on every weakness of the female heart as a Mormon bishop at Salt Lake."—*Dixon's New America*, 330.

**GOORUL**, s. H. *gūral*, *goral*; the Himalayan chamois; *Nemorhaedus Goral* of Jerdon. [*Cemas Goral* of Blanford *Mammalia*, 516).]

[1821.—"The flesh was good and tasted like that of the *ghorul*, so abundant in theilly belt towards India."—*Lloyd & Gerard's Varr.*, ii. 112.

[1886.—"On Tuesday we went to a new part of the hill to shoot '*gural*,' a kind of deer, which across a khud, looks remarkably small and more like a hare than a deer."—*ady Duferin, Viceregal Life*, 235.)

**GOORZEBURDAR**, s. P. *guraardar*, 'a mace-bearer.'

[1663.—"Among the Kours and the Mandars are mixed many *Gooree-bardars*, or mace-bearers chosen for their tall and handsome persons, and whose business it is to preserve order in assemblies, to carry the King's orders, and execute his commands with the utmost speed."—*Bernier, 1. Constable*, 267.

[1717.—"Everything being prepared for the *Gooreebardar's* reception."—In *Fate, edg's Diary*, Hak. Soc. ii. ccclix.

[1727.—"Gooreebardar. See under **BOOLHOOKUM**.]

**GOOZERAT, GUZERAT**, n.p. The name of a famous province in Western India, Skt. *Gurjjara*, *Gurjjara-rāshtra*, Prakrit passing into H. and Mahr. *Gujarāt*, *Gujrāt*, taking its name from the Gūjar (see **GOOJUR**) tribe. The name covers the British Districts of Surat, Broach, Kaira, Panch Mahals, and Ahmedābād, besides the territories of the Gaekwar (see **GUICOWAR**) of Baroda, and a multitude of native States. It is also often used as including the peninsula of Kāthiāwār or Surāshtra, which alone embraces 180 petty States.

c. 640.—Hwen T'sang passes through *Kiu-chi-lo*, i.e. *Gurjjara*, but there is some difficulty as to the position which he assigns to it.—*Pèlerin Bouddh.*, iii. 166; [Cunningham, *Arch. Rep.* ii. 70 seqq.].

1298.—“**Gozurat** is a great Kingdom. . . . The people are the most desperate pirates in existence. . . .”—*Marco Polo*, Bk. iii. ch. 26.

c. 1300.—“**Guzerat**, which is a large country, within which are Kambāy, Somnāt, Kanken-Tāna, and several other cities and towns.”—*Rashiduddin*, in *Elliot*, i. 67.

1300.—“The Sultan despatched Ulugh Khān to Ma'bar and **Gujarāt** for the destruction of the idol-temple of Somnāt, on the 20th of Jumādā'-l awwal, 698 H. . . .”—*Amir Khusrū*, in *Elliot*, iii. 74.

[c. 1330.—“**Juzrat**.” See under **LAR**.]

1554.—“At last we made the land of **Guchrāt** in Hindustan.”—*Sidi 'Ali*, p. 79.

The name is sometimes used by the old writers for the people, and especially for the Hindu merchants or **banyans** (q.v.) of Guzerat. See *Sainsbury*, i. 445 and *passim*.

[c. 1605.—“And alsoe the **Guzatts** do saile in the Portugalls shippes in euery porte of the East Indies . . .”—*Birdwood*, *First Letter Book*, 85.]

**GOOZUL-KHANA**, s. A bath-room; H. from Ar.—P. *ghusl-khāna*, of corresponding sense. The apartment so called was used by some of the Great Moghuls as a place of private audience.

1616.—“At eight, after supper he comes down to the **guzelcan** (v.l. **gaselcan**), a faire Court wherein in the midst is a Throne erected of freestone.”—*Sir T. Roe*, in *Purchas*, ii.; [Hak. Soc. i. 106].

“The thirteenth, at night I went to the **Gussell Chan**, where is best opportunitie to doe business, and tooke with me the *Italian*, determining to walk no longer in darknesse, but to prooue the King. . . .”—*Ibid.* p. 543; [in Hak. Soc. i. 202, **Guzelchan**; in ii. 459, **Gushel choes**].

c. 1660.—“The grand hall of the *Am-Kas* opens into a more retired chamber, called the **gosel-kane**, or the place to wash in. But few are suffered to enter there. . . . There it is where the king is seated in a chair . . . and giveth a more particular Audience to his officers.”—*Bernier*, E.T. p. 85; [ed. *Constable*, 265; *ibid.* 361 **gosel-kane**].

**GOPURA**, s. The meaning of the word in Skt. is ‘city-gate,’ *go* ‘eye,’ *pura*, ‘city.’ But in S. India the *gopuram* is that remarkable feature of architecture, peculiar to the Peninsula, the great pyramidal tower over the entrance-gate to the precinct of a temple. See *Fergusson's Indian and Eastern Architecture*, 325, &c. [The same feature has been reproduced in the great temple of the Seth at Brindāban, which is designed on a S. Indian model. (*Growse*, *Mathura*, 260).] This feature is not, in any of the S. Indian temples, older than the 15th or 16th cent., and was no doubt adopted for purposes of defence, as indeed the *Silpa-sūtra* (‘Books of Mechanical Arts’) treatises imply. This fact may sufficiently dispose of the idea that the feature indicates an adoption of architecture from ancient Egypt.

1862.—“The **gopurams** or towers of the great pagoda.”—*Markham*, *Peru and India*, 408.

**GORA**, s. H. *gord*, ‘fair-complexioned.’ A white man; a European soldier; any European who is not a **sahib** (q.v.). Plural *gord-lōg*, ‘white people.’

[1861.—“The cavalry . . . rushed into the lines . . . declaring that the **Gora Log** (the European soldiers) were coming down upon them.”—*Cave Browne*, *Punjab and Delhi*, i. 243.]

**GORAWALLAH**, s. H. *ghord-wāla*, *ghord*, ‘a horse.’ A groom or horsekeeper; used at Bombay. On the Bengal side **syce** (q.v.) is always used, on the Madras side **horsekeeper** (q.v.).

1680.—**Gurrials**, apparently for *ghord-wālas* (*Gurrials* would be alligators, *Gavial*), are allowed with the horses kept with the Hoogly Factory.—See *Fort St. Geo. Comm. on Tour*, Dec. 12, in *Notes and Exts.*, No. ii. 63.

c. 1848.—“On approaching the different points, one knows Mrs. — is at hand, for her **Gorahwallas** wear green and gold **paggies**.”—*Chow-Chow*, i. 151.

**GORAYT**, s. H. *gorat*, *gorait*, [which has been connected with Skt. *ghur*, 'to shout']; a village watchman and messenger, [in the N.W.P. usually of a lower grade than the *chokidar*, and not, like him, paid a cash wage, but remunerated by a piece of rent-free land; one of the village establishment, whose special duty it is to watch crops and harvested grain].

[c. 1808.—"Fifteen messengers (*gorayits*) are allowed  $\frac{1}{4}$  ser on the man of grain, and from 1 to 5 bigahs of land each."—*Buchanan, Eastern India*, ii. 231.]

**GORDOWER, GOORDORE**, s. A kind of boat in Bengal, described by Ives as "a vessel pushed on by paddles." Etym. obscure. *Ghurdaur* is a horse-race, a race-course; sometimes used by natives to express any kind of open-air assemblage of Europeans for amusement. [The word is more probably a corr. of P. *girdāwā*, 'a patrol'; *girdāwar*, 'all around, a supervisor,' because such boats appear to be used in Bengal by officials on their tours of inspection.]

1757.—"To get two *holias* (see **BOLIAH**), a *goordore*, and 87 *dandies* (q.v.) from the *Nazir*."—*Ives*, 157.

**GOSAIN, GOSSYNE**, &c. s. H. and Mahr. *Gosāin*, *Gosāi*, *Gosvāi*, *Gosāl'in*, &c., from Skt. *Gosudmī*, 'Lord of Passions' (lit. 'Lord of cows'), i.e. one who is supposed to have subdued his passions and renounced the world. Applied in various parts of India to different kinds of persons not necessarily celibates, but professing a life of religious mendicancy, and including some who dwell together in convents under a superior, and others who engage in trade and hardly pretend to lead a religious life.

1774.—"My hopes of seeing Teshu Lama were chiefly founded on the *Gosain*."—*Bogle*, in *Markham's Tibet*, 46.

c. 1781.—"It was at this time in the hands of a *Gosain*, or Hindoo Religious."—*Hodges*, 112. (The use of this barbarism by Hodges is remarkable, common as it has become of late years.)

[1813.—"Unlike the generality of Hindoos, these *Gosainings* do not burn their dead . . ." *Forbes, Or. Mem.* 2nd ed. i. 312-3; in i. 544 he writes *Gosannee*.]

1826.—"I found a lonely cottage with a light in the window, and being attired in the habit of a *gossain*, I did not hesitate to request a lodging for the night."—*Pandurang Hari*, 200; [ed. 1873, ii. 275].

**GOSBECK, COSBEAGUE**, s. A coin spoken of in Persia (at Gombroon and elsewhere). From the quotation from Fryer it appears that there was a *Goss* and a *Gosbegi*, corresponding to Herbert's double and single *Cozbeq*. Mr. Wollaston in his *English-Persian Dict.* App. p. 436, among "Moneys now current in Persia," gives "5 *dīndr* = 1 *ghāz*; also a nominal money." The *ghāz*, then, is the name of a coin (though a coin no longer), and *ghāz-begi* was that worth 10 *dīndrs*. Marsden mentions a copper coin, called *kazbegi* = 50 (nominal) *dīndrs*, or about 3½d. (*Numism. Orient.*, 456.) But the value in *dīndrs* seems to be in error. [Prof. Browne, who referred the matter to M. Husayn Kuli Khān, Secretary of the Persian Embassy in London, writes: "This gentleman states that he knows no word *ghāzi-beg*, or *gdzi-beg*, but that there was formerly a coin called *ghāz*, of which 5 went to the *shāhi*; but this is no longer used or spoken of." The *ghāz* was in use at any rate as late as the time of Hajji Baba; see below.]

[1615.—"The chiefest money that is current in Persia is the *Abas*, which weigheth 2 *metzcales*. The second is the *mamede*, which is half an *abesse*. The third is the *shahey* and is a quarter of an *abesse*. In the *rial* of eight are 13 *shayes*. In the *cheken* of Venetia 20 *shayes*. In a *shaye* are 2½ *bisties* or *casbeges* 10. One *bistey* is 4 *casbeges* or 2 *tanges*. The *Abasse*, *momed* and *Shahey* and *bistey* are of silver; the rest are of copper like to the *pissas* of India."—*Foster, Letters*, iii. 176.]

c. 1630.—"The *Abbasee* is in our money sixteen pence; *Larree* ten pence; *Mamoodae* eight pence; *Bistee* two pence; double *Cozbeq* one penny; single *Cozbeq* one half-penny; *F'lucas* are ten to a *Cozbeq*."—*Sir T. Herbert*, ed. 1638, p. 231.

1673.—"A *Banyan* that seemingly is not worth a *Gosbeck* (the lowest coin they have)."—*Fryer*, 113. See also p. 343.

"10 *cosbeagues* is 1 *Shahee*; 4 *Shahees* is one *Abasse* or 16d."—*Ibid.* 211.

"Brass money with characters, Are a *Goss*, ten whereof compose a *Shahee*, A *Gosbege*, five of which go to a *Shahee*." *Ibid.* 407.

1711.—"10 *Coz*, or *Pice*, a Copper Coin, are 1 *Shahee*."—*Lockyer*, 241.

1727.—"1 *Shaher* is . . . 10 *Goss* or *Cosbega*."—*A. Hamilton*, ii. 311; [ed. 1744].

1752.—"10 *cosbaugues* or *Pice* (a Copper Coin) are 1 *Shatree*" (read *Shahee*).—*Brooks*, p. 37. See also in *Henratty*, vol. i. p. 292, *Kazbegie*; [in ii. 21, *Kasbekie*].



[1824.—“But whatever profit arose either from these services, or from the spoils of my monkey, he alone was the gainer, for I never touched a ghans of it.”—*Haji Baba*, 52 seq.]

1825.—“A toman contains 100 mamoodies; a new abasse, 2 mamoodies or 4 shakees . . . a shakee, 10 cox or cox-haugues, a small copper coin.”—*Milburn*, 2nd ed. p. 95.

**GOSHA**, adj. Used in some parts, as an Anglo-Indian technicality, to indicate that a woman was secluded, and cannot appear in public. It is short for *P. gosha-nishin*, ‘sitting in a corner’; and is much the same as *parda-nishin* (see **PURDAH**).

**GOUNG**, s. Burm. *gaung*; a village head man. [“Under the Thoogyee were *Rwa-goung*, or heads of villages, who aided in the collection of the revenue and were to some extent police officials.” (*Gazetteer of Burma*, i. 480.)]

a. **GOUR**, s. H. *gdur*, *gduri* *gdē*, (but not in the dictionaries), [Platta gives *gaur*, Skt. *gaura*, ‘white, yellowish, reddish, pale red’]. The great wild ox, *Garæus Gaurus*, Jerd.; [*Bos gaurus*, Blanford (*Mammalia*), 484 seq.], the same as the **Bison** (q.v.). [The classical account of the animal will be found in *Fornyth, Highlands of Central India*, ed. 1889, pp. 109 seqq.]

1806.—“They erect strong fences, but the buffaloes generally break them down. . . . They are far larger than common buffaloes. There is an account of a similar kind called the *Gore*; one distinction between it and the buffalo is the length of the hoof.”—*Elphinstone*, in *Life*, i. 156.

b. **GOUR**, s. Properly Can. *gaud*, *gaur*, *gauda*. The head man of a village in the Canarese-speaking country; either as corresponding to *patel*, or to the **Zemindar** of Bengal. [See *F. Buchanan, Mysore*, i. 268; *Rice, Mysore*, i. 579.]

c. 1800.—“Every Tehsildary is farmed out in villages to the *Gours* or head-men.”—In *Munro's Life*, iii. 92.

c. **GOUR**, n.p. *Gaur*, the name of a medieval capital of Bengal, which lay immediately south of the modern civil station of Malda, and the traces of which, with occasional Mahommedan buildings, extend over an immense area,

chiefly covered with jungle. The name is a form of the ancient *Gauda*, meaning, it is believed, ‘the country of sugar,’ a name applied to a large part of Bengal, and specifically to the portion where those remains lie. It was the residence of a Hindu dynasty, the *Senas*, at the time of the early Mahommedan invasions, and was popularly known as *Lakhndoti*; but the reigning king had transferred his seat to Nadiya (70 m. above Calcutta) before the actual conquest of Bengal in the last years of the 12th century. *Gaur* was afterwards the residence of several Mussulman dynasties. [See *Ravenshaw, Gaur, its Ruins and Inscriptions*, 1878.]

1536.—“But Xercansor (Shir Khān Sūr, afterwards King of Hindustan as Shir Shāh) after his success advanced along the river till he came before the city of *Goure* to besiege it, and ordered a lodgment to be made in front of certain verandahs of the King's Palace which looked upon the river; and as he was making his trenches certain Rums who were resident in the city, desiring that the King should prize them highly (*d'elles fissent cabedal*) as he did the Portuguese, offered their service to the King to go and prevent the enemy's lodgment, saying that he should also send the Portuguese with them.”—*Correa*, iii. 720.

[1552.—“*Gaur*.” See under **BURRAN-FOOTER**.]

1553.—“The chief city of the Kingdom (of Bengala) is called *Gouro*. It is situated on the banks of the Ganges, and is said to be 3 of our leagues in length, and to contain 200,000 inhabitants. On the one side it has the river for its defence, and on the landward faces a wall of great height . . . the streets are so thronged with the concourse and traffic of people . . . that they cannot force their way past . . . a great part of the houses of this city are stately and well-wrought buildings.”—*Barros*, IV. ix. cap. 1.

1586.—“From Patanaw I went to Tanda which is in the land of the *Gouren*. It hath in times past been a kingdom, but is now subdued by Zelabdin Echebar . . .”—*R. Fitch*, in *Hakluyt*, ii. 389.

1683.—“I went to see ye famous Ruins of a great City and Pallace called [of] **GOWRE** . . . we spent 3½ hours in seeing ye ruins especially of the Pallace which has been . . . in my judgment considerably bigger and more beautifull than the Grand Signor's Seraglio at Constantinople or any other Pallace that I have seen in Europe.”—*Hedges, Diary*, May 16; [Hak. Soc. i. 88].

**GOVERNOR'S STRAITS**, n.p. This was the name applied by the Portuguese (*Estreito do Governador*) to the Straits of Singapore, i.e. the straits





*GOW, GAOU.*

391

*GRAB.*

the shore of that country, and the crew being in want of water, landed to procure it, but the people of the place refused it unless some corn were sold to them. Meanwhile there came a **ghurāb** from Tripoli . . . which took and plundered the crew, and seized all the goods on board the vessel." \*—*Arabic Letter from Ubaldo, Archbishop and other authorities of Pisa, to the Almohad Caliph Abu Yak'ub Yusuf, in Amari, Diplomi Arabi*, p. 8.

The Latin contemporary version runs thus :

"Cum quidam nostri cari cives de Sicilia cum carico frumenti ad Tripolim venirent, tempestate maris et vi ventorum compulsi, ad portum dictum Macri devenerunt; ibique aquā deficiente, et cum pro eā auriendā irent, Barbarosi non permiserunt eos . . . nisi prius eis de frumento venderent. Cumque inviti eis de frumento venderent *galea vestra de Tripoli armata*," &c.—*Ibid.* p. 269.

c. 1200.—**Ghurāb**, Cornix, Corvus, galea.

\* \* \* \* \*

**Galea**, **Ghurāb**, **Gharbān**. — *Vocabulista Arabico* (from Riccardian Library), pubd. Florence, 1871, pp. 148, 404.

1343.—"Jalansi . . . sent us off in company with his son, on board a vessel called *al-'Ukairi*, which is like a **ghorāb**, only more roomy. It has 60 oars, and when it engages is covered with a roof to protect the rowers from the darts and stone-shot."—*Ibn Batuta*, iv. 59.

1505.—In the *Vocabulary* of Pedro de Alcalá, *galera* is interpreted in Arabic as **gorāb**.

1554.—In the narrative of Sidi 'Ali Kapudān, in describing an action that he fought with the Portuguese near the Persian Gulf, he says the enemy's fleet consisted of 4 barques as big as **carracks** (q.v.), 3 great **ghurābs**, 6 **Karāwals** (see **CARAVEL**) and 12 smaller **ghurābs**, or galliots (see **GALLE-VAT**) with oars.—In *J. As.*, ser. 1. tom. ix. 67-68.

[c. 1610.—"His royal galley called by them **Ogate Gourabe** (*gourabe* means 'galley,' and *ogate* 'royal')."—*Pyrard de Laval*, Hak. Soc. i. 312.]

1660.—"Jani Beg might attack us from the hills, the **ghrābs** from the river, and the men of Sihwān from the rear, so that we should be in a critical position."—*Mohammed M'asum*, in *Elliot*, i. 250. The word occurs in many pages of the same history.

[1679.—"My Selfe and Mr. Gapes **Grob** the stern most."—In *Hedges, Diary*, Hak. Soc. ii. clxxxiv.]

1690.—"*Galera* . . . ab Arabibus tam Asiaticis quam Africanis vocatur . . . **Ghorāb**, i.e. Corvus, quasi piceā nigredine, rostro extenso, et velis remisque sicut alis volans galera: unde et Vlachos Graece dicitur

*Mélaiva*."—*Hyde, Note on Perisool*, in *Synt. Dissertt.* i. 97.

1673.—"Our Factors, having concerns in the cargo of the ships in this Road, loaded two **Grobs** and departed."—*Fryer*, 153.

1727.—"The *Muskat War* . . . obliges them (the Portuguese) to keep an *Armada* of five or six Ships, besides small Frigates and **Grabs** of War."—*A. Hamilton*, i. 250; [ed. 1744, ii. 253].

1750-52.—"The ships which they make use of against their enemies are called **goerabbs** by the Dutch, and **grabbs** by the English, have 2 or 3 masts, and are built like our ships, with the same sort of rigging, only their prows are low and sharp as in gallies, that they may not only place some cannons in them, but likewise in case of emergency for a couple of oars, to push the **grabb** on in a calm."—*Olof Toreen, Voyage*, 205.

c. 1754.—"Our E. I. Company had here (Bombay) one ship of 40 guns, one of 20, one **Grab** of 18 guns, and several other vessels."—*Ives*, 43. Ives explains "Ketches, which they call **grabs**." This shows the meaning already changed, as no galley could carry 18 guns.

c. 1760.—"When the Derby, Captain Ansell, was so scandalously taken by a few of Angria's **grabs**."—*Grose*, i. 81.

1763.—"The **grabs** have rarely more than two masts, though some have three; those of three are about 300 tons burthen; but the others are not more than 150: they are built to draw very little water, being very broad in proportion to their length, narrowing, however, from the middle to the end, where instead of bows they have a prow, projecting like that of a Mediterranean galley."—*Orme* (reprint), i. 408-9.

1810.—"Here a fine English East India-man, there a **grab**, or a dow from Arabia."—*Maria Graham*, 142.

," "This **Glab** (*sic*) belongs to an Arab merchant of Muscat. The *Nakhodah*, an Abyssinian slave."—*Elphinstone*, in *Life*, i. 232.

[1820.—"We had scarce set sail when there came in a **ghorab** (a kind of boat) the *Cotwal* of Surat . . ."—*Trans. Lit. Soc. Bo.* ii. 5.]

1872.—"Moored in its centre you saw some 20 or 30 **ghurābs** (**grabs**) from Maskat, Baghlahs from the Persian Gulf, *Kotiyahs* from Kach'h, and *Pattimars* or *Batelas* from the Konkan and Bombay."—*Burton, Sind Revisited*, i. 83.

**GRAM**, s. This word is properly the Portuguese *grão*, i.e. 'grain,' but it has been specially appropriated to that kind of vetch (*Cicer arietinum*, L.) which is the most general grain-(rather pulse-) food of horses all over India, called in H. *chand*. It is the Ital. *casa*, Fr. *pois chiche*, Eng. *chick-pea* or *Egypt pea*, much used in France and S.

\* From Amari's Italian version.

Europe. This specific application of *grão* is also Portuguese, as appears from Bluteau. The word *gram* is in some parts of India applied to other kinds of pulse, and then this application of it is recognised by qualifying it as *Bengal gram*. (See remarks under **CALAVANCE**.) The plant exudes oxalate of potash, and to walk through a gram-field in a wet morning is destructive to shoe-leather. The natives collect the acid.

[1513.—“And for the food of these horses (exported from the Persian Gulf) the factor supplied *grãos*.”—*Albuquerque, Cartas*, p. 200, Letter of Dec. 4.

[1554.—(Describing Vijayanagar.) “There the food of horses and elephants consists of *grãos*, rice and other vegetables, cooked with *jagra*, which is palm-tree sugar, as there is no barley in that country.”—*Castanheda*, Bk. ii. ch. 16.

[c. 1610.—“They give them also a certain grain like lentils.”—*Pyrard de Laral*, Hak. Soc. ii. 79.]

1702.—“... he confessing before us that their allowance three times a week is but a quart of rice and gram together for five men a day, but promises that for the future it shall be rectified.”—In *Wheeler*, ii. 10.

1776.—“... Lentils, gram ... mustard seed.”—*Halked's Code*, p. 8 (pt. ii.).

1789.—“... Gram, a small kind of pulse, universally used instead of oats.”—*Munro's Narrative*, 85.

1793.—“... gram, which it is not customary to give to bullocks in the Carnatic.”—*Dixon's Narrative*, 97.

1804.—“The gram alone, for the four regiments with me, has in some months cost 50,000 pagodas.”—*Wellington*, iii. 71.

1865.—“But they had come at a wrong season, gram was dear, and prices low, and the sale concluded in a dead loss.”—*Palgrave's Arabia*, 290.

**GRAM-FED**, adj. Properly the distinctive description of mutton and beef fattened upon gram, which used to be the pride of Bengal. But applied figuratively to any ‘pampered creature.’

c. 1849.—“By an old Indian I mean a man full of curry and of bad Hindustani, with a fat liver and no brains, but with a self-sufficient idea that no one can know India except through long experience of brandy, champagne, gram-fed mutton, cheroots and hookahs.”—*Sir C. Napier*, quoted in *Rev. Smith's Life of Ld. Lawrence*, i. 338.

1880.—“I missed two persons at the Delhi assemblage in 1877. All the gram-fed secretaries and most of the alcoholic chiefs were there; but the famine-haunted

villagers and the delirium-shattered opium-eating Chinaman, who had to pay the bill, were not present.”—*Ali Baba*, 127.

**GRANDONIO**. (See **GRUNTHUM** and **SANSKRIT**).

**GRASS-CLOTH**, s. This name is now generally applied to a kind of cambric from China made from the *Chuma* of the Chinese (*Boehmeria nivea*, Hooker, the *Rhea*, so much talked of now), and called by the Chinese *sia-pu*, or ‘summer-cloth.’ We find grass-cloths often spoken of by the 16th century travellers, and even later, as an export from Orissa and Bengal. They were probably made of *Rhea* or some kindred species, but we have not been able to determine this. Cloth and nets are made in the south from the Neilgherry nettle (*Girardinia heterophylla*, D. C.)

c. 1567.—“Cloth of herbes (*panni d'erba*), which is a kinde of silke, which groweth among the woodes without any labour of man.”—*Cæsar Frederike*, in *Hakl.* ii. 358.

1585.—“Great store of the cloth which is made from Grasse, which they call *yerna*” (in Orissa).—*R. Fitch*, in *Hakl.* ii. 387.

[1598.—See under **SAREE**.

[c. 1610.—“Likewise is there plenty of silk, as well that of the silkworm as of the (silk) herb, which is of the brightest yellow colour, and brighter than silk itself.”—*Pyrard de Laral*, Hak. Soc. i. 328.]

1627.—“Their manufactories (about Bala-sore) are of Cotton ... Silk, and Silk and Cotton *Romals* ... ; and of *Herba* (a Sort of tough Grass) they make *Ginghams*, *Pinacros*, and several other Goods for Exportation.”—*A. Hamilton*, i. 397; [ed. 1744].

1813.—Milburn, in his List of Bengal Piece-Goods, has *Herba Taffaties* (ii. 221).

**GRASS-CUTTER**, s. This is probably a corruption representing the H. *ghatkhodd* or *ghatkattd*, ‘the digger, or cutter, of grass’; the title of a servant employed to collect grass for horses, one such being usually attached to each horse besides the **syce** or **horse-keeper**. In the north the *grass-cutter* is a man; in the south the office is filled by the horsekeeper's wife. *Ghatkat* is the form commonly used by Englishmen in Upper India speaking Hindustani; but *ghatkattd* by those aspiring to purer language. The former term appears in *Williamson's V. M.* (1810) as *gauskot* (i. 186), the latter in *Jacquemont's Correspondence* as

*grassyara*. No grasscutters are mentioned as attached to the stables of Akbar; only a money allowance for grass. The antiquity of the Madras arrangement is shown by a passage in Castanheda (1552): "... he gave him a horse, and a boy to attend to it, and a female slave to see to its fodder."—(ii. 58.)

1789.—"... an Horsekeeper and Grass-cutter at two pagodas."—*Munro's Narr.* 28.

1793.—"Every horse ... has two attendants, one who cleans and takes care of him, called the horse-keeper, and the other the grasscutter, who provides for his forage."—*Dirom's Narr.* 242.

1846.—"Every horse has a man and a maid to himself—the maid cuts grass for him; and every dog has a boy. I inquired whether the cat had any servants, but I found he was allowed to wait upon himself."—*Letters from Madras*, 37.

[1850.—"Then there are our servants ... four Saises and four Ghascuts ..."—*Mrs. Mackenzie, Life in the Mission*, ii. 253.]

1875.—"I suppose if you were to pick up ... a grasscutter's pony to replace the one you lost, you wouldn't feel that you had done the rest of the army out of their rights."—*The Dilemma*, ch. xxxvii.

**[GRASSHOPPER FALLS, n.p.]** An Anglo-Indian corruption of the name of the great waterfall on the Sheravati River in the Shimoga District of Mysore, where the river plunges down in a succession of cascades, of which the principal is 890 feet in height. The proper name of the place is *Gersoppa*, or *Gerusappe*, which takes its name from the adjoining village; *geru*, Can., 'the marking nut plant' (*semecarpus anacardium*, L.), *soppu*, 'a leaf.' See *Mr. Grey's note on P. della Valle*, Hak. Soc. ii. 218.]

**GRASS-WIDOW, s.** This slang phrase is applied in India, with a shade of malignity, to ladies living apart from their husbands, especially as recreating at the Hill stations, whilst the husbands are at their duties in the plains.

We do not know the origin of the phrase. In the *Slang Dictionary* it is explained: "An unmarried mother; a deserted mistress." But no such opprobrious meanings attach to the Indian use. In *Notes and Queries*, 6th ser. viii. 414, will be found several communications on this phrase. [Also see *ibid.* x. 436, 526; xi. 178; 8th ser.

iv. 37, 75.] We learn from these that in *Moor's Suffolk Words and Phrases*, **Grace-Widow** occurs with the meaning of an unmarried mother. Corresponding to this, it is stated also, is the N.S. (?) or Low German *gras-wedewe*. The Swedish *Gräsänka* or *-enka* also is used for 'a low dissolute married woman living by herself.' In Belgium a woman of this description is called *haecke-wedewe*, from *haecken*, 'to feel strong desire' (to 'hanker'). And so it is suggested *gräsenka* is contracted from *grädesenka*, from *gradiq*, 'esuriens' (greedy, in fact). In Danish Dict. *gräsenka* is interpreted as a woman whose betrothed lover is dead. But the German *Stroh-Wittwe*, 'straw-widow' (which Flügel interprets as 'mock widow'), seems rather inconsistent with the suggestion that *grass-widow* is a corruption of the kind suggested. A friend mentions that the masc. *Stroh-Wittwer* is used in Germany for a man whose wife is absent, and who therefore dines at the eating-house with the young fellows. [The *N.E.D.* gives the two meanings: 1. An unmarried woman who has cohabited with one or more men; a discarded mistress; 2. A married woman whose husband is absent from her. "The etymological notion is obscure, but the parallel forms disprove the notion that the word is a 'corruption' of *grace-widow*. It has been suggested that in sense 1. *grass* (and *G. stroh*) may have been used with opposition to *bed*. Sense 2. may have arisen as an etymologizing interpretation of the compound after it had ceased to be generally understood; in Eng. it seems to have first appeared as Anglo-Indian." The French equivalent, *Veuve de Malabar*, was in allusion to Lemierre's tragedy, produced in 1770.]

1878.—"In the evening my wife and I went out house-hunting; and we pitched upon one which the newly incorporated body of Municipal Commissioners and the Clergyman (who was a **Grass-widower**, his wife being at home) had taken between them."—*Life in the Mofussil*, ii. 99-100.

1879.—The Indian newspaper's "typical official rises to a late breakfast—probably on herrings and soda-water—and dresses tastefully for his round of morning calls, the last on a **grass-widow**, with whom he has a *tête-à-tête* tiffin, where 'pags' alternate with champagne."—*Simla Letter in Times*, Aug. 16.

1880.—“The Grass-widow in *Nephelococcygia*.”—*Sir Ali Baba*, 169.

„ “Pleasant times have these Indian grass-widows!”—*The World*, Jan. 21, 13.

**GRASSIA**, s. *Grds* (said to mean ‘a mouthful’) is stated by Mr. Forbes in the *Rds Mala* (p. 186) to have been in old times usually applied to alienations for religious objects; but its prevalent sense came to be the portion of land given for subsistence to cadets of chieftains’ families. Afterwards the term *grds* was also used for the blackmail paid by a village to a turbulent neighbour as the price of his protection and forbearance, and in other like meanings. “Thus the title of *grassia*, originally an honourable one, and indicating its possessor to be a cadet of the ruling tribe, became at last as frequently a term of opprobrium, conveying the idea of a professional robber” (*Ibid.* Bk. iv. ch. 3); [ed. 1878, p. 568].

[1584.—See under **COOLY**.]

c. 1665.—“Nous nous trouvâmes au Village de Bilpar, dont les Habitans qu’on nomme *Gratiates*, sont presque tous Voleurs.”—*Theriot*, v. 42.

1808.—“The *Grasias* have been shewn to be of different Sects, Casts, or families, viz., 1st, Colees and their Collaterals; 2nd, Rajpoots; 3rd, Syed Mussulmans; 4th, Mole-Islams or modern Mahomedans. There are besides many others who enjoy the free usufruct of lands, and permanent emolument from villages, but those only who are of the four aforesaid warlike tribes seem entitled by prescriptive custom . . . to be called *Grassias*.”—*Drummond*, *Illustrations*.

1813.—“I confess I cannot now contemplate my extraordinary deliverance from the *Gracia* machinations without feelings more appropriate to solemn silence, than expression.”—*Forbes*, *Or. Mem.* iii. 393; [conf. 2nd ed. ii. 357].

1819.—“*Grassia*, from *Grass*, a word signifying ‘a mouthful.’ This word is understood in some parts of Mekran, Sind, and Kutch; but I believe not further into Hindostan than Jaypoor.”—*Mackmurdo*, in *Tr. Ind. Soc. Bo.* i. 270. [On the use in Central India, see *Tod*, *Annals*, i. 175; *Malcolm*, *Central India*, i. 508.]

**GRAVE-DIGGER.** (See **BEEJOO**.)

**GREEN-PIGEON.** A variety of species belonging to the sub.-fam. *Treroninae*, and to genera *Treron*, *Cricopus*, *Osmotreron*, and *Sphenocercus*, bear this name. The three first following quotations show that these

birds had attracted the attention of the ancients.

c. 180.—“Daimachus, in his History of India, says that pigeons of an apple-green colour are found in India.”—*Athenaeus*, ix. 51.

c. A.D. 250.—“They bring also greenish (ῥαῖς) pigeons which they say can never be tamed or domesticated.”—*Aelian*, *De Nat. Anim.* xv. 14.

„ “There are produced among the Indians . . . pigeons of a pale green colour (χλωρόπιλοι); any one seeing them for the first time, and not having any knowledge of ornithology, would say the bird was a parrot and not a pigeon. They have legs and bill in colour like the partridges of the Greeks.”—*Ibid.* xvi. 2.

1673.—“Our usual diet was (besides Plenty of Fish) Water-Fowl, Peacocks, Green Pidgeons, Spotted Deer, Sabre, Wild Hogs, and sometimes Wild Cows.”—*Fryer*, 176.

1825.—“I saw a great number of peafowl, and of the beautiful greenish pigeon common in this country . . .”—*Heber*, ii. 19.

**GREY PARTRIDGE.** The common Anglo-Indian name of the Hind. *titar*, common over a great part of India, *Ortygornis Ponticeriana*, Gmelin. “Its call is a peculiar loud shrill cry, and has, not unaptly, been compared to the word *Pateela-pateela-pateela*, quickly repeated but preceded by a single note, uttered two or three times, each time with a higher intonation, till it gets, as it were, the key-note of its call.”—*Jerdon*, ii. 566.

**GRIBLEE**, s. A graplin or grapnel. Lascars’ language (*Roebuck*).

**GRIFFIN, GRIFF**, s.; **GRIFFISH**, adj. One newly arrived in India, and unaccustomed to Indian ways and peculiarities; a Johnny Newcome. The origin of the phrase is unknown to us. There was an Admiral *Griffin* who commanded in the Indian seas from Nov. 1746 to June 1748, and was not very fortunate. Had his name to do with the origin of the term? The word seems to have been first used at Madras (see *Boyd*, below). [But also see the quotation from *Beaumont & Fletcher*, below.] Three references below indicate the parallel terms formerly used by the Portuguese at Goa, by the Dutch in the Archipelago, and by the English in Ceylon.

**GRIFFIN, GRIFF, GRIFFISH. 396**

**GRUFF.**

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



**GRUNTH**, s. Panjābī *Granth*, from Skt. *grantha*, lit. 'a knot,' leaves tied together by a string. 'The Book,' i.e. the Scripture of the Sikhs, containing the hymns composed or compiled by their leaders from Nānak (1469-1539) onwards. The *Granth* has been translated by Dr. Trumpp, and published, at the expense of the Indian Government.

1770.—"As the young man (Nānak) was early introduced to the knowledge of the most esteemed writings of the Mussulmen . . . he made it a practice in his leisure hours to translate literally or virtually, as his mind prompted him, such of their maxims as made the deepest impression on his heart. This was in the idiom of Pondjab, his maternal language. Little by little he strung together these loose sentences, reduced them into some order, and put them in verses. . . . His collection became numerous; it took the form of a book which was entitled *Granth*."—*Seir Mutuqherin*, i. 89.

1798.—"A book entitled the *Grunth* . . . is the only typical object which the Sicques have admitted into their places of worship."—*i. Forster's Travels*, i. 255.

1817.—"The fame of Nannak's book was diffused. He gave it a new name, *Kirrunth*."—*Mill's Hist.* ii. 377.

c. 1831.—". . . Au centre du quel est le temple d'or où est gardé le *Grant* ou livre sacré des Sikhs."—*Jacquemont, Correspondance*, ii. 166.

[1838.—"There was a large collection of priests, sitting in a circle, with the *Grooht*, their holy book, in the centre . . ."—*Miss Eden, Up the Country*, ii. 7.]

**GRUNTTEE**, s. Panj. *granthi* from *granth* (see **GRUNTH**). A sort of native chaplain attached to Sikh regiments. [The name *Granthi* appears among the Hindi mendicant castes of the Panjab in *Mr. MacLagan's Census Rep.*, 1891, p. 300.]

**GRUNTHUM**, s. This (*grantham*) is a name, from the same Skt. word as the last, given in various odd forms to the Sanskrit language by various Europeans writing in S. India during the 16th and 17th centuries. The term properly applied to the character in which the Sanskrit books were written.

1600.—"In these verses is written, in a particular language, called *Gerodam*, their Philosophy and Theology, which the Bramens study and read in Universities all over India."—*Lucena, Vida do Padre F. Xavier*, 95.

1646.—"Cette langue correspond à la nostre Latine, parceque les seules Lettrés l'apprennent; il se nomment *Guirindans*."—*Barretto, Rel. de la Prov. de la Malabar*, 257.

1727.—". . . their four law-books, *Sama Vedam*, *Urukku Valam*, *Edirvarna Vedam*, and *Adir Vedam*, which are all written in the *Girandams*, and are held in high esteem by the Bramins."—*Valentijn*, v. (Ceylon), 399.

"*Girandam* (by others called *Kerendum*, and also *Sanskrits*) is the language of the Bramins and the learned."—*Ibid.* 386.

1753.—"Les Indiens du pays se donnent le nom de *Tamules*, et on sait que la langue vulgaire différente du Sanskret, et du *Grendam*, qui sont les langues sacrées, porte le même nom."—*D'Anville*. 117.

**GUANA, IGUANA**, s. This is not properly an Indian term, nor the name of an Indian species, but, as in many other cases, it has been applied by transfer from superficially resembling genera in the new Indies, to the old. The great lizards, sometimes called *guanas* in India, are apparently *monitors*. It must be observed, however, that approximating Indian names of lizards have helped the confusion. Thus the large monitor to which the name *guana* is often applied in India, is really called in Hindi *goh* (Skt. *godhā*), Singhalese *goyā*. The true *iguana* of America is described by Oviedo in the first quotation under the name of *iuana*. [The word is Span. *iguana*, from Carib *iwana*, written in early writers *hiwana*, *igoana*, *iuanna* or *yuana*. See *N.E.D.* and *Stanf. Dict.*]

c. 1535.—"There is in this island an animal called *Iuana*, which is here held to be amphibious (*neutrale*), i.e. doubtful whether fish or flesh, for it frequents the rivers and climbs the trees as well. . . . It is a Serpent, bearing to one who knows it not a horrid and frightful aspect. It has the hands and feet like those of a great lizard, the head much larger, but almost of the same fashion, with a tail 4 or 5 palms in length. . . . And the animal, formed as I have described, is much better to eat than to look at," &c.—*Oviedo*, in *Ramusio*, iii. f. 156r, 157.

c. 1550.—"We also used to catch some four-footed animals called *iguane*, resembling our lizards in shape . . . the females are most delicate food."—*Girolami Benzoni*, p. 140.

1634.—"De *Lacertae* quādam specie, Incolis *Liguan*. Est . . . genus venosissimum," &c.—*Jac. Bontii*, Lib. v. cap. 5. p. 57. (See **GECKO**.)

1673.—"*Guiana*, a Creature like a Crocodile, which Robbers use to lay hold on

by their Tails, when they clamber Houses."—*Fryer*, 116.

1681.—Knox, in his *Ceylon*, speaks of two creatures resembling the Alligator—one called *Kobbera guion*, 5 or 6 feet long, and not eatable; the other called *tolla guion*, very like the former, but "which is eaten, and reckoned excellent meat . . . and I suppose it is the same with that which in the W. Indies is called the *guiana*" (pp. 30, 31). The names are possibly Portuguese, and *Kobberaguion* may be *Cobra-guana*.

1704.—"The *Guano* is a sort of Creature some of which are found on the land, some in the water . . . stewed with a little Spice they make good Broth."—*Funnel*, in *Dampier*, iv. 51.

1711.—"Here are Monkeys, *Gaunas*, Lissards, large Snakes, and Alligators."—*Lockyer*, 47.

1780.—"They have here an amphibious animal called the *guana*, a species of the crocodile or alligator, of which soup is made equal to that of turtle. This I take upon hearsay, for it is to me of all others the most loathsome of animals, not less so than the toad."—*Munro's Narrative*, 36.

c. 1830.—"Had I known I was dining upon a *guana*, or large wood-lizard, I scarcely think I would have made so hearty a meal."—*Tom Cringle* (ed. 1863), 178.

1879.—"Captain Shaw asked the Imaum of one of the mosques of Malacca about alligator's eggs, a few days ago, and his reply was, that the young that went down to the sea became alligators, and those that came up the river became *iguana*s."—*Miss Bird, Golden Chersonese*, 200.

1881.—"The chief of Mudhol State belongs to the Bhonslá family. . . . The name, however, has been entirely superseded by the second designation of *Ghorpade*, which is said to have been acquired by one of the family who managed to scale a fort previously deemed impregnable, by fastening a cord around the body of a *ghorpad* or *iguana*."—*Imperial Gazetteer*, vi. 437.

1883.—"Who can look on that anachronism, an *iguana* (I mean the large *monitor* which Europeans in India generally call an *iguana*, sometimes a *guano*!) basking, four feet long, on a sunny bank . . ."—*Tribes on My Frontier*, 36.

1885.—"One of my moonshis, José Prethoo, a Concani of one of the numerous families descended from Xavier's converts, gravely informed me that in the old days *iguana*s were used in gaining access to besieged places; for, said he, a large *iguana*, sahib, is so strong that if 3 or 4 men laid hold of its tail he could drag them up a wall or tree!"—*Gordon Forbes, Wild Life in Canara*, 56.

**GUARDAFUI, CAPE**, n.p. The eastern horn of Africa, pointing towards India. We have the name from the Portuguese, and it has been alleged to have been so called by them as

meaning, 'Take you heed!' (*Gardez-vous*, in fact.) But this is etymology of the species that so confidently derives 'Bombay' from *Boa Bahia*. Bruce, again (see below), gives dogmatically an interpretation which is equally unfounded. We must look to history, and not to the 'moral consciousness' of anybody. The country adjoining this horn of Africa, the *Regio Aromatum* of the ancients, seems to have been called by the Arabs *Hafūn*, a name which we find in the *Periplus* in the shape of *Opōnē*. This name *Hafūn* was applied to a town, no doubt the true *Opōnē*, which Barbosa (1516) mentions under the name of *Afuni*, and it still survives in those of two remarkable promontories, viz. the Peninsula of *Rās Hafūn* (the *Chersonesus* of the *Periplus*, the *Zingis* of Ptolemy, the Cape *d'Affui* and *d'Orfui* of old maps and nautical directories), and the cape of *Jard-Hafūn* (or according to the Egyptian pronunciation, *Gard-Hafūn*), i.e. **Guardafui**. The nearest possible meaning of *jard* that we can find is 'a wide or spacious tract of land without herbage.' Sir R. Burton (*Commentary on Camōena*, iv. 489) interprets *jard* as = Bay, "from a break in the dreadful granite wall, lately provided by Egypt with a lighthouse." The last statement is unfortunately an error. The intended light seems as far off as ever. [There is still no lighthouse, and shipowners differ as to its advantage; see answer by Secretary of State, in House of Commons, *Times*, March 14, 1902.] We cannot judge of the ground of his interpretation of *jard*.

An attempt has been made to connect the name *Hafūn* with the Arabic *af'a*, 'pleasant odours.' It would then, be the equivalent of the ancient *Reg. Aromatum*. This is tempting, but very questionable. We should have mentioned that **Guardafui** is the site of the mart and Promontory of the Spices described by the author of the *Periplus* as the furthest point and abrupt termination of the continent of *Barbarice* (or eastern Africa), towards the Orient (τὸ τῶν Ἀρωματῶν ἐμπόριον καὶ ἀκρωτήριον τελευταῖον τῆς βαρβαρικῆς ἡπείρου πρὸς ἀνατολὴν ἀποκόπον).

According to C. Müller our **Guardafui** is called by the natives *Rās Aser*; their *Rās Jardafūn* being a point some 12

m. to the south, which on some charts is called *Ras Shenarif*, and which is also the *Táſai* of the *Periplus* (*Geog. Gr. Minores*, i. 263).

1516.—“And that the said ships from his ports (K. of Coulam's) shall not go inwards from the Strait and Cape of Guoardaffuy, nor go to Adem, except when employed in our obedience and service . . . and if any vessel or *Zambuque* is found inward of the Cape of Guoardaffuy it shall be taken as good prize of war.”—*Treaty between Lopo Soares and the K. of Caulam*, in *Botelho, Tombo*, 33.

“After passing this place (*Afuni*) the next after it is *Cape Guardafun*, where the coast ends, and trends so as to double towards the Red Sea.”—*Barbosi*, 16.

c. 1530.—“This province, called of late *Arabia*, but which the ancients called *Trogloditica*, begins at the Red Sea and the country of the *Abissines*, and finishes at *Magadasso* . . . others say it extends only to the Cape of *Guardafuni*.”—*Sommario de' Regni*, in *Ramusio*, i. f. 325.

1553.—“Vicente Sodre, being despatched by the King, touched at the Island of *Cocotora*, where he took in water, and thence passed to the Cape of *Guardafu*, which is the most easterly land of Africa.”—*De Barros*, l. vii. cap. 2.

1554.—“If you leave *Dábul* at the end of the season, you direct yourselves W.S.W. till the pole is four inches and an eighth, from thence true west to *Kardafun*.”—*Sidi 'Ali Kapudán, The Mohit*, in *J. As. Soc. Ben.*, v. 464.

“You find such whirlpools on the coasts of *Kardafun* . . .”—The same, in his narrative, *Journ. As.* ser. l. tom. ix. p. 77.

1572.—

“O Cabo vê já Aromata chamado,  
E agora *Guardafú*, dos moradores,  
Onde começa a boca do affamado  
Mar Roxo, que do fundo toma as cores.”  
*Camões*, x. 97.

Englished by Burton:

“The Cape which Antients ‘Aromatic’  
clepe  
behold, yeapt by Moderns *Guardafú*;  
where opens the Red Sea mouth, so wide  
and deep,  
the Sea whose ruddy bed lends blushing  
hue.”

1602.—“Eitor da Silveira set out, and without any mishap arrived at the Cape of *Gardafui*.”—*Conto*, IV. i. 4.

1727.—“And having now travell'd along the Shore of the Continent, from the Cape of *Good Hope* to Cape *Guardafoy*, I'll survey the Islands that lie in the Ethiopian Sea.”—*A. Hamilton*, i. 15; [ed. 1744].

1790.—“The Portuguese, or Venetians, the first Christian traders in these parts, have called it *Gardafui*, which has no signi-

fication in any language. But in that part of the country where it is situated, it is called *Gardafan* and means the *Straits of Burial*, the reason of which will be seen afterwards.”—*Bruce's Travels*, i. 315.

[1823.—“ . . . we soon obtained sight of Cape *Gardafui*. . . . It is called by the natives *Ras Assere*, and the high mountain immediately to its south is named *Gibel Jordafoon*. . . . Keeping about nine miles off shore we rounded the peninsula of *Hafoon*. . . . *Hafoon* appears like an island, and belongs to a native *Somauli* prince. . . .”  
—*Owen, Narr.* i. 353.]

**GUAVA**, s. This fruit (*Psidium Guayava*, L., Ord. *Myrtaceae*; Span. *guayava*, Fr. *goyavier*, [from Brazilian *guayaba*, *Stanf. Dict.*]), *Guayabo pomifera Indica* of Caspar Bauhin, *Guayava* of Joh. Bauhin, strangely appears by name in Elliot's translation from Amīr Khosrū, who flourished in the 13th century: “He who has placed only *guavas* and quinces in his throat, and has never eaten a plantain, will say it is like so much jujube” (iii. 556). This must be due to some ambiguous word carelessly rendered. The fruit and its name are alike American. It appears to be the *guaiabo* of Oviedo in his *History of the Indies* (we use the Italian version in *Ramusio*, iii. f. 141v). There is no mention of the *guava* in either De Orta or Acosta. *Amrūd*, which is the commonest Hindustani (Pers.) name for the guava, means properly ‘a pear’; but the fruit is often called *safari dm*, ‘journey mango’ (respecting which see under **ANANAS**). And this last term is sometimes vulgarly corrupted into *suprī dm* (areca-mango!). In the Deccan (according to Moodeen Sheriff) and all over Guzerat and the Central Provinces (as we are informed by M.-Gen. Keatinge), the fruit is called *jdm*, Mahr. *jamba*, which is in Bengal the name of *Syzigium jambolanum* (see **JAMOON**), and in Guzerāti *jdmrūd*, which seems to be a factitious word in imitation of *dmrūd*.

The guava, though its claims are so inferior to those of the pine-apple (indeed except to stew, or make jelly, it is *nobis judicibus*, an utter impostor), [Sir Joseph Hooker annotates: “You never ate good ones!”] must have spread like that fruit with great rapidity. Both appear in Blochmann's transl. of the *Āin* (i. 64) as served at Akbar's table; though when the guava

is named among the fruits of Tūrān, doubts again arise as to the fruit intended, for the word used, *amrūd*, is ambiguous. In 1688 Dampier mentions guavas at Achin, and in Cochin China. The tree, like the custard-apple, has become wild in some parts of India. See *Davidson*, below.

c. 1550.—“The **guaiava** is like a peach-tree, with a leaf resembling the laurel . . . the red are better than the white, and are well-flavoured.”—*Girol. Benzoni*, p. 88.

1658.—There is a good cut of the **guava**, as *guaiaba*, in *Piso*, pp. 152-3.

1673.—“. . . flourish pleasant Tops of Plantains, Coccoes, **Guiavas**, a kind of Pear.”—*Fryer*, 40.

1676.—“The N.W. part is full of **Guaver** Trees of the greatest variety, and their Fruit the largest and best tasted I have met with.”—*Dampier*, ii. 107.

1685.—“The **Guava** . . . when the Fruit is ripe, it is yellow, soft, and very pleasant. It bakes well as a Pear.”—*Ibid.* i. 222.

c. 1750-60.—“Our guides too made us distinguish a number of **goyava**, and especially plumb-trees.”—*Grose*, i. 20.

1764.—

“A wholesome fruit the ripened **guava** yields,  
Boast of the housewife.”

*Grainger*, Bk. i.

1843.—“On some of these extensive plains (on the Mohur R. in Oudh) we found large orchards of the wild **Guava** . . . strongly resembling in their rough appearance the pear-trees in the hedges of Worcestershire.”—*Col. C. J. Davidson, Diary of Travels*, ii. 271.

**GUBBER**, s. This is some kind of gold ducat or sequin; Milburn says ‘a Dutch ducat.’ It may have adopted this special meaning, but could hardly have held it at the date of our first quotation. The name is probably *gabr* (*dīnār-i-gabr*), implying its being of *infidel* origin.

c. 1590.—“Mirza Jani Beg Sultān made this agreement with his soldiers, that every one who should bring in an enemy’s head should receive 500 **gabars**, every one of them worth 12 *miris* . . . of which 72 went to one *tunka*.”—*Tārīkh-i-Tāhiri*, in *Elliot*, i. 287.

1711.—“Rupees are the most current Coin; they have Venetians, **Gubbers**, *Muggerbees*, and *Pagodas*.”—*Lockyer*, 201.

„ “When a Parcel of Venetian Ducats are mixt with others the whole goes by the name of *Chequeens* at Surat, but when they are separated, one sort is called Venetians, and all the others **Gubbers** indifferently.”—*Ibid.* 242.

1762.—“*Gold and Silver Weights* :

	oz.	dwts.	grs.
100 Venetian Ducats	11	0	5
10 (100?) <b>Gubbers</b>	10	17	12.”

*Brooks, Weights and Measures.*

**GUBBROW**, v. To bully, to dumbfound, and perturb a person. Made from *ghabrdo*, the imperative of *ghabrūd*. The latter, though sometimes used transitively, is more usually neuter, ‘to be dumbfounded and perturbed.’

**GUDDA**, s. A donkey, literal and metaphorical. H. *gadhdā*: [Skt. *gurdabha*, ‘the roarer’]. The coincidence of the Scotch *cuddy* has been attributed to a loan from H. through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand, this is ascribed to a nickname *Cuddy* (for Cuthbert), like the English *Neddy*, similarly applied. [So the *N.E.D.* with hesitation.] A Punjab proverbial phrase is *gadōn khurkī*, “Donkeys’ rubbing” their sides together, a sort of ‘claw me and I’ll claw thee.’

**GUDDY, GUDDEE**, s. H. *gaddī*, Mahr. *gddī*. ‘The Throne.’ Properly it is a cushion, a throne in the Oriental sense, i.e. the seat of royalty, “a simple sheet, or mat, or carpet on the floor, with a large cushion or pillow at the head, against which the great man reclines” (*Wilson*). “To be placed on the **guddee**” is to succeed to the kingdom. The word is also used for the pad placed on an elephant’s back.

[1809.—“Seendhiya was seated nearly in the centre, on a large square cushion covered with gold brocade; his back supported by a round bolster, and his arms resting upon two flat cushions; all covered with the same costly material, and forming together a kind of throne, called a **musnud**, or **guddee**.”—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 28.]

**GUDGE**, s. P.—H. *gaz*, and corr. *gaj*; a Persian yard measure or thereabouts; but in India applied to measures of very varying lengths, from the *hdth*, or natural cubit, to the English yard. In the *Āin* [ed. *Jarrett*, ii. 58 *seqq.*] Abu’l Fazl details numerous *gaz* which had been in use under the Caliphs or in India, varying from 18 inches English (as calculated by

J. Prinsep) to 52½. The *Ilahi gaz* of Akbar was intended to supersede all these as a standard; and as it was the basis of all records of land-measurements and rents in Upper India, the determination of its value was a subject of much importance when the revenue surveys were undertaken about 1824. The results of enquiry were very discrepant, however, and finally an arbitrary value of 33 inches was assumed. The *bigha* (see BEEGAH), based on this, and containing 3600 square *gaz* =  $\frac{1}{4}$  of an acre, is the standard in the N.W.P., but statistics are now always rendered in acres. See *Gladwin's Ayeen* (1800) i. 302, *seqq.*; *Prinsep's Useful Tables*, ed. Thomas, 122; [*Madras Administration Manual*, ii. 505.]

[1532.—“. . . and if in quantity the measure and the weight, and whether ells, roods or *gases*.”—*Archiv. Port. Orient.* f. 5, p. 1562.]

1754.—“Some of the townsmen again demanded of me to open my bales, and sell them some pieces of cloth; but . . . I rather chose to make several of them presents of 2½ *gaz* of cloth, which is the measure they usually take for a coat.”—*Hanway*, i. 125.

1768-71.—“A *goss* or *goss* is 2 *cobidos*, being at Chinsurah 2 feet and 10 inches Rhineland measure.”—*Starovius*, E.T. i. 463.

1814.—“They have no measures but the *gudge*, which is from their elbow to the end of the middle finger, for measuring length.”—*Pierre, Acc. of the Ways of the Abyssinians*, in *Tr. Lit. Soc. Bo.* ii. 56.

**GUICOWAR**, n.p. *Gdekwār*, the title of the Mahratta kings of Guzerat, descended from Dāmāji and Pilāji Gāekwār, who rose to distinction among Mahratta warriors in the second quarter of the 18th century. The word means ‘Cowherd.’

[1813.—“These princes were all styled *Guickwar*, in addition to their family name . . . the word literally means a cow-keeper, which, although a low employment in general, has, in this noble family among the Hindoos, who venerate that animal, become a title of great importance.”—*Forbes, Or. Mem.* 2nd ed. i. 375.]

**GUINEA-CLOTHS, GUINEA-STUFFS**, s. Apparently these were piece-goods bought in India to be used in the West African trade. [On the other hand, Sir G. Birdwood identifies them with *gunny* (*Report on old Beca*, 224). The manufacture

still goes on at Pondicherry.] These are presumably the *Negros-tücher* of Baldaeus (1672), p. 154.

[1675.—“*Guinea-stuffs*,” in *Birdwood*, *ut supra.*]

1726.—We find in a list of cloths purchased by the Dutch Factory at Porto Novo, *Guinees Lywaat*, and *Negros-Kleederen* (‘Guinea linens and Negro’s clothing’).—See *Valentijn, Cherom.* 9.

1813.—“The demand for Surat piece-goods has been much decreased in Europe . . . and from the abolition of the slave trade, the demand for the African market has been much reduced . . . *Guinea stuffs*, 4½ yards each (per ton) 1200 (pieces).”—*Milburn*, i. 289.

[1878.—“The chief trades of Pondicherry are, spinning, weaving and dyeing the cotton stuffs known by the name of *Guinees*.”—*Garstin, Man. of S. Arcot*, 426.]

**[GUINEA DEER, s.** An old name for some species of Chevrotain, in the quotation probably the *Tragulus minna* or Mouse Deer (*Blanford, Mammalia*, 555).

[1755.—“Common deer they have here (in Ceylon) in great abundance, and also *Guinea Deer*.”—*Ives*, 57.]

**GUINEA-FOWL.** There seems to have been, in the 16th century, some confusion between turkeys and Guinea-fowl. See however under **TURKEY**. The Guinea-fowl is the *Meleagris* of Aristotle and others, the *Afra avis* of Horace.

**GUINEA-PIG, s.** This was a nickname given to midshipmen or apprentices on board Indiamen in the 18th century, when the command of such a vessel was a sure fortune, and large fees were paid to the captain with whom the youngsters embarked. Admiral Smyth, in his *Sailor’s Handbook*, 1867, defines: ‘The younger midshipmen of an Indiaman.’

[1779.—“I promise you, to me it was no slight penance to be exposed during the whole voyage to the half sneering, satirical looks of the mates and *guinea-pigs*.”—*Macintosh, Travels*, quoted in *Carry, Old Days*, i. 73.]

**GUINEA-WORM, s.** A parasitic worm (*Filaria Medinensis*) inhabiting the subcutaneous cellular tissue of man, frequently in the leg, varying from 6 inches to 12 feet in length, and common on the Pera Gulf, in Upper Egypt, Guinea, &c. It is found

**GUINEA-WORM.**

**402**

**GUM-GUM.**





**GUNGE.**

**403**

**GUP.**

1

1

1  
1

1

1

1  
1  
1  
1  
1  
1

1

1  
1  
1  
1

1  
1  
1  
1

1  
1  
1  
1  
1  
1

1  
1  
1  
1

India, published under the name of "**Gup**," in 1868.

1809-10.—"They (native ladies) sit on their cushions from day to day, with no other . . . amusement than hearing the '**gup-gup**,' or gossip of the place."—*Mrs. Sherwood's Autobiog.* 357.

1876.—"The first day of mourning goes by the name of **gup**, i.e. commemorative talk."—*Schuyler's Turkistan*, i. 151.

**GUREEBPURWUR, GURBEEB-NUWAUZ**, ss. Ar.—P. *Gharibparwar*, *Gharibnawaz*, used in Hind. as respectful terms of address, meaning respectively 'Provider of the Poor!' 'Cherisher of the Poor!'

1726.—"Those who are of equal condition bend the body somewhat towards each other, and lay hold of each other by the beard, saying **Grab-anemoas**, i.e. I wish you the prayers of the poor."—*Valentijn, Chor.* 109, who copies from *Van Twist* (1648), p. 55.

1824.—"I was appealed to loudly by both parties, the soldiers calling on me as '**Ghureeb purwur**,' the Goomashta, not to be outdone, exclaiming 'Donai, Lord Sahib! Donai! Rajah!'" (Read *Dohai* and see **DOAI**).—*Heber*, i. 266. See also p. 279.

1867.—" '**Protector of the poor!**' he cried, prostrating himself at my feet, 'help thy most unworthy and wretched slave! An unblest and evil-minded alligator has this day devoured my little daughter. She went down to the river to fill her earthen jar with water, and the evil one dragged her down, and has devoured her. Alas! she had on her gold bangles. Great is my misfortune!'"—*Lt-Col. Lewin, A Fly on the Wheel*, p. 99.

**GURJAUT**, n.p. The popular and official name of certain forest tracts at the back of Orissa. The word is a hybrid, being the Hind. *garh*, 'a fort,' Persianised into a plural *garhjāt*, in ignorance of which we have seen, in quasi-official documents, the use of a further English plural, *Gurjauts* or *garhjāts*, which is like 'fortses.' [In the quotation below, the writer seems to think it a name of a class of people.] This manner of denominating such tracts from the isolated occupation by fortified posts seems to be very ancient in that part of India. We have in Ptolemy and the *Periplus Dosarēnē* or *Dēsarēnē*, apparently representing Skt. *Daśārṇa*, quasi *daśan riṇa*, 'having Ten Forts,' which the lists of the *Brhat Sanhita* shew us in this part of India (*J.R. As. Soc.*, N.S., v. 83). The forest tract behind Orissa is called in

the grant of an Orissa king, *Nava Koti*, 'the Nine Forts' (*J.A.S.B.* xxxiii. 84); and we have, in this region, further in the interior, the province of *Chattisgarh*, '36 Forts.'

[1820.—"At present nearly one half of this extensive region is under the immediate jurisdiction of the British Government; the other possessed by tributary zemindars called *Ghurjauts*, or hill chiefs. . . ."—*Hamilton, Description of Hindostan*, ii. 32.]

## GURRY.

a. A little fort; Hind. *garhi*. Also **Gurr**, i.e. *garh*, 'a fort.'

b. See **GHURRY**.

a.—

1693.—". . . many of his Heathen Nobles, only such as were befriended by strong **Gurrs**, or Fastnesses upon the Mountains. . . ."—*Fryer*, 165.

1786.—". . . The Zemindars in 4 pergunnahs are so refractory as to have forfeited (read *fortified*) themselves in their **gurries**, and to refuse all payments of revenue."—*Articles against W. Hastings*, in *Burke*, vii. 59.

[1835.—"A shot was at once fired upon them from a high **Ghurree**."—*Forbes, Ras Mala*, ed. 1878, p. 521.]

**GUTTA PERCHA**, s. This is the Malay name *Gatah Pertja*, i.e. 'Sap of the Percha,' *Dichopsis Gutta*, Benth. (*Isonandra Gutta*, Hooker; N.O. *Sapotaceae*). Dr. Oxley writes (*J. Ind. Archip.* i. 22) that *percha* is properly the name of a tree which produces a spurious article; the real *gutta p.* is produced by the *tuban*. [Mr. Maxwell (*Ind. Ant.* xvii. 358) points out that the proper reading is *taban*.] The product was first brought to notice in 1843 by Dr. Montgomery. It is collected by first ringing the tree and then felling it, and no doubt by this process the article will speedily become extinct. The history of G. P. is, however, far from well known. Several trees are known to contribute to the exported article; their juices being mixed together. [Mr. Scott (*Malay Words*, 55 seqq.) writes the word *getah percha*, or *getah perchah*, 'gum of percha,' and remarks that it has been otherwise explained as meaning 'gum of Sumatra,' "there being another word *percha*, a name of Sumatra, as well as a third word *percha*, 'a rag, a remnant.'" Mr. Maxwell (*loc. cit.*) writes: "It is still uncertain whether there is a *gutta-*

producing tree called *Percha* by the Malays. My experience is that they give the name of *Perchah* to that kind of *getah taban* which hardens into strips in boiling. These are stuck together and made into balls for export."]

[1847.—"*Gutta Percha* is a remarkable example of the rapidity with which a really useful invention becomes of importance to the English public. A year ago it was almost unknown, but now its peculiar properties are daily being made more available in some new branch of the useful or ornamental arts."—*Mundy, Journal*, in *Narrative of Events in Borneo and Celebes*, ii. 342 seq. (quoted by *Scott, loc. cit.*.)]

1868.—"The late Mr. d'Almeida was the first to call the attention of the public to the substance now so well known as *gutta-percha*. At that time the *Isonandra Gutta* was an abundant tree in the forests of Singapore, and was first known to the Malays, who made use of the juice which they obtained by cutting down the trees. . . . Mr. d'Almeida . . . acting under the advice of a friend, forwarded some of the substance to the Society of Arts. There it met with no immediate attention, and was put away uncared for. A year or two afterwards Dr. Montgomery sent specimens to England, and bringing it under the notice of competent persons, its value was at once acknowledged. . . . The sudden and great demand for it soon resulted in the disappearance of all the *gutta-percha* trees on Singapore Island."—*Collingwood, Rambles of a Naturalist*, pp. 268-9.

**GUZZY**, s. Pers. and Hind. *gazī*; perhaps from its having been woven of a *gaz* (see **GUDGE**) in breadth. A very poor kind of cotton cloth.

1701.—In a price list for Persia we find: "*Gezjes Bengaals*."—*Valentijn*, v. 303.

1784.—"It is suggested that the following articles may be proper to compose the first adventure (to Tibet): . . . *Guzzie*, or coarse Cotton Cloths, and Otterskins. . . ."—In *Satan-Karr*, i. 4.

1866.—". . . common unbleached fabrics . . . used for packing goods, and as a covering for the dead. . . These fabrics in Bengal pass under the names of *Garrha* and *Guzee*."—*Forbes Watson, Textile Manufactures*, 83.]

**GWALIOR**, n.p. Hind. *Gwāliḍr*. A very famous rock-fortress of Upper India, rising suddenly and picturesquely out of a plain (or shallow valley rather) to a height of 300 feet, 65 m. south of Agra, in lat. 26° 13'. (Gwalior may be traced back, in Gen. Cunningham's opinion, to the 3rd century of our era. It was the seat

of several ancient Hindu dynasties, and from the time of the early Mahommedan sovereigns of Delhi down to the reign of Aurangzib it was used as a state-prison. Early in the 18th century it fell into the possession of the Mahratta family of Sindhia, whose residence was established to the south of the fortress, in what was originally a camp, but has long been a city known by the original title of *Lashkar* (camp). The older city lies below the northern foot of the rock. Gwalior has been three times taken by British arms: (1) escaladed by a force under the command of Major Popham in 1780, a very daring feat; \* (2) by a regular attack under Gen. White in 1805; (3) most gallantly in June 1858, by a party of the 25th Bombay N. I. under Lieutenants Rose and Waller, in which the former officer fell. After the two first captures the fortress was restored to the Sindhia family. From 1858 it was retained in our hands, but in December 1885 it was formally restored to the Mahārājā Sindhia.

The name of the fortress, according to Gen. Cunningham (*Archæol. Survey*, ii. 335), is derived from a small Hindū shrine within it dedicated to the hermit *Gwāli* or *Gwāli-pā*, after whom the fortress received the name of *Gwāli-dwār*, contracted into *Gwāliḍr*.

c. 1020.—"From Kanauj, in travelling south-east, on the western side of the Ganges, you come to Jajāhotī, at a distance of 30 parasangs, of which the capital is Kajurāha. In that country are the two forts of *Gwāliḍr* and *Kālinjar*. . . ."—*Al-Birūnī*, in *Elliot*, i. 57-8.

1196.—The royal army marched "towards *Gālewār*, and invested that fort, which is the pearl of the necklace of the castles of Hind, the summit of which the nimble-footed wind from below cannot reach, and on the bastions of which the clouds have never cast their shade. . . ."—*Hasan Nizāmī*, in *Elliot*, ii. 227.

c. 1340.—"The castle of *Gālyūr*, of which we have been speaking, is on the top of a high hill, and appears, so to speak, as if it were itself cut out of the rock. There is no other hill adjoining; it contains reservoirs

\* The two companies which escaladed were led by Captain Bruce, a brother of the Abyssinian traveller. "It is said that the spot was pointed out to Popham by a cowherd, and that the whole of the attacking party were supplied with grass shoes to prevent them from slipping on the ledges of rock. There is a story also that the cost of these grass-shoes was deducted from Popham's pay, when he was about to leave India as a major-general, nearly a quarter of a century afterwards."—*Cunningham, Arch. Surv.* ii. 340.

of water, and some 20 wells walled round are attached to it: on the walls are mounted mangonels and catapults. The fortress is ascended by a wide road, traversed by elephants and horses. Near the castle-gate is the figure of an elephant carved in stone, and surmounted by a figure of the driver. Seeing it from a distance one has no doubt about its being a real elephant. At the foot of the fortress is a fine city, entirely built of white stone, mosques and houses alike; there is no timber to be seen in it, except that of the gates."—*Ibn Batuta*, ii. 193.

1526.—"I entered **Guāliār** by the Hāti-pūl gate. . . . They call an elephant *hāti*, and a gate *pūl*. On the outside of this gate is the figure of an elephant, having two elephant drivers on it. . . ."—*Baber*, p. 383.

[c. 1590.—"**Gualiar** is a famous fort, in which are many stately buildings, and there is a stone elephant over the gate. The air and water of [this place are both esteemed good. It has always been celebrated for fine singers and beautiful women. . . ."—*Ayeen, Gladsin*, ed. 1800, ii. 38; ed. *Jarrett*, ii. 181.]

1610.—"The 31 to **Gwalere**, 6 c., a pleasant Citie with a Castle. . . . On the West side of the Castle, which is a steep craggy cliffe of 6 c. compasse at least (divers say eleven). . . . From hence to the top, leads a narrow stone cawsey, walled on both sides; in the way are three gates to be passed, all exceeding strong, with Courts of guard to each. At the top of all, at the entrance of the last gate, standeth a mightie Elephant of stone very curiously wrought. . . ."—*Finch*, in *Purchas*, i. 426-7.

1616.—"23. **Gwalier**, the chief City so called, where the Mogol hath a very rich Treasury of Gold and Silver kept in this City, within an exceeding strong Castle, wherein the King's Prisoners are likewise kept. The Castle is continually guarded by a very strong Company of Armed Souldiers."—*Terry*, ed. 1665, p. 356.

[ , " **Kualiar**," in *Sir T. Roe's List*, Hak. Soc. ii. 539.]

c. 1665.—"For to shut them up in **Goualeor**, which is a Fortress where the Princes are ordinarily kept close, and which is held impregnable, it being situated upon an inaccessible Rock, and having within itself good water, and provision enough for a Garison; that was not an easie thing."—*Bernier* E.T. 5; [ed. *Constable*, 14].

c. 1670.—"Since the Mahometan Kings became Masters of this Countrey, this Fortress of **Goualeor** is the place where they secure Princes and great Noblemen. *Chaiehan* coming to the Empire by foul-play, caus'd all the Princes and Lords whom he mistrusted, to be seiz'd one after another, and sent them to the Fortress of **Goualeor**; but he suffer'd them all to live and enjoy their estates. *Aureng-zeb* his Son acts quite otherwise; for when he sends any great Lord to this place, at the end of nine or ten days he orders him to be poison'd; and

this he does that the people may not exclaim against him for a bloody Prince."—*Tavernier*, E.T. ii. 35; [ed. *Ball*, i. 63].

**GYAUL** (properly **GAYĀL**), [Skt. *go*, 'an ox'], s. A large animal (*Gavaeus frontalis*, Jerd., *Bos f.* Blanford, *Mammalia*, 487) of the ox tribe, found wild in various forest tracts to the east of India. It is domesticated by the Mishmis of the Assam valley, and other tribes as far south as Chittagong. In Assam it is called *Mithan*.

[c. 1590.—In Arakan, "cows and buffaloes there are none, but there is an animal which has somewhat of the characteristics of both, piebald and particoloured whose milk the people drink."—*Āiā*, ed. *Jarrett*, ii. 119.]

1824.—"In the park several uncommon animals are kept. Among them the **Ghyal**, an animal of which I had not, to my recollection, read any account, though the name was not unknown to me. It is a very noble creature, of the ox or buffalo kind, with immensely large horns. . . ."—*Heber*, i. 34.

1866-67.—"I was awakened by an extraordinary noise, something between a bull's bellow and a railway whistle. What was it? We started to our feet, and Fuzlah and I were looking to our arms when Adupah said, 'It is only the **guyal** calling; Sahib! Look, the dawn is just breaking, and they are opening the village gates for the beasts to go out to pasture.'

"These **guyal** were beautiful creatures, with broad fronts, sharp wide-spreading horns, and mild melancholy eyes. They were the indigenous cattle of the hills domesticated by these equally wild Lushais. . . ."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, &c., p. 303.

**GYELONG**, s. A Buddhist priest in Tibet. Tib. *dGe-sLong*, i.e. 'beggar of virtue,' i.e. a *bhikshu* or mendicant friar (see under **BUXEE**); but latterly a priest who has received the highest orders. See *Jaeschke*, p. 86.

1784.—"He was dressed in the festival habit of a **gylong** or priest, being covered with a scarlet satin cloak, and a gilded mitre on his head."—*Bogle*, in *Markham's Tibet*, 25.

**GYM-KHANA**, s. This word is quite modern, and was unknown 40 years ago. The first use that we can trace is (on the authority of Major John Trotter) at Rūrki in 1861, when a *gymkhana* was instituted there. It is a factitious word, invented, we believe, in the Bombay Presidency, and probably based upon *gand-ghana* ('ball-house'), the name usually given

in Hind. to an English racket-court. It is applied to a place of public resort at a station, where the needful facilities for athletics and games of sorts are provided, including (when that was in fashion) a skating-rink, a lawn-tennis ground, and so forth. The *gym* may have been simply a corruption of *gend* shaped by *gymnastics*, [of which the English public school short form *gym* passed into Anglo-Indian jargon]. The word is also applied to a meeting for such sports; and in this sense it has travelled already as far as Malta, and has since become common among Englishmen abroad. [The suggestion that the word originated in the P.—H. *jamd'at-khann*, 'a place of assemblage,' is not probable.]

1877. — "Their proposals are that the Cricket Club should include in their programme the games, &c., proposed by the promoters of a *gymkhana* Club, so far as not to interfere with cricket, and should join in making a rink and lawn-tennis, and badminton courts, within the cricket-ground enclosure." — *Pioneer Mail*, Nov. 3.

1879. — "Mr. A — F — can always be depended on for epigram, but not for accuracy. In his letters from Burma he talks of the *Gymkhana* at Rangoon as a sort of *etablissement* [*sic*] where people have pleasant little dinners. In the 'Oriental Arcadia,' which Mr. F — tells us is flavoured with naughtiness, people may do strange things, but they do not dine at *Gymkhana*." — *Ibid.* July 2.

1881. — "R. E. *Gymkhana* at Malta, for Polo and other Ponies, 20th June, 1881." — Heading in *Royal Engineer Journal*, Aug. 1, p. 152.

1883. — "I am not speaking of Bombay people with their clubs and *gymkhanas* and other devices for oiling the wheels of existence. . . ." — *Tribes on My Frontier*, 9.

**GYNEE**, a. H. *gaini*. A very diminutive kind of cow bred in Bengal. It is, when well cared for, a beautiful creature, is not more than 3 feet high, and affords excellent meat. It is mentioned by Aelian:

c. 250. — "There are other bullocks in India, which to look at are no bigger than the largest goats; these also are yoked, and run very swiftly." — *De Nat. Anim.*, xv. 24.

c. 1590. — "There is also a species of oxen called *gaini*, small like *gail* (see **GOONT**) horns, but very beautiful." — *Ata*, i. 149.

[1829. — ". . . I found that the mid tiger had feasted on a more delicious morsel, — a nice little *Ghinea*, a small cow." — *Memo. of John Shipp*, iii. 132.]

1832. — "We have become great farmers, having sown our crop of oats, and are building outhouses to receive some 84 dwarf cows and oxen (*gynees*) which are to be fed up for the table." — *F. Parkes, Wanderings of a Pilgrim*, i. 251.

## H

**HACKERY**, a. In the Bengal Presidency this word is now applied only to the common native bullock-cart used in the slow draught of goods and materials. But formerly in Bengal, as still in Western India and Ceylon, the word was applied to lighter carriages (drawn by bullocks) for personal transport. In Broughton's *Letters from a Mahratta Camp* (p. 156; [ed. 1892, p. 117]) the word is used for what in Upper India is commonly called an *akka* (q.v.), or light native pony-carriage; but this is an exceptional application. Though the word is used by Englishmen almost universally in India, it is unknown to natives, or if known is regarded as an English term; and its origin is exceedingly obscure. The word seems to have originated on the west side of India, where we find it in our earliest quotations. It is probably one of those numerous words which were long in use, and undergoing corruption by illiterate soldiers and sailors, before they appeared in any kind of literature. Wilson suggests a probable Portuguese origin, e.g. from *acarretar*, 'to convey in a cart.' It is possible that the mere Portuguese article and noun '*a carreta*' might have produced the Anglo-Indian *hackery*. Thus in Correa, under 1513, we have a description of the Surat hackeries; "and the carriages (*as carretas*) in which he and the Portuguese travelled, were elaborately wrought, and furnished with silk hangings, covering them from the sun; and these carriages (*as carretas*) run so smoothly (the country consisting of level plains) that the people travelling in them sleep as tranquilly as on the ground" (ii. 369).

But it is almost certain that the origin of the word is the H. *chakra*, 'a two-wheeled cart'; and it may be noted that in old Singalese *chakka*,

'a cart-wheel,' takes the forms *haka* and *saka* (see *Kuhn, On Oldest Aryan Elements of Singhalese*, translated by D. Ferguson in *Indian Ant.* xii. 64). [But this can have no connection with *chhakra*, which represents Skt. *śakata*, 'a waggon.']

1673.—"The Coach wherein I was breaking, we were forced to mount the Indian **Hackery**, a Two-wheeled Chariot, drawn by swift little Oxen."—*Fryer*, 83. [For these swift oxen, see quot. from Forbes below, and from Aelian under **GYNEE**].

1690.—"Their **Hackeries** likewise, which are a kind of Coach, with two Wheels, are all drawn by Oxen."—*Orington*, 254.

1711.—"The Streets (at Surat) are wide and commodious; otherwise the **Hackerys**, which are very common, would be an Inconveniency. These are a sort of Coaches drawn by a Pair of Oxen."—*Lockyer*, 259.

1742.—"The bridges are much worn, and out of repair, by the number of **Hackeries** and other carriages which are continually passing over them."—In *Wheeler*, iii. 262.

1756.—"The 11th of July the Nawab arrived in the city, and with him Bundoo Sing, to whose house we were removed that afternoon in a **hackery**."—*Holwell*, in *Wheeler's Early Records*, 249.

c. 1760.—"The **hackrees** are a conveyance drawn by oxen, which would at first give an idea of slowness that they do not deserve . . . they are open on three sides, covered a-top, and are made to hold two people sitting cross-legged."—*Grose*, i. 155-156.

1780.—"A **hackery** is a small covered carriage upon two wheels drawn by bullocks, and used generally for the female part of the family."—*Hodges, Travels*, 5.

c. 1790.—"Quant aux palankins et **hak-karies** (voitures à deux roues), on les passe sur une double **sangarie**" (see **JANGAR**).—*Haafner*, ii. 173.

1793.—"To be sold by Public Auction . . . a new Fashioned **Hackery**."—*Bombay Courier*, April 13.

1798.—"At half-past six o'clock we each got into a **hackeray**."—*Stavorinus*, tr. by *Wilcocks*, iii. 295.

1811.—Solvyns draws and describes the **Hackery** in the modern Bengal sense.

"Il y a cependant quelques endroits où l'on se sert de charrettes couvertes à deux roues, appelées **hickeris**, devant lesquelles on attèle des bœufs, et qui servent à voyager."—Editor of *Haafner, Voyages*, ii. 3.

1813.—"Travelling in a light **hackaree**, at the rate of five miles an hour."—*Forbes, Or. Mem.* iii. 376; [2nd ed. ii. 352; in i. 150, **hackeries**, ii. 253, **hackarees**]. Forbes's engraving represents such an ox-carriage as would be called in Bengal a *buli* (see **BYLEE**).

1829.—"The genuine vehicle of the country is the **hackery**. This is a sort of wee

tent, covered more or less with tinsel and scarlet, and bells and gilding, and placed upon a clumsy two-wheeled carriage with a pole that seems to be also a kind of boot, as it is at least a foot deep. This is drawn by a pair of white bullocks."—*Mem. of Col. Mountain*, 2nd ed., 84.

1860.—"Native gentlemen, driving fast trotting oxen in little **hackery** carts, hastened home from it."—*Tennant's Ceylon*, ii. 140.

[**HADDY**, s. A grade of troops in the Mogul service. According to Prof. Blochmann (*Āin*, i. 20, note) they corresponded to our "Warranted officers." "Most clerks of the Imperial offices, the painters of the Court, the foremen in Akbar's workshops, &c., belonged to this corps. They were called *Aḥadīs*, or single men, because they stood under Akbar's immediate orders." And Mr. Irvine writes: "Midway between the nobles or leaders (*mansabdārs*) with the horsemen under them (*tābindn*) on the one hand, and the *Aḥshām* (see **EYSHAM**), or infantry, artillery, and artificers on the other, stood the *Aḥadī*, or gentleman trooper. The word is literally 'single' or 'alone' (A. *aḥad*, 'one'). It is easy to see why this name was applied to them; they offered their services singly, they did not attach themselves to any chief, thus forming a class apart from the *tābindn*; but as they were horsemen, they stood equally apart from the specialised services included under the remaining head of *Aḥshām*." (*J. R. As. Soc.*, July 1896, p. 545.)

[c. 1590.—"Some soldiers are placed under the care and guidance of one commander. They are called *Aḥadīs*, because they are fit for a harmonious unity."—*Āin*, ed. Blochmann, i. 231.

[1616.—"The Prince's **Haddy** . . . betrayed me."—*Sir T. Roe, Hak. Soc.* ii. 383.

[1617.—"A **Haddey** of horse sent down to see it effected."—*Ibid.* ii. 450.

[c. 1625.—"The day after, one of the King's **Haddys** finding the same."—*Coryal*, in *Purchas*, i. 600.]

**HADGEE**, s. Ar. *Hajj*, a pilgrim to Mecca; from *hajj*, the pilgrimage, or visit to a venerated spot. Hence *Hajjī* and *Hajī* used colloquially in Persian and Turkish. Prof. Robertson Smith writes: "There is current confusion about the word *hajj*. It is originally the participle of *hajj*, 'he went on the hajj.' But in modern use *hajj* is used as part., and *hajj* is the





*HAKIM.*

409

*HALÁLCORE.*

1788.—The *Indian Vocabulary* also gives **Hallachore**.

1810.—“For the meaner offices we have a **Hallalcor** or **Chandela** (one of the most wretched Pariahs).”—*Maria Graham*, 31.

**HALALLCUR**, *v.* used in the imperative for infinitive, as is common in the Anglo-Indian use of *H.* verbs, being *Ar.*—*H. halāl-kar*, ‘make lawful,’ i.e. put (an animal) to death in the manner prescribed to Mahomedans, when it is to be used for food.

[1855.—“Before breakfast I bought a moderately sized sheep for a dollar. Shaykh Hamid ‘**halaled**’ (butchered) it according to rule. . . .”—*Burton, Pilgrimage*, ed. 1893, i. 255.]

1883.—“The diving powers of the poor duck are exhausted. . . . I have only . . . to seize my booty, which has just enough of life left to allow Peer Khan to **make it halal**, by cutting its throat in the name of Allah, and dividing the webs of its feet.”—*Tribes on My Frontier*, 167.

**HALF-CASTE**, *s.* A person of mixt European and Indian blood. (See **MUSTEES**; **EURASIAN**.)

1789. “Mulattoes, or as they are called in the East Indies, **half-casta**.”—*Munro's Narrative*, 51.

1793. “They (the Mahratta Infantry) are commanded by **half-cast** people of Portuguese and French extraction, who draw off the attention of the spectators from the bad clothing of their men, by the profusion of antiquated lace bestowed on their own.”—*Dirom, Narrative*, ii.

1809. “The Padre, who is a **half-cast** Portuguese, informed me that he had three districts under him.”—*Ld. Valentia*, i. 329.

1828. “An invalid sergeant . . . came attended by his wife, a very pretty young **half-caste**.”—*Heber*, i. 298.

1875.—“Othello is black—the very tragedy lies there; the whole force of the contrast the whole pathos and extenuation of his doubts of Desdemona, depend on this blackness. Fechter makes him a **half-caste**.”—*G. H. Lewes, On Actors and the Art of Acting*.

**HANGER**, *s.* The word in this form is not in Anglo-Indian use, but (with the Scotch *whinger*, Old Eng. *whinyard*, Fr. *cunjar*, &c., other forms of the same) may be noted here as a corruption of the Arab. *khanjar*, ‘a dagger or short falchion.’ This (vulg. *cunjar*) is the Indian form. [According to the *N.E.D.* though ‘*hanger*’ has sometime been employed to translate *khanja* (probably with a notion of etymological

identity) there is no connection between the words.] The *khanjar* in India is a large double-edged dagger with a very broad base and a slight curve. [See drawings in *Egerton, Handbook of Indian Arms*, pl. X. Nos. 504, 505, &c.]

1574.—“Patrick Spreull . . . being per-suit he John Boill Chapman . . . in-adyng of him, and stryking him with an **uhinger** . . . through the quhilk the said ohnes neis was woundit to the effusion of is blude.”—*Exts. from Records of the Burgh of Glasgow* (1876), p. 2.

1601.—“The other day I happened to enter into some discourse of a **hanger**, which assure you, both for fashion and workman-hip was most peremptory beautiful and gentlemanlike. . . .”—*B. Jonson, Every Man in His Humour*, i. 4.

[c. 1610.—“The islanders also bore their arms, viz., **alfanges** (*al-khanjar*) or scimitars.”—*Pyrard de Laval*, Hak. Soc. i. 48.]

1658.—“**Gangeard** est en Turq, Persan et Indistanni un poignard courbé.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 539.

1672.—“. . . il s'estoit emporté contre elle jusqu'à un tel exode qu'il luy avoit porté quelques coups de **Cangiar** dans les navelles. . . .”—*Journal d'Ant. Galland*, i. 177.

1673.—“. . . **handjar** de diamanta. . . .”—*App. to do.* ii. 189.

1676.—

“His pistol next he cock'd anew  
And out his nutbrown **whinyard** drew.”  
*Hudibras*, Canto iii.

1684.—“The Souldiers do not wear **Hangers** or Scimitars like the *Persians*, but broad Swords like the *Switzers*. . . .”—*Tavernier*, E.T. ii. 65; [ed. *Ball*, i. 157].

1712.—“His Excy . . . was presented by the Emperor with a Hindoostany **Candjar**, or dagger, set with fine stones.”—*Valentia*, iv. (Suratte), 286.

[1717.—“The 23rd ultimo, John Surman received from his Majesty a horse and a **Gunger**. . . .”—In *Wheeler, Early Records*, 183.]

1781.—“I fancy myself now one of the most formidable men in Europe; a blunderbuss for Joe, a pair of double barrels to stick in my belt, and a cut and thrust **hanger** with a little pistol in the hilt, to hang by my side.”—*Lord Minto, in Life*, i. 56.

“Lost out of a buggy on the Road between Barnagur and Calcutta, a steel mounted **Hanger** with a single guard.”—*Hicky's Bengal Gazette*, June 30.

1883.—“. . . by *farraster*, the carpet-spreader class, a large *cunjar*, or curved dagger, with a heavy ivory handle, is carried; less for use than as a badge of office.”—*Wills, Modern Persia*, 226.

**HANSALERI**, s. Table-servant's Hind. for 'horse-radish'! "A curious corruption, and apparently influenced by *saleri*, 'celery'"; (Mr. M. L. Dames, in *Panjab N. and Q.* ii. 184).

**HANSIL**, s. A hawser, from the English (*Roebuck*).

**HANSPEEK, USPUCK, &c.**, s. Sea Hind. *Aspak*. A handspike, from the English.

**HARAKIRI**, s. This, the native name of the Japanese rite of suicide committed as a point of honour or substitute for judicial execution, has long been interpreted as "happy despatch," but what the origin of this curious error is we do not know. [The *N.E.D.* s.v. *dispatch*, says that it is humorous.] The real meaning is realistic in the extreme, viz., *hara*, 'belly,' *kiri*, 'to cut.'

1598.—"And it is often seene that they rip their own bellies open."—*Linschoten*, Hak. Soc. i. 153.

[1615.—"His mother cut her own belly."—*Foster, Letters*, iv. 45.]

1616.—"Here we had news how Galsa Same was to passe this way to morrow to goe to a church near Miaco, called Coyo; som say to cut his bellie, others say to be shaved a prist and to remeane theare the rest of his daies."—*Cocks's Diary*, i. 164.

1617.—"The King demanded 800 *tais* from Shosque Dono, or else to cut his belly, whoe, not having it to pay, did it."—*Ibid.* 337, see also ii. 202.

1874.—See the elaborate account of the rite in *Mitford, Tales of Old Japan*, 2nd ed. 329 *seqq.* For a similar custom among the Karens, see *M'Mahon, Karens of the Golden Chersonese*, 294.]

**HARAMZADA**, s. A scoundrel; literally 'misbegotten'; a common term of abuse. It is Ar.—P. *hardm-zada*, 'son of the unlawful.' *Harim* is from a root signifying *sacer* (see under **HAREM**), and which appears as Hebrew in the sense of 'devoting to destruction,' and of 'a ban.' Thus in Numbers xxi. 3: "They utterly destroyed them and their cities; and he called the name of the place *Hormah*." [See *Encycl. Bibl.* i. 468; ii. 2110.]

1857.—"I am no advocate for slaying *Shahzadas* or any such-like *Haramzadas* without trial."—*Bancroft Smith, L. of Id. Lawrence*, ii. 251.]

**HAREM**, s. Ar. *haram*, *harim*, i.e. *sacer*, applied to the women of the family and their apartment. This word is not now commonly used in India, *zenana* (q.v.) being the common word for 'the women of the family,' or their apartments.

1298.—". . . car maintes homes emorurent e mantes dames en furent veves . . . e maintes autres dames ne furent à toz jorz mès en plores et en lermes: ce furent les meres et les araines de homes qe hi morurent."—*Marco Polo*, in *Old Text of Soc. de Géographie*, 251.

1623.—"Non so come sciah Selim ebbe notizia di lei e s'innamorò. Volle condurla nel suo *haram* o *gynaece*, e tenerla quivi appresso di sè come una delle altre concubine; ma questa donna (*Nurmahal*) che era sopra modo astuta . . . ricusò."—*P. della Valle*, ii. 525; [Hak. Soc. i. 53].

1630.—"This Duke here and in other *seralios* (or *Harams* as the Persians term them) has above 300 concubines."—*Herbert*, 139.

1676.—"In the midst of the large Gallery is a Nich in the Wall, into which the King descends out of his *Haram* by a private pair of Stairs."—*Tavernier*, E.T. ii. 49; [ed. *Bull*, i. 101].

1726.—"On the Ganges also lies a noble fortress, with the Palace of the old Emperor of Hindostan, with his *Hharaam* or women's apartment. . . ."—*Valentijn*, v. 168.

[1727.—"The King . . . took his Wife into his own *Harran* or *Seraglio*. . . ."—*A. Hamilton*, ed. 1744, i. 171.

[1812.—"Adjoining to the Chel Sitoon is the *Harem*; the term in Persia is applied to the establishments of the great, *zenana* is confined to those of inferior people."—*Morier, Journey through Persia, &c.*, 166.]

**HARRY**, s. This word is quite obsolete. Wilson gives *Harri* as Beng. 'A servant of the lowest class, a sweeper.' [The word means 'a collector of bones,' Skt. *hadda*, 'a bone'; for the caste, see *Risley, Tribes of Bengal*, i. 314 *seqq.*] M.-Gen. Keatinge remarks that they are the goldsmiths of Assam; they are village watchmen in Bengal. (See under **PYKE**.) In two of the quotations below, *Harry* is applied to a *roman*, in one case employed to carry water. A female servant of this description is not now known among English families in Bengal.

1706.—

"2 Tendells (see **TINDAL**) . . . 6 0 0

1 Hummumme . . . 2 0 0

\* i.e. *hamimi*, a bath attendant. Compare the *Hummums* in Covent Garden.



Eastern Bengal the term was, and perhaps still is, applied to the holder of a *havdla*, an intermediate tenure between those of zemindar and ryot.

1672.—Regarding the Cowle obtained from the Nabob of Golcondah for the Fort and Town of Chinapatnam. 11,000 Pagodas to be paid in full of all demands for the past, and in future Pagodas 1200 per annum rent, "and so to hold the Fort and Town free from any Avildar or Divan's People, or any other imposition for ever."—*Fort St. George Conn.*, April 11, in *Notes and Exts.*, No. 1. 25.

1673.—"We landed at about Nine in the Morning, and were civilly treated by the Customer in his *Choultry*, till the Havildar could be acquainted of my arrival."—*Fryer*, 123.

[1680.—"Avaldar." See under JUNCA-MEER.]

1696.—"... the havildar of St. Thomé and Pulecat."—*Wheeler*, i. 308.

[1763.—"Three avaldars (avaldares) or receivers."—India Office MSS. *Conselho, Ultramarino*, vol. i.

[1773.—"One or two Hircars, one Havildar, and a company of sepoy. . . ."—*Ives*, 67.]

1824.—"Curreem Musseeh was, I believe, a havildar in the Company's army, and his sword and sash were still hung up, with a not unpleasing vanity, over the desk where he now presided as catechist."—*Heber*, i. 149.

**HAVILDAR'S GUARD**, s. There is a common way of cooking the fry of fresh-water fish (a little larger than whitebait) as a breakfast dish, by frying them in rows of a dozen or so, spitted on a small skewer. On the Bombay side this dish is known by the whimsical name in question.

**HAZREE**, s. This word is commonly used in Anglo-Indian households in the Bengal Presidency for 'breakfast.' It is not clear how it got this meaning. [The earlier sense was religious, as below.] It is properly *hāziri*, 'muster,' from the Ar. *hāzir*, 'ready or present.' (See **CHOTA-HAZRY**.)

[1832.—"The Sheehs prepare *hazree* (breakfast) in the name of his holiness Abbas Allee Ullum-burdar, Hossin's step-brother; i.e. they cook *polao*, *rottee*, curries, &c., and distribute them."—*Herklots, Qanoon-e-Islam*, ed. 1863, p. 183.]

**HENDRY KENDRY**, n.p. Two islands off the coast of the Concan, about 7 m. south of the entrance to Bombay Harbour, and now belonging

to Kolāba District. The names, according to Ph. Anderson, are *Haneri* and *Khaneri*; in the Admy. chart they are *Oonari*, and *Khundari*. They are also variously written (the one) *Hundry*, *Ondera*, *Hunarey*, *Henery*, and (the other) *Kundra*, *Cundry*, *Cunarey*, *Kenery*. The real names are given in the *Bombay Gazetteer* as *Underi* and *Khanderi*. Both islands were piratically occupied as late as the beginning of the 19th century. *Khanderi* passed to us in 1818 as part of the Peshwa's territory; *Underi* lapsed in 1840. [Sir G. Birdwood (*Rep. on Old Records*, 83), describing the "Consultations" of 1679, writes: "At page 69, notice of 'Sevagee' fortifying 'Hendry Kendry,' the twin islets, now called *Henery* (i.e. *Vondari*, 'Mouse-like,' *Kenery* (i.e. *Khandari*), i.e. 'Sacred to Khandaroo.' The former is thus derived from Skt. *undaru*, *unduru*, 'a rat'; the latter from Mahr. *Khanderdv*, 'Lord of the Sword,' a form of *Siva*.]

1673.—"These islands are in number seven; viz. *Bombaim*, *Canorein*, *Trumbay*, *Elephanto*, the *Putachoes*, *Munchumbay*, and *Kerenjau*, with the Rock of *Henry Kenry*. . . ."—*Fryer*, 61.

1681.—"Although we have formerly wrote you that we will have no war for *Hendry Kendry*, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often inculcate to you our aversion thereunto."—*Court of Directors to Surat*, quoted in *Anderson's Western India*, p. 175.

1727.—"... four Leagues south of *Bombay*, are two small Islands *Undra*, and *Cundra*. The first has a Fortress belonging to the *Sedee*, and the other is fortified by the *Sevagee*, and is now in the Hands of *Connajee Angria*."—*A. Hamilton*, i. 243; [ed. 1744].

c. 1760.—"At the harbor's mouth lie two small fortified rocks, called *Henara* and *Canara*. . . . These were formerly in the hands of *Angria*, and the *Siddees*, or *Moors*, which last have long been dispossessed of them."—*Grose*, i. 58.

**HERBED**, s. A Parsee priest, not specially engaged in priestly duties. Pers. *hirbad*, from Pahlavi *ātrpat*.

1630.—"The Herbood or ordinary Churchman."—*Lord's Display*, ch. viii.

**HICKMAT**, s. Ar.—*H. hikmat*; an ingenious device or contrivance. (See under **HAKIM**.)

1838.—"The house has been roofed in, and my relative has come up from Meerut,

to have the slates put on after some peculiar *hikmat* of his own."—*Wanderings of a Pilgrim*, ii. 240.

**HIDGELEE**, n.p. The tract so called was under native rule a *chakla*, or district, of Orissa, and under our rule formerly a *zilla* of Bengal; but now it is a part of the Midnapūr Zilla, of which it constitutes the S.E. portion, viz. the low coast lands on the west side of the Hoogly estuary, and below the junction of the Rūpnārāyan. The name is properly *Hijlī*; but it has gone through many strange phases in European records.

1553.—"The first of these rivers (from the E. side of the Ghauts) rises from two sources to the east of Chaul, about 15 leagues distant, and in an altitude of 18 to 19 degrees. The river from the most northerly of these sources is called *Crusna*, and the more southerly *Benkora*, and when they combine they are called *Ganga*: and this river discharges into the illustrious stream of the Ganges between the two places called **Angeli** and Picholda in about 22 degrees."—*Barros*, I. ix. 1.

1586.—"An haven which is called **Angeli** in the Country of Orixá."—*Fitch*, in *Hakl.* ii. 389.

1686.—"Chanock, on the 15th December (1686) . . . burned and destroyed all the magazines of salt, and granaries of rice, which he found in the way between Hughley and the island of **Ingelee**."—*Orme* (reprint), ii. 12.

1726.—"**Hingeli**."—*Valentijn*, v. 158.

1727.—". . . inhabited by Fishers, as are also **Ingellie** and **Kidgerie** (see **KEDGE-REE**), two neighbouring Islands on the West Side of the Mouth of the Ganges."—*A. Hamilton*, i. 275; [ed. 1744, ii. 2].

1758.—In apprehension of a French Fleet the Select Committee at Fort William recommend: "That the pagoda at **Ingellie** should be washed black, the great tree at the place cut down, and the buoys removed."—In *Long*, 153.

1784.—"Ships laying at **Kedgeree**, **Ingellee**, or any other parts of the great River."—In *Ston-Kurr*, i. 37.

**HILSA**, s. Hind. *hilsā*, Skt. *ilīśa*, *illīśa*; a rich and savoury fish of the shad kind (*Clupea ilisha*, Day), called in books the 'sable-fish' (a name, from the Port. *savel*, quite obsolete in India) and on the Indus *pulla* (*palla*). The large shad which of late has been commonly sold by London fishmongers in the beginning of summer, is very near the *hilsa*, but not so rich. The

*hilsa* is a sea-fish, ascending the river to spawn, and is taken as high as Delhi on the Jumna, as high as Mandalay on the Irawadi (Day). It is also taken in the Guzerat rivers, though not in the short and shallow streams of the Concan, nor in the Deccan rivers, from which it seems to be excluded by the rocky obstructions. It is the special fish of Sind under the name of *palla*, and monopolizes the name of fish, just as salmon does on the Scotch rivers (*Dr. Macdonald's Acct. of Bombay Fisheries*, 1883).

1539.—". . . A little Island, called *Apo-fingua* (*Ape-Fingan*) . . . inhabited by poor people who live by the fishing of *shads* (*que vive de la pescuria dos saveis*)."—*Pinto* (orig. cap. xviii.), *Cogan*, p. 22.

1613.—"Na quella costa marittima occidental de Viontana (*Ujong-Tana*, Malay Peninsula) habitavão Saletes pescadores que não tinham outro tratto . . . salvo de sua pescaria de *saveis*, donde so aproveitavão das ovas chamado *Turabos* passados por salmeura."—*Eredia de Godinho*, 22. [On this Mr. Skeat points out that "Saletes pescadores" must mean "Fishermen of the Straits" (Mal. *selat*, "straits"); and when he calls them "*Turabos*" he is trying to reproduce the Malay name of this fish, *terubok* (pron. *trubo*).]

1810.—"The *hilsah* (or sable-fish) seems to be midway between a mackerel and a salmon."—*Williamson*, *V. M.* ii. 154-5.

1813.—Forbes calls it the *sable* or *salmon*-fish, and says "it a little resembles the European fish (salmon) from which it is named."—*Or. Mem.* i. 53; [2nd ed. i. 36].

1824.—"The fishery, we were told by these people, was of the '*Hilsa*' or '*Sable*-fish.'"—*Heber*, ed. 1844, i. 81.

**HIMALYA**, n.p. This is the common pronunciation of the name of the great range

"Whose snowy ridge the roving Tartar bounds,"

properly *Himalāya*, 'the Abode of Snow'; also called *Himavat*, 'the Snowy'; *Himagiri* and *Himaśaila*; *Himādri*, *Himakūta*, &c., from various forms of which the ancients made *Imaus*, *Emodus*, &c. Pliny had got somewhere the true meaning of the name: ". . . a montibus Hemodia, quorum promontorium Imaus vocatur *nivosum* significante . . ." (vi. 17). We do not know how far back the use of the modern name is to be found. [The references in early Hindu literature are collected by Atkinson (*Hima-*



*ayan Gazetteer*, ii. 373 seqq.)] We do not find it in Baber, who gives *Siwatlak* as the Indian name of the mountains (see **SIWALIK**). The oldest occurrence we know of is in the *Āṣṇ*, which gives in the Geographical Tables, under the Third Climate, *Koh-i-Himālah* (orig. ii. 36); [ed. Jarrett, iii. 69]. This is disguised in Gladwin's version by a wrong reading into *Kerdehmaleh* (ed. 1800, ii. 367).<sup>\*</sup> This form (**Himmaleh**) is used by Major Rennell, but hardly as if it was yet a familiar term. In Elphinstone's Letters **Himāleh** or some other spelling of that form is always used (see below). When we get to Bishop Heber we find **Himalaya**, the established English form.

1822.—"What pleases me most is the contrast between your present enjoyment, and your former sickness and despondency. Depend upon it England will turn out as well as **Hemaleh**."—*Elphinstone* to Major Closs, in *Life*, ii. 139; see also i. 336, where it is written **Himmaleh**.

**HINDEE**, s. This is the Pers. adjective form from *Hind*, 'India,' and illustration of its use for a native of India will be found under **HINDOO**. By Europeans it is most commonly used for those dialects of Hindustani speech which are less modified by P. vocables than the usual Hindustani and which are spoken by the rural population of the N.W. Provinces and its outskirts. The earliest literary work in Hindi is the great poem of Chhand Bardai (c. 1200), which records the deeds of Prithvirāja, the last Hindu sovereign of Delhi. [On this literature see Dr. G. A. Grierson, *The Modern Vernacular Literature of Hindustan*, in *J.A.S.B.* Part I., 1888.] The term **Hinduwi** appears to have been formerly used, in the Madras Presidency, for the Marāṭhi language. (See a note in Sir A. Arbuthnot's ed. of *Munro's Minutes*, i. 133.)

<sup>\*</sup> *Hemichal* and *Hemakūṭ* also occur in the *Āṣṇ* (see *Indica*, ii. 342, 343, [ed. Jarrett, iii. 30, 31]) *Kerichal* is the name used by Ibn Batuta in the 14th century, and by Al-Birūnī 200 years earlier. 17th century writers often call the *Himālaya* the "Mountains of Nuggur-Cote" (q.v.). [Mr. Tawney writes: "We have in *Rig Veda* (x. 12) *śamamata jayantāḥ*, 'these snowy mountains spoken of as aliding by the might of Prajāpati in the Bhagavādgītā, an episode of the Mahābhārata, Kṛishṇa says that he is 'the *Himālaya* among stable things,' and the word *Himālaya* is four in the *Kumāra Sambhava* of Kālidāsa, about the date of which opinions differ. Perhaps the Greek *Ἰνδὸς* is *Himālat*; 'Himālat, himālat.'"]

**HINDEKĪ, HINDEKĪ**, n.p. This modification of the name is applied to people of Indian descent, but converted to Islam, on the Peshawar frontier, and scattered over other parts of Afghanistan. They do the banking business, and hold a large part of the trade in their hands.

[1842.—"The inhabitants of Peshawar are of Indian origin, but speak Pushtoo as well as **Hindkee**."—*Elphinstone, Cabul*, i. 74.]

**HINDOO**, n.p. *P. Hindā*. A person of Indian religion and race. This is a term derived from the use of the (Mohammedan conquerors (see under **INDIA**). The word in this form is Persian; *Hindī* is that used in Arabic, q.

c. 940.—"An inhabitant of Mansūra in Hind, among the most illustrious and powerful of that city . . . had brought up a young Indian or Sindian slave (*Hindī* aw *Sindī*)."—*Maq'adī*, vi. 264.

In the following quotation from a writer in Persian observe the distinction made between **Hindū** and *Hindī*:

c. 1290.—"Whatever live **Hindū** fell into the King's hands was pounded into bits under the feet of elephants. The Musalmāns, who were *Hindī* (country born), had their lives spared."—*Amir Khusrū*, in *Elliot*, ii. 539.

1563.—". . . moreover if people of Arabia or Persia would ask of the men of this country whether they are Moors or Gentooes, they ask in these words: 'Art thou Moselman or *Indu*?'"—*Jarvis*, f. 137b.

1653.—"Les Indous gardent soigneusement dans leurs Pagodes les Reliques de Ram, Schita (Sita), et les autres personnes illustres de l'antiquité."—*De la Boullaye-le-Long*, ed. 1657, 191.

*Hindu* is often used on the Peshawar frontier as synonymous with *bunya* (see under **BANYAN**). A soldier (of the tribes) will say: 'I am going to the **Hindu**,' i.e. to the *bunya* of the company.

**HINDOO KOOSH**, n.p. *Hinde-Kāsh*; a term applied by our geographers to the whole of the Alpine range which separates the basins of the Kabul River and the Helmand from that of the Oxus. It is, as Rennell points out, properly that part of the range immediately north of Kabul, the *Caucasus* of the historians of Alexander, who crossed and recrossed it somewhere not far from the

longitude of that city. The real origin of the name is not known; [the most plausible explanation is perhaps that it is a corruption of *Indicus Caucasus*]. It is, as far as we know, first used in literature by Ibn Batuta, and the explanation of the name which he gives, however doubtful, is still popular. The name has been by some later writers modified into *Hindu Koh* (mountain), but this is factitious, and throws no light on the origin of the name.

c. 1334.—“Another motive for our stoppage was the fear of snow; for there is midway on the road a mountain called *Hindū-Kūsh*, i.e. ‘the Hindu-Killer,’ because so many of the slaves, male and female, brought from India, die in the passage of this mountain, owing to the severe cold and quantity of snow.”—*Ibn Batuta*, iii. 84.

1504.—“The country of Kābul is very strong, and of difficult access. . . . Between Balkh, Kundez, and Badakhshān on the one side, and Kābul on the other, is interposed the mountain of *Hindū-kūsh*, the passes over which are seven in number.”—*Baber*, p. 139.

1548.—“From this place marched, and entered the mountains called *Hindū-Kush*.”—*Mem. of Emp. Humayun*, 89.

“It was therefore determined to invade Badakhshan . . . The Emperor, passing over the heel of the *Hindū-Kush*, encamped at Shergirān.”—*Tabakāt-i-Akbarī*, in *Elliot*, v. 223.

1753.—“Les montagnes qui donnent naissance à l’Indus, et à plusieurs des rivières qu’il reçoit, se nomment *Hendou Kesh*, et c’est l’histoire de Timur qui m’instruit de cette denomination. Elle est composée du nom d’*Hendou* ou *Hind*, qui désigne l’Inde . . . et de *kush* ou *kesh* . . . que je remarque être propre à diverses montagnes.”—*D’Anville*, p. 16.

1793.—“The term Hindoo-Kho, or *Hindoo-Kush*, is not applied to the ridge throughout its full extent; but seems confined to that part of it which forms the N.W. boundary of Cabul; and this is the INDIAN CAUCASUS of Alexander.”—*Rennell*, *Mem.* 3rd ed. 150.

1817.—“ . . . those  
Who dwell beyond the everlasting snows  
Of *Hindoo Koosh*, in stormy freedom  
bred.”—*Mokanna*.

**HINDOSTAN**, n.p. Pers. *Hindū-stān*. (a) ‘The country of the Hindūs,’ India. In modern native parlance this word indicates distinctively (b) India north of the Nerbudda, and exclusive of Bengal and Behar. The latter provinces are regarded as *pūrb* (see **POORUB**), and all south of the Nerbudda as *Dakhan* (see **DECCAN**). But the word is used in older Mahom-

edan authors just as it is used in English school-books and atlases, viz. as (a) the equivalent of India Proper. Thus Baber says of Hindustān: “On the East, the South, and the West it is bounded by the Ocean” (310).

a.—

1553.—“ . . . and so the Persian nation adjacent to it give it as at present its proper name that of *Indostān*.”—*Barros*, I. iv. 7.

1563.—“ . . . and common usage in Persia, and Coraçon, and Arabia, and Turkey, calls this country *Industam* . . . for *istām* is as much as to say ‘region,’ and *indā* ‘India.’” —*Garcia*, f. 137b.

1663.—“And thus it came to pass that the Persians called it *Indostan*.”—*Faria y Sousa*, i. 33.

1665.—“La dernière parti est la plus connue: c’est celle que l’on appelle *Indostan*, et dont les bornes naturelles au Couchant et au Levant, sont le Gange et l’Indus.”—*Thevenot*, v. 9.

1672.—“It has been from old time divided into two parts, i.e. the Eastern, which is India beyond the Ganges, and the Western India within the Ganges, now called *Indostan*.”—*Baldaeus*, 1.

1770.—“By *Indostan* is properly meant a country lying between two celebrated rivers, the Indus and the Ganges. . . . A ridge of mountains runs across this long tract from north to south, and dividing it into two equal parts, extends as far as Cape Comorin.”—*Raynal* (tr.), i. 34.

1783.—“In Macassar *Indostan* is called *Neegree Telinga*.”—*Forrest*, *V. to Mergui*, 82.

b.—

1803.—“I feared that the hawk direct through *Hindostan* would have been stopped.”—*Wellington*, ed. 1837, ii. 209.

1824.—“One of my servants called out to them,—‘Aha! dandee folk, take care! You are now in *Hindostan*! The people of this country know well how to fight, and are not afraid.’”—*Heber*, i. 124. See also pp. 268, 269.

In the following stanza of the good bishop’s the application is apparently the same; but the accentuation is excruciating—‘*Hindóstan*,’ as if rhyming to ‘Boston.’

1824.—

“Then on! then on! where duty leads,  
My course be onward still,  
O’er broad *Hindostan*’s sultry meads,  
Or bleak Almora’s hill.”—*Ibid.* 113.

1884.—“It may be as well to state that Mr. H. G. Keene’s forthcoming *History of Hindustan* . . . will be limited in its scope to the strict meaning of the word ‘*Industan*’=India north of the Deccan.”—*Academy*, April 26, p. 294.



*HINDOSTANEE.*

417

*HINDOSTANEE.*

Collectors, and officers writing the proceedings of Courts-Martial, and all Staff Officers, to indite their various papers in English, larded with as small a portion of the to him unknown tongues as they conveniently can, instead of those he generally receives—namely, papers written in *Hindustanee* larded with occasional words in English.

"Any Indent made for English Dictionaries shall be duly attended to, if such be in the stores at Kurrachee; if not, gentlemen who have forgotten the vulgar tongue are requested to procure the requisite assistance from England." — *GG. OO.*, by Sir Charles Napier, 85.

[Compare the following :

[1617.—(In answer to a letter from the Court not now extant). "Wee have forbidden the severall Factoryes from wrighting words in this language and refrayned itt our selues, though in bookes of Coppies wee feare there are many which by wante of tyme for perusall wee cannot rectifie or expresse."—*Surat Factors to Court*, February 26, 1617. (*I.O. Records*: O. C., No. 450.))

1856.—

"... they sound strange

As *Hindustanee* to an Ind-born man  
Accustomed many years to English  
speech."

*E. B. Browning, Aurora Leigh.*

**HING**, s. *Asafoetida*. Skt. *hingu*, Hind. *hing*, Dakh. *hingu*. A repulsively smelling gum-resin which forms a favourite Hindu condiment, and is used also by Europeans in Western and Southern India as an ingredient in certain cakes eaten with curry. (See **POPPER-CAKE**). This product affords a curious example of the uncertainty which sometimes besets the origin of drugs which are the objects even of a large traffic. Hanbury and Flückiger, whilst describing Falconer's *Narthex Asafoetida* (*Ferula Narthex*, Boiss.) and *Scorodosma foetidum*, Bunge; (*F. asafoetida*, Boiss.) two umbelliferous plants, both cited as the source of this drug, say that neither has been proved to furnish the *asafoetida* of commerce. Yet the plant producing it has been described and drawn by Kaempfer, who saw the gum-resin collected in the Persian Province of Lāristān (near the eastern shore of the P. Gulf); and in recent years (1857) Surgeon-Major Bellew has described the collection of the drug near Kandahar. *Asafoetida* has been identified with the *σλφοιον* or *laserpitium* of the ancients. The substance is probably yielded not only by the species mentioned above, but by other allied plants, e.g. *Ferula Jaeschkei*

*ana*, Vatke, of Kashmir and Turkistan. The *hing* of the Bombay market is the produce of *F. alliacea*, Boiss. [See *Watt, Econ. Dict.* iii. 328 *seqq.*]

c. 645.—"This kingdom of Tsao-kiu-tcha (Tsāukūta!) has about 7000 *li* of compass,—the compass of the capital called *Ho-si-na* (Ghazna) is 30 *li*. . . . The soil is favourable to the plant *Yō-Kia* (Curcuma, or turmeric) and to that called *Hing-kiu*."—*Pèlerin's Boudd.*, iii. 187.

1563.—"A Portuguese in Bisnagar had a horse of great value, but which exhibited a deal of flatulence, and on that account the King would not buy it. The Portuguese cured it by giving it this *ymgu* mixt with flour: the King then bought it, finding it thoroughly well, and asked him how he had cured it. When the man said it was with *ymgu*, the King replied: 'Tis nothing then to marvel at, for you have given it to eat the food of the gods' (or, as the poets say, nectar). Whereupon the Portuguese made answer *sotto voce* and in Portuguese: 'Better call it the food of the devils!'"—*Garcia*, f. 21b. The Germans do worse than this Portuguese, for they call the drug *Teufels dreck*, i.e. *diaboli non cibus sed stercus!*

1586.—"I went from Agra to Satagam (see **CHITTAGONG**) in Bengale in the companie of one hundred and four score Boates, laden with Salt, Opium, Hinge, Lead, Carpets, and divers other commodities down the River Jemena."—*R. Fitch*, in *Hakl.* ii. 386.

1611.—"In the Kingdom of Gujarat and Cambaya, the natives put in all their food *Ingu*, which is *Assafetida*."—*Teirera, Relaciones*, 29.

1631. — "... ut totas aedas foetore replerent, qui insuetis vix tolerandus esset. Quod Javani et Malaii et caeteri Indiarum incolae negabant se quicquam odoratus naribus unquam percepisse. Apud hos *Hin* hic succus nominatur."—*Jac. Bontii*, lib. iv. p. 41.

1638.—"Le *Hingh*, que nos droguistes et apoticares appellent *Asa foetida*, vient la plus part de Perse, mais celle que la Province d'Vtrad (!) produit dans les Indes est bien meilleur."—*Mandelslo*, 230.

1673.—"In this Country *Asa Foetida* is gathered at a place called *Deeroon*; some deliver it to be the Juice of a Cane or Reed inspissated; others, of a Tree wounded: It differs much from the stinking Stuff called *Hing*, it being of the Province of *Carmania*; this latter is that the *Indians* perfume themselves with, mixing it in all their Pulse, and make it up in Wafers to correct the Windiness of their Food."—*Fryer*, 239.

1689.—"The Natives at Suratt are much taken with *Asa Foetida*, which they call *Hin*, and mix a little with the Cakes that they eat."—*Ovington*, 897.

1712.—"... substantiam obtinet ponderosam, instar rapae solidam candidissimamque, plenam succi pinguis, albidissimi,

**HIRAVA.**

**419**

**HOBSON-JOBSON.**

*HOBSON-JOBSON.*

420

*HOG-DEER.*



manner; hence its popular appellation."—*Jerdon, Mammals*, 263.

[1885.—"Two hog-deer were brought forward, very curious-shaped animals that I had never seen before."—*Lady Dufferin, Viceregal Life*, 146.]

**HOG-PLUM**, s. The austere fruit of the *amrd* (Hind.), *Spondias mangifera*, Pers. (Ord. *Terebinthaceae*), is sometimes so called; also called the wild mango. It is used in curries, pickles, and tarta. It is a native of various parts of India, and is cultivated in many tropical climates.

1852.—"The Karens have a tradition that in those golden days when God dwelt with men, all nations came before him on a certain day, each with an offering from the fruits of their lands, and the Karens selected the hog's plum for this oblation; which gave such offence that God cursed the Karen nation and placed it lowest. . . ."—*Mason's Burma*, ed. 1860, p. 461.

**HOKCHEW, HOKSIEU, AU-CHEO**, etc., n.p. These are forms which the names of the great Chinese port of *Fuh-chau*, the capital of Fuh-kien, takes in many old works. They, in fact, imitate the pronunciation in the Fuh-kien dialect, which is *Hok-chiu*; Fuh-kien similarly being called *Hoh-kien*.

1585.—"After they had travelled more than half a league in the suburbs of the citie of Ancheo, they met with a post that came from the vizroy."—*Mendoza*, ii. 78.

1616.—"Also this day arrived a small China bark or soma from Hochchew, laden with silk and stuffes."—*Cocks*, i. 219.

**HOME**. In Anglo-Indian and colonial speech this means England.

1837.—"Home always means England; nobody calls India *home*—not even those who have been here thirty years or more, and are never likely to return to Europe."—*Letters from Madras*, 92.

1865.—"You may perhaps remember how often in times past we debated, with a seriousness becoming the gravity of the subject, what article of food we should each of us respectively indulge in, on our first arrival at home."—*Waring, Tropical Resident*, 154.

So also in the West Indies:

c. 1830.—". . . 'Oh, your cousin Mary, I forgot—fine girl, Tom—may do for you at home yonder' (all Creoles speak of England as home, although they may never have seen it)."—*Tom Cringle*, ed. 1863, 238.

**HONG**, s. The Chinese word is *hang*, meaning 'a row or rank'; a house of business; at Canton a warehouse, a factory, and particularly applied to the establishments of the European nations ("Foreign Hongs"), and to those of the so-called "**Hong-Merchants**." These were a body of merchants who had the monopoly of trade with foreigners, in return for which privilege they became security for the good behaviour of the foreigners, and for their payment of dues. The guild of these merchants was called 'The Hong.' The monopoly seems to have been first established about 1720-30, and it was terminated under the Treaty of Nanking, in 1842. The *Hong* merchants are of course not mentioned in Lockyer (1711), nor by A. Hamilton (in China previous to and after 1700, pubd. 1727). The latter uses the word, however, and the rudiments of the institution may be traced not only in this narrative, but in that of Ibn Batuta.

c. 1346.—"When a Musulman trader arrives in a Chinese city, he is allowed to choose whether he will take up his quarters with one of the merchants of his own faith settled in the country, or will go to an inn. If he prefers to go and lodge with a merchant, they count all his money and confide it to the merchant of his choice; the latter then takes charge of all expenditure on account of the stranger's wants, but acts with perfect integrity. . . ."—*Ibn Batuta*, iv. 265-6.

1727.—"When I arrived at Canton the *Hapoa* (see **HOPPO**) ordered me lodgings for myself, my Men, and Cargo, in (a) *Haung* or Inn belonging to one of his Merchants . . . and when I went abroad, I had always some Servants belonging to the *Haung* to follow me at a Distance."—A. Hamilton, ii. 227; [ed. 1744].

1782.—". . . *l'Opron* (see **HOPPO**) . . . s'embarque en grande ceremonie dans une galere pavoisee, emmenant ordinairement avec lui trois ou quatre *Hanistes*."—*Sonnerat*, ii. 236.

" . . . Les loges Europeennes s'appellent *hams*."—*Ibid.* 245.

1783.—"It is stated indeed that a monopolizing Company in Canton, called the *Cohong*, had reduced commerce there to a desperate state."—*Report of Com. on Affairs of India*, *Burke*, vi. 461.

1797.—"A Society of *Hong*, or united merchants, who are answerable for one another, both to the Government and the foreign nations."—*Sir G. Staunton, Embassy to China*, ii. 565.

1882.—"The *Hong* merchants (collectively the *Co-hong*) of a body corporate, date from 1720."—*The Factories at Canton*, p. 34.

*Cohong* is, we believe, though speaking with diffidence, an exogamous union between the Latin *co-* and the Chinese *hong*. [Mr. G. T. Gardner confirms this explanation, and writes: "The term used in Canton itself is invariable: 'The Thirteen *Hong*,' or 'The Thirteen Firms'; and as these thirteen firms formed an association that had at one time the monopoly of the foreign trade, and as they were collectively responsible to the Chinese Government for the conduct of the trade, and to the foreign merchants for goods supplied to any one of the firms, some collective expression was required to denote the co-operation of the Thirteen Firms, and the word **Co-hang**, I presume, was found most expressive."]

**HONG-BOAT**, s. A kind of **sampan** (q.v.) or boat, with a small wooden house in the middle, used by foreigners at Canton. "A public passenger-boat (all over China, I believe) is called **Hang-chwen**, where *chwen* is generically 'vessel,' and *hang* is perhaps used in the sense of 'plying regularly.' Boats built for this purpose, used as private boats by merchants and others, probably gave the English name **Hong-boat** to those used by our countrymen at Canton" (Note by *Bp. Moule*).

[1878.—"The *Koong-Sze Teng*, or *Hong-Mee-Teng*, or **hong boats** are from thirty to forty feet in length, and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting room for eight or ten persons. Aft the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post."—*Gray, China*, ii. 273.]

**HONG KONG**, n.p. The name of this flourishing settlement is *hiang-kiang*, 'fragrant waterway' (*Bp. Moule*).

**HONORE, ONORE**, n.p. *Hondvar*, a town and port of Canara, of ancient standing and long of piratical repute. The etymology is unknown to us (see what *Barbosa* gives as the native name below). [A place of the same name in the Bellary District is said to be Can. *Honnūru*, *honnu*, 'gold,' *ūru*, 'village.'] Vincent has supposed it to be the *Náoupa* of the *Periplus*, "the first part of the pepper-country *Λιμυρικὴ*,"—for which read *Διμυρικὴ*, the

*Tamil* country or Malabar. But this can hardly be accepted, for *Honore* is less than 5000 stadia from *Barygaza*, instead of being 7000 as it ought to be by the *Periplus*, nor is it in the *Tamil* region. The true *Náoupa* must have been Cannanore, or Pudopatana, a little south of the last. [The *Madras Gloss.* explains *Náoupa* as the country of the Nairs.] The long defence of *Honore* by Captain Torriano, of the Bombay Artillery, against the forces of Tippoo, in 1783-1784, is one of the most noble records of the Indian army. (See an account of it in *Forbes, Or. Mem.* iv. 109 *seqq.*; [2nd ed. ii. 455 *seqq.*]).

c. 1343.—"Next day we arrived at the city of *Hinaur*, beside a great estuary which big ships enter. . . . The women of *Hinaur* are beautiful and chaste . . . they all know the *Kurān al-'Azīm* by heart. I saw at *Hinaur* 13 schools for the instruction of girls and 23 for boys,—such a thing as I have seen nowhere else. The inhabitants of *Maleihār* pay the Sultan . . . a fixed annual sum from fear of his maritime power."—*Ibn Batuta*, iv. 65-67.

1516.—". . . there is another river on which stands a good town called *Honor*; the inhabitants use the language of the country, and the Malabars call it *Ponou-aram* (or *Ponaram*, in *Ramusio*); here the Malabars carry on much traffic. . . . In this town of *Onor* are two Gentoo corsairs patronised by the Lord of the Land, one called *Timoja* and the other *Raogy*, each of whom has 5 or 6 very big ships with large and well-armed crews."—*Barbosa*, Lisbon, ed. 291.

1553.—"This port (*Onor*) and that of *Batalá* . . . belonged to the King of *Bisnaga*, and to this King of *Onor* his tributary, and these ports, less than 40 years before were the most famous of all that coast, not only for the fertility of the soil and its abundance in provisions . . . but for being the ingress and egress of all merchandize for the kingdom of *Bisnaga*, from which the King had a great revenue; and principally of horses from Arabia. . . ."—*Barros*, l. viii. cap. x. [And see *P. della Valle*, Hak. Soc. ii. 202; *Comm. Dalboquerque*, Hak. Soc. i. 148.]

**HOOGLY, HOOGHLEY**, n.p. Properly *Hūglī*, [and said to take its name from Beng. *hoglā*, 'the elephant grass' (*Typha angustifolia*)]: a town on the right bank of the Western Delta Branch of the Ganges, that which has long been known from this place as the **Hoogly River**, and on which Calcutta also stands, on the other bank, and 25 miles nearer the sea. **Hoogly** was one of the first places occupied

**HOOGLY, HOOGHLEY.**

428

## HOOKA.

says: "There was a dinner party in the evening (at Agra), mostly civilians, as I quickly discovered by their *huqas*. I have never seen the *huqa* smoked save at Delhi and Agra, except by a very old general officer at Calcutta." (*Life in the Mission*, ii. 196). In 1837 Miss Eden says: "the aides-de-camp and doctor get their newspapers and *hookahs* in a cluster on their side of the street." (*Up the Country*, i. 70). The rules for the Calcutta Subscription Dances in 1792 provide: "That *hookers* be not admitted to the ball room during any part of the night. But *hookers* might be admitted to the supper rooms, to the card rooms, to the boxes in the theatre, and to each side of the assembly room, between the large pillars and the walls."—*Carey, Good Old Days*, i. 98.] "In former days it was a dire offence to step over another person's *hooka*-carpet and *hooka*-snake. Men who did so intentionally were called out." (*M.-Gen. Keatinge*).

1768. — "This last Season I have been without Company (except that of my Pipe or *Hooker*), and when employed in the innocent diversion of smoaking it, have often thought of you, and Old England."—*MS. Letter of James Rennell*, July 1.

1782. — "When he observes that the gentlemen introduce their *hookas* and smook in the company of ladies, why did he not add that the mixture of sweet-scented Persian tobacco, sweet herbs, coarse sugar, spice, etc., which they inhale . . . comes through clean water, and is so very pleasant, that many ladies take the tube, and draw a little of the smook into their mouths."—*Price's Tracts*, vol. i. p. 78.

1783. — "For my part, in thirty years' residence, I never could find out one single luxury of the East, so much talked of here, except sitting in an arm-chair, smoaking a *hooka*, drinking cool water (when I could get it), and wearing clean linen."—(*Jos. Price*), *Some Observations on a late Publication*, &c., 79.

1789. — "When the cloth is removed, all the servants except the *hookerbedar* retire, and make way for the sea breeze to circulate, which is very refreshing to the Company, whilst they drink their wine, and smoke the *hooker*, a machine not easily described. . . ."—*Munro's Narrative*, 53.

1828. — "Every one was hushed, but the noise of that wind . . . and the occasional bubbling of my own *hookah*, which had just been furnished with another chillum."—*The Kuzzilbash*, i. 2.

c. 1849. — See Sir C. Napier, quoted under **GRAM-FED**.

c. 1858. —

"Son *houka* bigarré d'arabesques fleuries." *Leconte de Lisle, Poèmes Barbares*.

1872. — ". . . in the background the carcase of a boar with a cluster of villagers sitting by it, passing a *hookah* of primitive form round, for each to take a pull in turn."—*A True Reformer*, ch. i.

1874. — ". . . des *houkas* d'argent émaillé et ciselé. . . ."—*Franz, Souvenir d'une Cosaque*, ch. iv.

**HOOKA-BURDAR**, s. Hind. from Pers. *hukka-bardār*, 'hooka-bearer': the servant whose duty it was to attend to his master's hooka, and who considered that duty sufficient to occupy his time. See *Williamson*, V.M. i. 220.

[1779. — "Mr. and Mrs. Hastings present their compliments to Mr. — and request the favour of his company to a concert and supper on Thursday next. Mr. — is requested to bring no servants except his *Houccaburdar*."—In *Carey, Good Old Days*, i. 71.]

1789. — "**Hookerbedar**." (See under **HOOKA**.)

1801. — "The Resident . . . tells a strange story how his *hookah-burdar*, after cheating and robbing him, proceeded to England, and set up as the Prince of Sylhet, took in everybody, was waited upon by Pitt, dined with the Duke of York, and was presented to the King."—*Elphinstone*, in *Life*, i. 34.

**HOOKUM**, s. An order; Ar.—H. *hukm*. (See under **HAKIM**.)

[1678. — "The King's *hookim* is of as small value as an ordinary Governour's."—In *Yule, Hedges' Diary*, Hak. Soc. ii. xlv.]

[1880. — "Of course Raja Joe *Hookham* will preside."—*Ali Baba*, 106.]

**HOOLUCK**, s. Beng. *hūlak*? The word is not in the Dicta, [but it is possibly connected with *ulūk*, Skt. *ulūka*, 'an owl,' both bird and animal taking their name from their wailing note]. The black gibbon (*Hylobates hoolook*, *Jerd.*; [*Blanford, Mammalia*, 5]), not unfrequently tamed on our E. frontier, and from its gentle engaging ways, and plaintive cries, often becoming a great pet. In the forests of the Kasia Hills, when there was neither sound nor sign of a living creature, by calling out hoo! hoo! one sometimes could wake a clamour in response from the *hoolucks*, as if hundreds had suddenly started to life, each shouting hoo! hoo! hoo! at the top of his voice.

c. 1809. — "The *Hulluks* live in considerable herds; and although exceedingly noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy."—*Buchanan's Rungpoor*, in *Eastern India*, iii. 503.



*HOOBY.*

425

*HOPPER.*

commanded to give him certaine cakes, made of the flower of Wheate, which the Malabars do call **Apes**, and with the same honnie."—*Castañeda* (by N.L.), f. 38.

1606.—"Great dishes of **apas**."—*Gouvea*, f. 48c.

1672.—"These cakes are called **Apen** by the Malabars."—*Baldaeus, Afgoderye* (Dutch ed.), 39.

c. 1690.—"Ex iis (the chestnuts of the Jack fruit) in sole siccatis farinam, ex eaque placentas, **apas** dictas, conficiunt."—*Rheede*, iii.

1707.—"Those who bake **oppers** without permission will be subject to severe penalty."—*Thesavaleme* (Tamil Laws of Jaffna), 700.

[1826.—"He sat down beside me, and shared between us his coarse brown **aps**."—*Pandurang Hari*, ed. 1873, i. 81.]

1860.—"**Appas** (called **hoppers** by the English) . . . supply their morning repast."—*Tennent's Ceylon*, ii. 161.

. **HOPPO**, s. The Chinese Superintendent of Customs at Canton. Giles says: "The term is said to be a corruption of *Hoo poo*, the Board of Revenue, with which office the *Hoppo*, or Collector of duties, is in direct communication." Dr. Williams gives a different account (see below). Neither affords much satisfaction. [The *N.E.D.* accepts the account given in the quotation from Williams.]

1711.—"The **Hoppo**s, who look on Europe Ships as a great Branch of their Profits, will give you all the fair words imaginable."—*Lockyer*, 101.

1727.—"I have staid about a Week, and found no Merchants come near me, which made me suspect, that there were some underhand dealings between the **Hapoa** and his Chaps, to my Prejudice."—*A. Hamilton*, ii. 228; [ed. 1744, ii. 227]. (See also under **HONG**.)

1743.—". . . just as he (Mr. Anson) was ready to embark, the **Hoppo** or Chinese Custom-house officer of *Macao* refused to grant a permit to the boat."—*Anson's Voyage*, 9th ed. 1756, p. 355.

1750-52.—"The **hoppo**, **happa**, or first inspector of customs . . . came to see us to-day."—*Osbeck*, i. 359.

1782.—"La charge d'**Opeou** répond à celle d'intendant de province."—*Sonnerat*, ii. 236.

1797.—". . . the **Hoppo** or mandarine more immediately connected with Europeans."—*Sir G. Staunton*, i. 239.

1842 (?).—"The term **hoppo** is confined to Canton, and is a corruption of the term *hoi-po-sho*, the name of the officer who has control over the boats on the river, strangely applied to the Collector of Customs by foreigners."—*Wells Williams, Chinese Commercial Guide*, 221.

[1878.—"The second board or tribunal is named **hoopoo**, and to it is entrusted the care and keeping of the imperial revenue."—*Gray, China*, i. 19.]

1882.—"It may be as well to mention here that the '**Hoppo**' (as he was incorrectly styled) filled an office especially created for the foreign trade at Canton. . . . The Board of Revenue is in Chinese '*Hoo-poo*,' and the office was locally misapplied to the officer in question."—*The Fankwa at Canton*, p. 36.

**HORSE-KEEPER**, s. An old provincial English term, used in the Madras Presidency and in Ceylon, for 'groom.' The usual corresponding words are, in N. India, **syce** (q.v.), and in Bombay *ghordwālā* (see **GORAWALLAH**).

1555.—"There in the reste of the Cophine made for the nones thei bewrie one of his diereſt lemmans, a waityng manne, a Cooke, a **Horse-keeper**, a Lacquie, a Butler, and a Horse, whiche thei al at first strangle, and thruste in."—*W. Watreman, Fardle of Faciouns*, N. 1.

1609.—"Watermen, Lackeyes, **Horse-keepers**."—*Hawkins, in Purchas*, i. 216.

1673.—"On St. George's Day I was commanded by the Honourable *Gerald Aungier* . . . to embarque on a Bombaim Boat . . . waited on by two of the Governor's servants . . . an **Horsekeeper**. . . ."—*Fryer*, 123.

1698.—". . . followed by his boy . . . and his **horsekeeper**."—*In Wheeler*, i. 300.

1829.—"In my English buggy, with lamps lighted and an English sort of a nag, I might almost have fancied myself in England, but for the black **horse-keeper** alongside of me."—*Mem. of Col. Mountain*, 87.

1837.—"Even my horse pretends he is too fine to switch off his own flies with his own long tail, but turns his head round to order the **horsekeeper** . . . to wipe them off for him."—*Letters from Madras*, 50.

**HORSE-RADISH TREE**, s. This is a common name, in both N. and S. India, for the tree called in Hind. *sa-hajnd*; *Moringa pterygosperma*, Gaertn., *Hyperanthera Moringa*, Vahl. (N. O. *Moringaceae*), in Skt. *sobhdnjana*. Sir G. Birdwood says: "A marvellous tree botanically, as no one knows in what order to put it; it has links with so many; and it is evidently a 'head-centre' in the progressive development of forms." The name is given because the scraped root is used in place of horse-radish, which it closely resembles in flavour. In S. India the same plant is called the **Drumstick-tree** (q.v.), from the shape of the long slender fruit, which is used as a vegetable, or in curry, or made into a native pickle



"most nauseous to Europeans" (*Punjab Plants*). It is a native of N.W. India, and also extensively cultivated in India and other tropical countries, and is used also for many purposes in the native pharmacopœia. [See **MYROBALAN**.]

**HOSBOLHOOKUM**, &c. Properly (Ar. used in Hind.) *hasb-ul-hukm*, literally 'according to order'; these words forming the initial formula of a document issued by officers of State on royal authority, and thence applied as the title of such a document.

[1678.—"Had it bin another King, as Shah-jehawn, whose phirmaund (see **FIRMAUN**) and *hasbullhookims* were of such great force and binding."—In *Yule, Hedges' Diary*, Hak. Soc. ii. xlv.]

"... the other given in the 10th year of Oranzeeb, for the English to pay 2 per cent. at Surat, which the Mogul interpreted by his order, and *Husbull Hookum* (*id est*, a word of command by word of mouth) to his Devan in Bengall, that the English were to pay 2 per cent. custom at Surat, and in all other his dominions to be custom free."—*Fl. St. Geo. Consns.*, 17th Dec., in *Notes and Exts.*, Pt. I. pp. 97-98.

1702.—"The Nabob told me that the great God knows that he had ever a hearty respect for the English . . . saying, here is the *Hosbulhocum*, which the king has sent me to seize Factories and all their effects."—In *Wheeler*, i. 387.

1727.—"The *Phirmaund* is presented (by the *Hausberdaar* (*Goorsburdar*), or *Hosbalhouckain*, or, in *English*, the King's Messenger) and the Governor of the Province or City makes a short speech."—*A. Hamilton*, i. 230; [ed. 1744, i. 233].

1757.—"This Treaty was conceived in the following Terms. I. Whatever Rights and Privileges the King had granted the English Company, in their *Phirmaund*, and the *Hushulhoorums* (*sic*), sent from Delly, shall not be disputed."—*Mem. of the Revolution in Bengal*, pp. 21-22.

1759.—"*Housbul-hookum* (under the great seal of the Nabob Vizier, *Ulmah Maleck, Nizam al Muluck Bahadour*. Be peace unto the high and renowned Mr. John Spencer . . ."—In *Cambridge's Acct. of the War*, &c., 229.

1761.—"A grant signed by the Mogul is called a *Phirmaund* (*farmān*). By the Mogul's Son, a *Nushawn* (*nishān*). By the Nabob a *Perwana* (*parwana*). By the Vizier, a *Housebul-hookum*."—*Ibid.* 226.

1769.—"Besides it is obvious, that as great a sum might have been drawn from that Company without affecting property . . . or running into his golden dream of cockets on the Ganges, or visions of Stamp duties, *Perwannas*, *Dusticks*, *Kistbunders* and *Husbulhookums*."—*Burke, Obsns. on a late*

*Publication called "The Present State of the Nation."*

**HOT-WINDS**, s. This may almost be termed the name of one of the seasons of the year in Upper India, when the hot dry westerly winds prevail, and such aids to coolness as the **tatty** and **thermantidote** (q.v.) are brought into use. May is the typical month of such winds.

1804.—"Holkar appears to me to wish to avoid the contest at present; and so does Gen. Lake, possibly from a desire to give his troops some repose, and not to expose the Europeans to the hot winds in Hindustan."—*Wellington*, iii. 180.

1873.—"It's no use thinking of lunch in this roaring hot wind that's getting up, so we shall be all light and fresh for another shy at the pigs this afternoon."—*The True Reformer*, i. p. 8.

**HOWDAH**, vulg. **HOWDER**, &c., s. Hind. modified from Ar. *haudaj*. A great chair or framed seat carried by an elephant. The original Arabic word *haudaj* is applied to litters carried by camels.

c. 1663.—"At other times he rideth on an Elephant in a *Mik-dember* or *Hause* . . . the *Mik-dember* being a little square House or Turret of Wood, is always painted and gilded; and the *Hause*, which is an Oval seat, having a Canopy with Pillars over it, is so likewise."—*Bernier*, E.T. 119; [ed. *Constable*, 370].

c. 1785.—"Colonel Smith . . . reviewed his troops from the *houdar* of his elephant."—*Carraccioli's L. of Clive*, iii. 133.

A popular rhyme which was applied in India successively to Warren Hastings' escape from Benares in 1781, and to Col. Monson's retreat from Malwa in 1804, and which was perhaps much older than either, runs:

"Ghore par *handa*, hāthī par jīn  
Jaldī bhāg-gāyā { Warren Hastīn!  
Kornail Munshīn!"

which may be rendered with some anachronism in expression:

"Horses with *howdahs*, and elephants  
saddled  
Off helter skelter the Sahibs skedaddled."

[1805.—"*Houza*, *howda*." See under **AMBAREE**.]

1831.—

"And when they talked of Elephants,  
And riding in my *Howder*,  
(So it was called by all my aunts)  
I prouder grew and prouder."

*H. M. Parker*, in *Bengal Annual*, 119.

1856.—

"But she, the gallant lady, holding fast  
With one soft arm the jewelled howdah's  
side,  
Still with the other circles tight the babe  
Sore smitten by a cruel shaft . . ."

*The Banyan Tree*, a Poem.

1863.—"Elephants are also liable to be disabled . . . ulcers arise from neglect or carelessness in fitting on the howdah."—*Sat. Review*, Sept. 6, 312.

**HUBBA**, s. A grain; a jot or tittle.  
Ar. *habba*.

1786—"For two years we have not received a **hubba** on account of our **tunkaw**, though the ministers have annually charged a lac of rupees, and never paid us anything."—In *Art. agst. Hastings, Burke*, vii. 141.

[1836.—"The **habbeh** (or grain of barley) is the 48th part of dirhem, or third of a keerat . . . or in commerce fully equal to an English grain."—*Lane, Mod. Egypt.*, ii. 326.]

**HUBBLE-BUBBLE**, s. An onomatopoeia applied to the *hooka* in its rudimentary form, as used by the masses in India. Tobacco, or a mixture containing tobacco amongst other things, is placed with embers in a terra-cotta **chillum** (q.v.), from which a reed carries the smoke into a coconut shell half full of water, and the smoke is drawn through a hole in the side, generally without any kind of mouth-piece, making a bubbling or gurgling sound. An elaborate description is given in Terry's *Voyage* (see below), and another in *Govinda Samanta*, i. 29 (1872).

1616.—". . . they have little Earthen Pots . . . having a narrow neck and an open round top, out of the belly of which comes a small spout, to the lower part of which spout they fill the Pot with water: then putting their *Tobacco* loose in the top, and a burning coal upon it, they having first fastened a very small strait hollow Cane or Reed . . . within that spout . . . the Pot standing on the ground, draw that smoke into their mouths, which first falls upon the Superficies of the water, and much discolours it. And this way of taking their *Tobacco*, they believe makes it much more cool and wholsom."—*Terry*, ed. 1665, p. 363.

c. 1630.—"Tobacco is of great account here; not strong (as our men love), but weak and leafie; suckt out of long canes call'd **hubble-bubbles** . . ."—*Sir. T. Herbert*, 28.

1673.—"Coming back I found my troublesome Comrade very merry, and packing up his Household Stuff, his *Bang* bowl, and **Hubble-bubble**, to go along with me."—*Fryer*, 127.

1673.—". . . bolstered up with embroidered Cushions, smoaking out of a silver **Hubble-bubble**."—*Fryer*, 131.

1697.—". . . Yesterday the King's Dewan, and this day the King's Buxee . . . arrived . . . to each of whom sent two bottles of Rose-water, and a glass **Hubble-bubble**, with a compliment."—In *Wheeler*, i. 318.

c. 1760.—See *Groae*, i. 146.

1811.—"Cette manière de fumer est extrêmement commune . . . on la nomme **Hubbel de Bubbel**."—*Solryns*, tom. iii.

1868.—"His (the Dyak's) favourite pipe is a huge **Hubble-bubble**."—*Wallace, Mal. Archip.*, ed. 1880, p. 80.

**HUBSHEE**, n.p. Ar. *Habashî*, P. *Habshî*, 'an Abyssinian,' an Ethiopian, a negro. The name is often specifically applied to the chief of Jinjira on the western coast, who is the descendant of an Abyssinian family.

1298.—"There are numerous cities and villages in this province of **Abash**, and many merchants."—*Marco Polo*, 2nd ed. ii. 425.

[c. 1346.—"**Habashia**." See under **COLOMBO**.]

1553.—"At this time, among certain Moors, who came to sell provisions to the ships, had come three **Abeshis** (*Aberijs*) of the country of the Prester John . . ."—*Barros*, l. iv. 4.

[1612.—"Sent away the Thomas towards the **Habash** coast."—*Danvers, Letters*, i. 166; "The **Habesh** shore."—*Ibid.* i. 131.

[c. 1661.—". . . on my way to Gonder, the capital of **Habech**, or Kingdom of Ethiopia."—*Bernier*, ed. *Constable*, 2.]

1673.—"Cows Cawn, an **Hobay** or Arabian **Coffery** (**Caffer**)."—*Fryer*, 147.

1681.—"*Habessini* . . . nunc passim nomenclantur; vocabulo ab Arabibus indito, quibus **Habesh** colluviam vel mixturam gentium denotat."—*Ludolphi, Hist. Aethiop.* lib. i. c. i.

1750-60.—"The Moors are also fond of having Abyssinian slaves known in India by the name of **Hobahy Coffrees**."—*Groae*, i. 148.

1789.—"In India Negroes, *Habissinians*, *Nobis* (i.e. Nubians) &c. &c. are promiscuously called **Habashies** or **Habissians**, although the two latter are no negroes; and the *Nobies* and **Habashes** differ greatly from one another."—*Note to Scir Mutapherin*, iii. 36.

[1813.—". . . the master of a family adopts a slave, frequently a **Haffshee** Abyssinian, of the darkest hue, for his heir."—*Forbes, Or. Mem.* 2nd ed. ii. 473.]

1884.—"One of my Tibetan ponies had short curly brown hair, and was called both by my servants, and by Dr. Campbell, 'a **Hubahee**.'

*HUCK.*

429

*HUMMAUL.*

.....

1813.—For **Hamals** at Bussora, see *Milburn*, i. 126.

1840.—“The **hamals** groaned under the weight of their precious load, the Apostle of the Ganges” (Dr. Duff to wit).—*Smith's Life of Dr. John Wilson*, 1878, p. 282.

1877.—“The stately iron gate enclosing the front garden of the Russian Embassy was beset by a motley crowd. . . . **Hamals**, or street porters, bent double under the burden of heavy trunks and boxes, would come now and then up one or other of the two semicircular avenues.”—*Letter from Constantinople*, in *Times*, May 7.

**HUMMING-BIRD**, s. This name is popularly applied in some parts of India to the sun-birds (sub-fam. *Nectariniæ*).

**HUMP**, s. ‘Calcutta humps’ are the salted humps of Indian oxen exported from that city. (See under **BUFFALO**.)

**HURCARA, HIRCARA**, &c., s. Hind. *harkārā*, ‘a messenger, a courier; an emissary, a spy’ (*Wilson*). The etymology, according to the same authority, is *har*, ‘every,’ *kār*, ‘business.’ The word became very familiar in the Gilchristian spelling *Hurkaru*, from the existence of a Calcutta newspaper bearing that title (*Bengal Hurkaru*, generally enunciated by non-Indians as *Hurkeroo*), for the first 60 years of last century, or thereabouts.

1747.—“Given to the **Ircaras** for bringing news of the Engagement. (Pag.) 4 3 0.”—*Fort St David, Expenses of the Paymaster*, under January. MS. Records in India Office.

1748.—“The city of Dacca is in the utmost confusion on account of . . . advices of a large force of Mahrattas coming by way of the Sunderbunds, and that they were advanced as far as Sundra Col, when first descried by their **Hurcurrahs**.”—In *Long*, 4.

1757.—“I beg you to send me a good **alcara** who understands the Portuguese language.”—Letter in *Ices*, 159.

“**Hircars** or Spies.”—*Ibid.* 161; [and comp. 67].

1761.—“The head **Harcar** returned, and told me this as well as several other secrets very useful to me, which I got from him by dint of money and some rum.”—Letter of *Capt. Martin White*, in *Long*, 260.

[1772.—“**Hercarras**.” (See under **DALO-YET**.)]

1780.—“One day upon the march a **Hircarra** came up and delivered him a letter from Colonel Baillie.”—Letter of *T. Munro*, in *Life*, i. 26.

1803.—“The **hircarras** reported the enemy to be at Bokerdun.”—Letter of *A. Wellesley*, *ibid.* 348.

c. 1810.—“We were met at the entrance of Tippoo’s dominions by four **hircarrahs**, or soldiers, whom the Sultan sent as a guard to conduct us safely.”—*Miss Edgeworth, Lane Jervas*. Miss Edgeworth has oddly misused the word here.

1813.—“The contrivances of the native **halcarrahs** and spies to conceal a letter are extremely clever, and the measures they frequently adopt to elude the vigilance of an enemy are equally extraordinary.”—*Forbes, Or. Mem.* iv. 129; [compare 2nd ed. i. 64; ii. 201].

**HURTAUL**, s. Hind. from Skt. *hari-talaka*, *hartāl*, *haritāl*, yellow arsenic, orpiment.

c. 1347.—Ibn Batuta seems oddly to confound it with camphor. “The best (camphor) called in the country itself *al-hardāla*, is that which attains the highest degree of cold.”—iv. 241.

c. 1759.—“. . . **hartal** and *Cotch*, Earth-Oil and Wood-Oil. . . .”—*List of Burmese Products*, in *Dalrymple's Or. Rep.* i. 109.

**HUZĀRA**, n.p. This name has two quite distinct uses.

(a.) Pers. *Hazdra*. It is used as a generic name for a number of tribes occupying some of the wildest parts of Afghanistan, chiefly N.W. and S.W. of Kabul. These tribes are in no respect Afghan, but are in fact most or all of them Mongol in features, and some of them also in language. The term at one time appears to have been used more generally for a variety of the wilder clans in the higher hill countries of Afghanistan and the Oxus basin, much as in Scotland of a century and a half ago they spoke of “the clans.” It appears to be merely from the Pers. *hazār*, 1000. The regiments, so to speak, of the Mongol hosts of Chinghiz and his immediate successors were called **hazāras**, and if we accept the belief that the *Hazdras* of Afghanistan were predatory bands of those hosts who settled in that region (in favour of which there is a good deal to be said), this name is intelligible. If so, its application to the non-Mongol people of Wakhān, &c., must have been a later transfer. [See the discussion by Bellew, who points out that “amongst themselves this people never use the term *Hazdrah* as their national appellation, and yet they have no name for their people as a nation.

They are only known amongst themselves by the names of their principal tribes and the clans subordinate to them respectively." (*Races of Afghanistan*, 114.)]

c. 1480.—"The *Hasāra*, *Takdari*, and all the other tribes having seen this, quietly submitted to his authority."—*Tarkhān-Nāma*, in *Elliot*, i. 303. For *Takdari* we should probably read *Nakudari*; and see *Marco Polo*, Bk. I. ch. 18, note on *Nigudaris*.

c. 1505.—Kabul "on the west has the mountain districts, in which are situated *Karnūd* and *Ghūr*. This mountainous tract is at present occupied and inhabited by the *Hasāra* and *Nakderi* tribes."—*Baber*, p. 136.

1508.—"Mirza Ababeker, the ruler and tyrant of *Kāshghar*, had seized all the Upper *Hasāras* of *Badakhshān*."—*Erskine's Baber and Humāyun*, i. 287. "*Hazārajāt bāldāst*. The upper districts in *Badakhshān* were called *Hasāras*." *Erskine's* note. He is using the *Tarikh Rushidi*. But is not the word *Hasāras* here, 'the clans,' used elliptically for the highland districts occupied by them?

[c. 1500.—"The *Hasārahs* are the descendants of the *Chaghatai* army, sent by *Manku Kān* to the assistance of *Hulāku Khān*. . . . They possess horses, sheep and goats. They are divided into factions, each covetous of what they can obtain, deceptive in their common intercourse and their conventions of amity savour of the wolf."—*Āin*, ed. *Jarrett*, ii. 402.]

(b.) A mountain district in the extreme N.W. of the Punjab, of which *Abbottābād*, called after its founder, General James Abbott, is the British head-quarter. The name of this region apparently has nothing to do with *Hasdras* in the tribal sense, but is probably a survival of the ancient name of a territory in this quarter, called in Sanskrit *Abhisdra*, and figuring in Ptolemy, Arrian and Curtius as the kingdom of King *Abisarēs*. [See *McCrindle, Invasion of India*, 69.]

**HUZOOR**, s. Ar. *ḥuṣūr*, 'the presence'; used by natives as a respectful way of talking of or to exalted personages, to or of their master, or occasionally of any European gentleman in presence of another European. [The allied words *ḥaṣrat* and *ḥuṣ-ri* are used in kindred senses as in the examples.]

[1787.—"You will send to the *Huzoor* an account particular of the assessment payable by each ryot."—*Parwana of Tippon*, in *Loren, Malabar*, iii. 125.

[1818.—"The *Mahratta* cavalry are divided into several classes: the *Husoorat*, or house-

hold troops called the *hasary-pagah*, are reckoned very superior to the ordinary horse. . . ."—*Forbes, Or. Mem.* 2nd ed. i. 344.

[1824.—"The employment of that singular description of officers called *Husooriah*, or servants of the presence, by the *Mahratta* princes of Central India, has been borrowed from the usages of the *Poona* court. *Husooriahs* are personal attendants of the chief, generally of his own tribe, and are usually of respectable parentage; a great proportion are hereditary followers of the family of the prince they serve. . . . They are the usual envoys to subjects on occasions of importance. . . . Their appearance supersedes all other authority, and disobedience to the orders they convey is termed an act of rebellion."—*Malcolm, Central India*, 2nd ed. i. 536 seq.

[1826.—"These men of authority being aware that I was a *Hoogorie*, or one attached to the suite of a great man, received me with due respect."—*Pandurang Hari*, ed. 1873, i. 40.]

**HYSON.** (See under **TEA**.)

## I

**IDALCAN, HIDALCAN**, and sometimes **IDALXA**, n.p. The title by which the Portuguese distinguished the kings of the *Mahommedan* dynasty of *Bijapūr* which rose at the end of the 15th century on the dissolution of the *Bahmani* kingdom of the *Deccan*. These names represented '*Adil Khān*, the title of the founder before he became king, more generally called by the Portuguese the *Sabaio* (q.v.), and '*Adil Shāh*, the distinctive style of all the kings of the dynasty. The Portuguese commonly called their kingdom *Balaghaut* (q.v.).

1510.—"The *Hidalcan* entered the city (*Goa*) with great festivity and rejoicings, and went to the castle to see what the ships were doing, and there, inside and out, he found the dead *Moors*, whom *Timoja* had slain; and round about them the brothers and parents and wives, raising great wailings and lamentations, thus the festivity of the *Hidalcan* was celebrated by weepings and wailings . . . so that he sent *João Machado* to the Governor to speak about terms of peace. . . . The Governor replied that *Goa* belonged to his lord the K. of Portugal, and that he would hold no peace with him (*Hidalcan*) unless he delivered up the city with all its territories. . . . With which reply back went *João Machado*, and the *Hidalcan* on hearing it was left amazed, saying that our people were sons of the devil. . . ."—*Correa*, ii. 96.

1516.—“Hydalcas.” See under **SABAIO**.  
1546.—“Trelado de contrato que he Governador Dom João de Castro fizes com o Idalras, que d'antes se chamava Idalcão.” —*Tombo*, in *Subsidios*, 39.

1563.—“And as those Governors grew weary of obeying the King of Daquen (Deccan), they conspired among themselves that each should appropriate his own land. . . . and the great-grandfather of this Adelham who now reigns was one of those captains who revolted; he was a Turk by nation and died in the year 1535; a very powerful man he was always, but it was from him that we twice took by force of arms this city of Goa. . . .”—*Garras*, i. 35r. [And comp. *Leachota*, Hak. Soc. ii. 199. N.B.—It was the second of the dynasty who died in 1535; the original ‘Adil Khān (or Sabaio) died in 1510, just before the attack of Goa by the Portuguese.

1594-5.—“There are three distinct States in the Dekhin. The Nizām-ul-Mulkiya, ‘Adil Khāniya, and Kutbu-l-Mulkiya. The settled rule among them was, that if a foreign army entered their country, they united their forces and fought, notwithstanding the dissensions and quarrels they had among themselves. It was also the rule, that when their forces were united, Nizām-ul-Mulk commanded the centre, ‘Adil Khān the right, and Kutbu-l-Mulk the left. This rule was now observed, and an immense force had been collected.”—*Abbar-Nāma*, in *Elliot*, vi. 131.

**IMAUM**, s. Ar. *Imām*, ‘an exemplar, a leader’ (from a root signifying ‘to aim at, to follow after’), a title technically applied to the Caliph (*Khalifa*) or ‘Vicegerent,’ or Successor, who is the head of Islām. The title “is also given—in its religious import only—to the heads of the four orthodox sects . . . and in a more restricted sense still, to the ordinary functionary of a mosque who leads in the daily prayers of the congregation” (*Dr. Badger, Omān*, App. A.). The title has been perhaps most familiar to Anglo-Indians as that of the Princes of ‘Omān, or “**Imaums** of Muscat,” as they were commonly termed. This title they derived from being the heads of a sect (*Ibādhiya*) holding peculiar doctrine as to the Imamate, and rejecting the Caliphate of Ali or his successors. It has not been assumed by the Princes themselves since Sa‘id bin Ahmad who died in the early part of last century, but was always applied by the English to Sa‘id Sa‘id, who reigned for 52 years, dying in 1856. Since then, and since the separation of the dominions of the dynasty in Omān and in Africa, the title **Imām** has no longer been used.

It is a singular thing that in an article on Zanzibar in the *J. R. Geog. Soc.* vol. xxiii. by the late Col. Sykes, the Sultan is always called the *Imaan*, [of which other examples will be found below].

1673.—“At night we saw *Muscat*, whose vast and horrid Mountains no Shade but Heaven does hide. . . . The Prince of this country is called *Imaum*, who is guardian at *Mahomet's* Tomb, and on whom is devolved the right of *Caliphship* according to the Ottoman belief.”—*Fryer*, 220.

[1753. “These people are Mahomedans of a particular sect . . . they are subject to an *Iman*, who has absolute authority over them.”—*Hanway*, iii. 67.

[1901.—Of the Bombay *Kojas*, “there were only 12 *Imans*, the last of the number . . . having disappeared without issue.”—*Times*, April 12.]

**IMAUMBARRA**, s. This is a hybrid word *Imām-bārrā*, in which the last part is the Hindi *bārrā*, ‘an enclosure,’ &c. It is applied to a building maintained by Shi‘a communities in India for the express purpose of celebrating the *mohurrum* ceremonies (see **HOBSON-JOBSON**). The sepulchre of the Founder and his family is often combined with this object. The *Imām-bārrā* of the Nawāb Asaf-ud-daula at Lucknow is, or was till the siege of 1858, probably the most magnificent modern Oriental structure in India. It united with the objects already mentioned a mosque, a college, and apartments for the members of the religious establishment. The great hall is “conceived on so grand a scale,” says Ferguson, “as to entitle it to rank with the buildings of an earlier age.” The central part of it forms a vaulted apartment of 162 feet long by 53½ wide.

[1837.—“In the afternoon we went to see the *Imaumberra*.”—*Miss Edna*, (*cp. the Country*, i. 87.)

**IMPALE**, v. It is startling to find in injunction to impale criminals given by an English governor (Vansittart, apparently) little more than a century ago. [See **CALUETE**.]

1764.—“I request that you will give orders to the Naib of Dacca to send some of the Factory Sepoys along with some of his own people, to apprehend the said murderers and to impale them, which will be very serviceable to traders.”—*The Governor of Fort William* to the Nawab; in *Long*, 389.

1768-71.—“The punishments inflicted at Batavia are excessively severe, especially





*INAUM, ENAUM.*

433

*INDIA, INDIES.*

440, c. 400). The last, though repeating more fables than Herodotus, shows a truer conception of what India was.

Before going further, we ought to point out that **India** itself is a Latin form, and does not appear in a Greek writer, we believe, before Lucian and Polyænus, both writers of the middle of the 2nd century. The Greek form is ἡ Ἰνδική, or else 'The Land of the Indians.'

The name of 'India' spread not only from its original application, as denoting the country on the banks of the Indus, to the whole peninsula between (and including) the valleys of Indus and Ganges; but also in a vaguer way to all the regions beyond. The compromise between the vaguer and the more precise use of the term is seen in Ptolemy, where the boundaries of the true India are defined, on the whole, with surprising exactness, as 'India within the Ganges,' whilst the darker regions beyond appear as 'India beyond the Ganges.' And this double conception of India, as 'India Proper' (as we may call it), and India in the vaguer sense, has descended to our own time.

So vague became the conception in the 'dark ages' that the name is sometimes found to be used as synonymous with Asia, 'Europe, Africa, and India,' forming the three parts of the world. Earlier than this, however, we find a tendency to discriminate different Indias, in a form distinct from Ptolemy's *Intra et extra Gangem*; and the terms *India Major*, *India Minor* can be traced back to the 4th century. As was natural where there was so little knowledge, the application of these terms was various and oscillating, but they continued to hold their ground for 1000 years, and in the later centuries of that period we generally find a third India also, and a tendency (of which the roots go back, as far at least as Virgil's time) to place one of the three in Africa.

It is this conception of a twofold or threefold India that has given us and the other nations of Europe the vernacular expressions in plural form which hold their ground to this day: the *Indies*, *les Indes*, (It.) *le Indie*, &c.

And we may add further, that China is called by Friar Odoric Upper India (*India Superior*), whilst Marignolli calls it *India Magna* and *Maxima*, and calls

Malabar *India Parva*, and *India Inferior*.

There was yet another, and an Oriental, application of the term India to the country at the mouth of the Tigris and Euphrates, which the people of Basra still call *Hind*; and which Sir H. Rawlinson connects with the fact that the Talmudic writers confounded Obillah in that region with the *Harila* of Genesis. (See *Cathay*, &c., 55, note.)

In the work of the Chinese traveller Hwen T'sang again we find that by him and his co-religionists a plurality of Indias was recognised, i.e. five, viz. North, Central, East, South, and West.

Here we may remark how two names grew out of the original *Sindhu*. The aspirated and Persianised form *Hind*, as applied to the great country beyond the Indus, passed to the Arabs. But when they invaded the valley of the Indus and found it called *Sindhu*, they adopted that name in the form *Sind*, and thenceforward '*Hind* and *Sind*' were habitually distinguished, though generally coupled, and conceived as two parts of a great whole.

Of the application of *India* to an Ethiopian region, an application of which indications extend over 1500 years, we have not space to speak here. On this and on the medieval plurality of Indias reference may be made to two notes on *Marco Polo*, 2nd ed. vol. ii. pp. 419 and 425.

The vague extension of the term India to which we have referred, survives in another form besides that in the use of '*Indies*.' *India*, to each European nation which has possessions in the East, may be said, without much inaccuracy, to mean in colloquial use that part of the East in which their own possessions lie. Thus to the Portuguese, *India* was, and probably still is, the West Coast only. In their writers of the 16th and 17th century a distinction is made between *India*, the territory of the Portuguese and their immediate neighbours on the West Coast, and *Mogor*, the dominions of the Great Mogul. To the Dutchman *India* means Java and its dependencies. To the Spaniard, if we mistake not, *India* is Manilla. To the Gaul are not *les Indes* Pondicherry, Chander-nagore, and Réunion?

As regards the **West Indies**, this expression originates in the misconception of the great Admiral himself, who

in his memorable enterprise was seeking, and thought he had found, a new route to the 'Indias' by sailing west instead of east. His discoveries were to Spain the Indies, until it gradually became manifest that they were not identical with the ancient lands of the east, and then they became the *West-Indies*.

**Indian** is a name which has been carried still further abroad; from being applied, as a matter of course, to the natives of the islands, supposed of India, discovered by Columbus, it naturally passed to the natives of the adjoining continent, till it came to be the familiar name of all the tribes between (and sometimes even including) the Esquimaux of the North and the Patagonians of the South.

This abuse no doubt has led to our hesitation in applying the term to a native of India itself. We use the adjective *Indian*, but no modern Englishman who has had to do with India ever speaks of a man of that country as 'an Indian.' Forrest, in his *Voyage to Mergui*, uses the inelegant word *Indostaners*; but in India itself a **Hindustani** means, as has been indicated under that word, a native of the upper Gangetic valley and adjoining districts. Among the Greeks 'an Indian' (*Ἰνδός*) acquired a notable specific application, viz. to an elephant driver or **mahout** (q.v.).

B.C. c. 486.—"Says Darius the King: By the grace of Ormazd these (are) the countries which I have acquired besides Persia. I have established my power over them. They have brought tribute to me. That which has been said to them by me they have done. They have obeyed my law. Medon . . . Arachotia (*Harauvatish*), Sattagydia (*Thalagush*), Gandaria (*Gudāra*), India (*Hidush*). . . ."—On the Tomb of Darius at Naksh-e-Rustam, see Rawlinson's *Herod.* iv. 250.

B.C. c. 440.—"Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to the east, and the rising of the Sun."—*Herodotus*, iii. c. 98 (*Rawlinson*).

B.C. c. 300.—"India then (*ἡ τοῦ Ἰνδοῦ*) being four-sided in plan, the side which looks to the Orient and that to the South, the Great Sea compasseth; that towards the Arctic is divided by the mountain chain of Hēmōdus from Scythia, inhabited by that tribe of Scythians who are called Sakai; and on the fourth side, turned towards the West, the Indus marks the boundary, the biggest or nearly so of all rivers after the Nile."

—*Megasthenes*, in *Diodorus*, ii. 35. (From Müller's *Fragm. Hist. Græc.*, ii. 402.)

A.D. c. 140.—"Τὰ δὲ ἀπὸ τοῦ Ἰνδοῦ πρὸς ἑω, τοῦτό μοι ἔστω ἡ τῶν Ἰνδῶν γῆ, καὶ Ἰνδοὶ οὗτοι ἔστωσαν."—*Arrian*, *Indica*, ch. ii.

c. 590.—"As for the land of the Hind it is bounded on the East by the Persian Sea (i.e. the Indian Ocean), on the W. and S. by the countries of Islām, and on the N. by the Chinese Empire. . . . The length of the land of the Hind from the government of Mokrān, the country of Mansūra and Bodha and the rest of Sind, till thou comest to Kannūj and thence passest on to Tobbat (see **TIBET**), is about 4 months, and its breadth from the Indian Ocean to the country of Kannūj about three months."—*Istakhri*, pp. 6 and 11.

c. 650.—"The name of *Tien-chu* (India) has gone through various and confused forms. . . . Anciently they said *Shin-tu*; whilst some authors called it *Hien-teou*. Now conforming to the true pronunciation one should say *In-tu*."—*Hwen Tsang*, in *Pél. Bouddh.*, ii. 57.

c. 944.—"For the nonce let us confine ourselves to summary notices concerning the kings of Sind and Hind. The language of Sind is different from that of Hind. . . ."—*Maṣ'ūdī*, i. 381.

c. 1020.—"India (Al-Hind) is one of those plains bounded on the south by the Sea of the Indians. Lofty mountains bound it on all the other quarters. Through this plain the waters descending from the mountains are discharged. Moreover, if thou wilt examine this country with thine eyes, if thou wilt regard the rounded and worn stones that are found in the soil, however deep thou mayest dig,—stones which near the mountains, where the rivers roll down violently, are large; but small at a distance from the mountains, where the current slackens; and which become mere sand where the currents are at rest, where the waters sink into the soil, and where the sea is at hand—then thou wilt be tempted to believe that this country was at a former period only a sea which the debris washed down by the torrents hath filled up. . . ."—*Al-Birūnī*, in *Reinaud's Extracts, Journ. As.* ser. 4. 1844.

"Hind is surrounded on the East by Chín and Máchín, on the West by Sind and Kábul, and on the South by the Sea."—*Ibid.* in *Elliot*, i. 45.

1205.—"The whole country of Hind, from Pershaur to the shores of the Ocean, and in the other direction, from Siwistán to the hills of Chín. . . ."—*Hasan Nizāmī*, in *Elliot*, ii. 236. That is, from Peshawar in the north, to the Indian Ocean in the south; from Sehwan (on the west bank of the Indus) to the mountains on the east dividing from China.

c. 1500.—"Hodu quae est India extra et intra (angem)."—*Itineru Mundi* (in Hebrew), by *Abr. Pericciol*, in *Hyde, Syntagma Dissert.*, Oxon, 1767, i. 75.

1553.—“And had Vasco da Gama belonged to a nation so glorious as the Romans he would perchance have added to the style of his family, noble as that is, the surname ‘Of India,’ since we know that those symbols of honour that a man wins are more glorious than those that he inherits, and that Scipio gloried more in the achievement which gave him the surname of ‘Africanus,’ than in the name of Cornelius, which was that of his family.”—*Barros*, I. iv. 12.

1572.—Defined, without being named, by Camoens:

“Alem do Indo faz, e aquem do Gange  
Hu terreno muy grãde, e assaz famoso,  
Que pela parte Austral o mar abrange,  
E para o Norte o Emodio cavernoso.”

*Lusiadas*, vii. 17.

Englished by Burton:

“Outside of Indus, inside Ganges, lies  
a wide-spread country, famed enough  
of yore;  
northward the peaks of caved Emódus  
rise,  
and southward Ocean doth confine the  
shore.”

1577.—“India is properly called that great Province of Asia, in the whiche great Alexander kepte his warres, and was so named of the ryuer Indus.”—*Eden*, *Hist. of Trauayle*, f. 3c.

#### The distinct Indias.

c. 650.—“The circumference of the Five Indies is about 90,000 *li*; on three sides it is bounded by a great sea; on the north it is backed by snowy mountains. It is wide at the north and narrow at the south; its figure is that of a half-moon.”—*Hwen Tsang*, in *Pél. Bouddh.*, ii. 58.

1298.—“India the Greater is that which extends from Maabar to Kescmacoran (i.e. from Coromandel to Mekran), and it contains 13 great kingdoms. . . . India the Lesser extends from the Province of Champa to Mutfili (i.e. from Cochin-China to the Kistna Delta), and contains 8 great Kingdoms. . . . Abash (Abyssinia) is a very great province, and you must know that it constitutes the Middle India.”—*Marco Polo*, Bk. iii. ch. 34, 35.

c. 1328.—“What shall I say? The greatness of this India is beyond description. But let this much suffice concerning India the Greater and the Less. Of India Tertia I will say this, that I have not indeed seen its many marvels, not having been there. . . .”—*Friar Jordanus*, p. 41.

India Minor, in *Cluvijo*, looks as if it were applied to Afghanistan:

1404.—“And this same Thursday that the said Ambassadors arrived at this great River (the Oxus) they crossed to the other side. And the same day . . . came in the evening to a great city which is called Tenmit (Termedh), and this used to belong to India Minor, but now belongs to the empire of

Samarkand, having been conquered by Tamurbec.”—*Clavijs*, § ciii. (*Markham*, 119).

#### Indies.

c. 1601.—“He does smile his face into more lines than are in the new map with the augmentation of the Indies.”—*Twelfth Night*, Act iii. sc. 2.

1653.—“I was thirteen times captive and seventeen times sold in the Indies.”—*Trans. of Pinto*, by *H. Cogan*, p. 1.

1826.—“. . . Like a French lady of my acquaintance, who had so general a notion of the East, that upon taking leave of her, she enjoined me to get acquainted with a friend of hers, living as she said *quelque part dans les Indes*, and whom, to my astonishment, I found residing at the Cape of Good Hope.”—*Hajji Baba*, *Introd. Epistle*, ed. 1835, p. ix.

#### India of the Portuguese.

c. 1567.—“Di qui (Coilan) a Cao Comer si fanno settanta due miglia, e qui si finisce la costa dell' India.”—*Ces. Federici*, in *Ramusio*, iii. 390.

1598.—“At the ende of the countrey of Cambaia beginneth India and the lands of Decam and Cuncam . . . from the island called Das Vaguas (read *Vaquas*) . . . which is the righte coast that in all the East Countries is called India. . . . Now you must vnderstande that this coast of India beginneth at Daman, or the Island Das Vaguas, and stretched South and by East, to the Cape of Comorin, where it endeth.”—*Linschoten*, ch. ix. x.; [*Hak. Soc.* i. 62. See also under **ABADA**].

c. 1610.—“Il y a grand nombre des Portugais qui demeurent es ports du coste de Bengale . . . ils n'osoient retourner en l'Inde, pour quelques fautes qu'ils y ont commis.”—*Pyrard de Laval*, i. 239; [*Hak. Soc.* i. 334].

1615.—“Sociorum literis, qui Mogoris Regiam incolunt auditum est in India de celeberrimo Regno illo quod Saraceni Cataium vocant.”—*Trigautius*, *De Christiana Expeditione apud Sinas*, p. 544.

1644.—(Speaking of the Daman district above Bombay.—“The fruits are nearly all the same as those that you get in India, and especially many *Mangas* and *Cassars* (?), which are like chestnuts.”—*Bocarro*, *MS.*

It is remarkable to find the term used, in a similar restricted sense, by the Court of the E.I.C. in writing to Fort St. George. They certainly mean some part of the west coast.

1670.—They desire that *dungarees* may be supplied thence if possible, as “they were not procurable on the Coast of India, by reason of the disturbances of *Sevajee*.”—*Notes and Exts.*, Pt. i. 2.

1673.—“The Portugals . . . might have subdued India by this time, had not we fallen out with them, and given them the



**INDIAN.**

437

**INDIGO.**

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
84

1584.—“Indico from Zindi and Cambaia.”—*Barrett*, in *Hakl.* ii. 413.

[1605-6.—“... for all which we shall buie Ryse, Indico, Lapes Bezar which theare in abundance are to be hadd.”—*Birdwood*, *First Letter Book*, 77.

[1609.—“... to buy such Comodities as they shall finde there as Indico, of Laher (Lahore), here worth viij<sup>s</sup> the pounce Serchis and the best Belondri. . . .”—*Ibid.* 287. Serchis is Sarkhej, the Serraze of Forbes (*Or. Mem.*, 2nd ed. ii. 204) near Ahmadābād: Sir G. Birdwood with some hesitation identifies Belondri with Valabhi, 20 m. N.W. of Bhāvnagar.

[1610.—“Anil or Indigue, which is a violet-blue dye.”—*Pyrard de Lacal*, *Hak. Soc.* ii. 246.]

1610.—“In the country thereabouts is made some Indigo.”—*Sir H. Middleton*, in *Purchas*, i. 259.

[1616.—“Indigo is made thus. In the prime June they sow it, which the rains bring up about the prime September: this they cut and it is called the *Necty* (H. *naudhā*, ‘a young plant’), formerly mentioned, and is a good sort. Next year it sprouts again in the prime August, which they cut and is the best Indigo, called *Jerry* (H. *jari*, ‘growing from the root (*jar*).’”—*Foster*, *Letters*, iv. 241.]

c. 1670.—Tavernier gives a detailed account of the manufacture as it was in his time. “They that sift this Indigo must be careful to keep a Linnen-cloth before their faces, and that their nostrils be well stopt. . . . Yet . . . they that have sifted Indigo for 9 or 10 days shall spit nothing but blew for a good while together. Once I laid an egg in the morning among the sifters, and when I came to break it in the evening it was all blew within.”—*E.T.* ii. 128-9; [ed. *Ball*, ii. 11].

We have no conception what is meant by the following singular (apparently sarcastic) entry in the *Indian Vocabulary*:—

1788.—“*Indergo*—a drug of no estimation that grows wild in the woods.” [This is H. *indarjan*, Skt. *indra-yara*, “barley of Indra,” the *Wrightia tinctoria*, from the leaves of which a sort of indigo is made. See *Watt*, *Econ. Dict.* VI. pt. iv. 316. “*Inderjō* of the species of warm bitters.”—*Hulhed*, *Code*, ed. 1781, p. 9.]

1881.—“*Découvertes et Inventions*.—*Décidément le cabinet Gladstone est poursuivi par la malechance. Voici un savant chimiste de Munich qui vient de trouver le moyen se preparer artificiellement et à très bon marché le bleu Indigo. Cette découverte peut amener la ruine du gouvernement des Indes anglaises, qui est déjà menacé de la banqueroute. L'indigo, en effet, est le principal article de commerce des Indes (!); dans l'Allemagne, seulement, on en importe par an pour plus de cent cinquante millions de francs.*”—*Havre Commercial Paper*, quoted in *Pioneer Mail*, Feb. 3.

**INGLEES**, s. Hind. *Inglis* and *Inglis*. Wilson gives as the explanation of this: “Invalid soldiers and *sipahis*, to whom allotments of land were assigned as pensions; the lands so granted.” But the word is now used as the equivalent of (sepoy's) *pension* simply. Mr. Carnegie, [who is followed by Platts], says the word is “probably a corruption of *English*, as pensions were unknown among native Governments, whose rewards invariably took the shape of land assignments.” This, however, is quite unsatisfactory; and Sir H. Elliot's suggestion (mentioned by Wilson) that the word was a corruption of *invalid* (which the sepoys may have confounded in some way with *English*) is most probable.

**INTERLOPER**, s. One in former days who traded without the license, or outside the service, of a company (such as the E.I.C.) which had a charter of monopoly. The etymology of the word remains obscure. It looks like Dutch, but intelligent Dutch friends have sought in vain for a Dutch original. *Underloopen*, the nearest word we can find, means ‘to be inundated.’ The hybrid etymology given by Bailey, though allowed by Skeat, seems hardly possible. Perhaps it is an English corruption from *out-loopen*, ‘to evade, escape, run away from.’ [The *N.E.D.* without hesitation gives *interlope*, a form of *leap*. Skeat, in his *Concise Dict.*, 2nd ed., agrees, and quotes Low Germ. and Dutch *enterloper*, ‘a runner between.’]

1627.—“Interlopers in trade, ¶ Attur Acad. pa. 54.”—*Minshew*. (What is the meaning of the reference!) [It refers to “The Attorneys Academie” by Thomas Powell or Powel, for which see 9 ser. *Notes and Queries*, vii. 198, 392].

1680.—“The commissions relating to the Interloper, or private trader, being considered, it is resolved that a notice be fixed up warning all the Inhabitants of the Towne, not, directly or indirectly, to trade, negotiate, aid, assist, countenance, or hold any correspondence, with Captain William Alley or any person belonging to him or his ship without the license of the Honorable Company. Whoever shall offend herein shall answere it at their Perill.”—*Notes and Exts.*, Pt. iii. 29.

1681.—“The Shippe EXPECTATION, Capt. Ally Commandr, an Interloper, arrived in yo Downes from Porto Novo.”—*Halpa Diary*, Jan. 4; [*Hak. Soc.* i. 15].



[1682.—“The Agent having notice of an **Interloper** lying in Titticorin Bay, immediately sent for ye Councell to consult about it. . . .”—*Pringle, Diary of Ft. St. Geo.* 1st ser. i. 69.]

“The Spirit of Commerce, which sees its drifts with eagle's eyes, formed associations at the risque of trying the consequence at law . . . since the statutes did not authorize the Company to seize or stop the ships of these adventurers, whom they called **Interlopers**.”—*Orme's Fragments*, 127.

1683.—“If God gives me life to get this *Phirmaund* into my possession, ye Honble. Compy. shall never more be much troubled with **Interlopers**.”—*Hedges, Diary*, Jan. 6; [Hak. Soc. i. 62].

“*May* 28. About 9 this morning Mr. Littleton, Mr. Nedham, and Mr. Douglass came to y<sup>e</sup> factory, and being sent for, were asked ‘Whether they did now, or ever intended, directly or indirectly, to trade with any **Interlopers** that shall arrive in the Bay of Bengall?’

“Mr. Littleton answered that, ‘he did not, nor ever intended to trade with any **Interloper**.’

“Mr. Nedham answered, ‘that at present he did not, and that he came to gett money, and if any such offer should happen, he would not refuse it.’

“Mr. Douglass answered, he did not, nor ever intended to trade with them; but he said ‘what Estate he should gett here he would not scruple to send it home upon any **Interloper**.’

“And having given their respective answers they were dismiss.”—*Ibid.* Hak. Soc. i. 90-91.

1694.—“Whether y<sup>e</sup> souldiers lately sent up hath created any jealousye in y<sup>e</sup> **Interlopers**: or their own Actions or guilt I know not, but they are so cautious y<sup>t</sup> every 2 or 3 hales y<sup>t</sup> are packt they immediately send on board.”—MS. Letter from *Edwd. Hern* at Hugley to the Rt. Worshp<sup>l</sup> *Charles Eyre Esq.* Agent for Affaires of the Rt. Honble. East India Compy. in Bengall, &c. (9th Sept.). MS. Record in India Office.

1719.—“. . . their business in the South Seas was to sweep those coasts clear of the French **interlopers**, which they did very effectually.”—*Shelcocke's Voyage*, 29.

“I wish you would explain yourself; I cannot imagine what reason I have to be afraid of any of the Company's ships, or Dutch ships, I am no **interloper**.”—*Robinson Crusoe*, Pt. ii.

1730.—“To **Interlope** [of *inter*, L. between, and *loopen*, Du. to run, q. d. to run in between, and intercept the Commerce of others, to trade without proper Authority, or interfere with a Company in Commerce.”—*Bailey's English Dict.* s.v.

1760.—“**Enterlooper**. Terme de Commerce de Mer, fort en usage parmi les Compagnies des Pays du Nord, comme l'Angleterre, la Hollande, Hambourg, le Danemark, &c. Il signifie un vaisseau d'un particulier qui pratique et fréquente les

Côtes, et les Havres ou Ports de Mer éloignées, pour y faire un commerce clandestin, au préjudice des Compagnies qui sont autorisées elles seules à le faire dans ces mêmes lieux. . . . Ce mot se prononce comme s'il étoit écrit **Eintrelopre**. Il est emprunté de l'Anglois, de *enter* qui signifie entrer et entreprendre, et de *Looper*, Courreur.”—*Savary des Bruslons, Dict. Univ. de Commerce*, Nouv. ed., Copenhague, s.v.

c. 1812.—“The fault lies in the clause which gives the Company power to send home **interlopers** . . . and is just as reasonable as one which should forbid all the people of England, except a select few, to look at the moon.”—*Letter of Dr. Carey*, in *William Carey*, by James Culross, D.D., 1881, p. 165.

**IPECAOUANHA (WILD)**, s. The garden name of a plant (*Asclepias curassavica*, L.) naturalised in all tropical countries. It has nothing to do with the true ipecacuanha, but its root is a powerful emetic, whence the name. The true ipecacuanha is cultivated in India.

**IRON-WOOD**. This name is applied to several trees in different parts; e.g. to *Mesua ferrea*, L. (N.O. *Clusiaceae*), Hind. *nagkesar*; and in the Burmese provinces to *Xylia dolabri-formis*, Benth.

**I-SAY**. The Chinese mob used to call the English soldiers *A'says* or *Isays*, from the frequency of this apostrophe in their mouths. (The French gamins, it is said, do the same at Boulogne.) At Amoy the Chinese used to call out after foreigners **Akee! Akee!** a tradition from the Portuguese *Aqui!* ‘Here!’ In Java the French are called by the natives **Orang deedong**, i.e. the *dites-donc* people. (See *Fortune's Two Visits to the Tea Countries*, 1853, p. 52; and *Notes and Queries in China and Japan*, ii. 175.)

[1863.—“The Sepoys were . . . invariably called ‘**Achas**.’ *Acha* or good is the constantly recurring answer of a Sepoy when spoken to. . . .”—*Fisher, Three Years in China*, 146.]

**ISKAT**, s. Ratlines. A marine term from Port. *escada* (*Roebuck*).

[**ISLAM**, s. Infn. of Ar. *salm*, ‘to be or become safe’; the word generally used by Mahommedans for their religion.

[1616.—“Dated in Achen 1025 according to the rate of **Slam**.”—*Foster, Letters*, iv. 125.

[1617.—“I demanded the debts . . . one [of the debtors] for the value of 110 r[ials] is termed **Slam**.”—*Letter of E. Young*, from Jacatra, Oct. 3, I.O. Records: O.C. No. 541.]

**ISTOOP**, s. Oakum. A marine term from Port. *estopa* (Roebuck).

**ISTUBBUL**, s. This usual Hind. word for ‘stable’ may naturally be imagined to be a corruption of the English word. But it is really Ar. *istabl*, though that no doubt came in old times from the Latin *stabulum* through some Byzantine Greek form.

**ITZEBOO**, s. A Japanese coin, the smallest silver denomination. *Itsi-bū*, ‘one drachm.’ [The *N.E.D.* gives *itse*, *itche*, ‘one,’ *bū*, ‘division, part, quarter’]. Present value about 1s. Marsden says: “**Itzebo**, a small gold piece of oblong form, being 0·6 inch long, and 0·3 broad. Two specimens weighed 2 dwt. 3 grs. only” (*Numism. Orient.*, 814-5). See *Cocks’s Diary*, i. 176, ii. 77. [The coin does not appear in the last currency list; see *Chamberlain*, *Things Japanese*, 3rd ed. 99.]

[1616.—“**Ichibos**.” (See under **KO-BANG**.)

[1859.—“We found the greatest difficulty in obtaining specimens of the currency of the country, and I came away at last the possessor of a solitary **Itzibu**. These are either of gold or silver: the gold **Itzibu** is a small oblong piece of money, intrinsically worth about seven and sixpence. The intrinsic value of the gold half-**itzibu**, which is not too large to convert into a shirt-stud, is about one and tenpence.”—*L. Oliphant*, *Narr. of Mission*, ii. 232.]

**IZAM MALUCO**, n.p. We often find this form in Correa, instead of **Nizamaluco** (q.v.).

## J

**JACK**, s. Short for **Jack-Sepoy**; in former days a familiar style for the native soldier; kindly, rather than otherwise.

1853.—“... he should be leading the **Jacks**.”—*Oakfield*, ii. 66.

**JACK**, s. The tree called by botanists *Artocarpus integrifolia*, L. fil.,

and its fruit. The name, says Drury, is “a corruption of the Skt. word *Tchackka*, which means the fruit of the tree” (*Useful Plants*, p. 55). There is, however, no such Skt. word; the Skt. names are *Kantaka*, *Phala*, *Panasa*, and *Phalasa*. [But the Malayāl. *chakka* is from the Skt. *chakra*, ‘round.’] Rheede rightly gives *Tsjaka* (*chākka*) as the Malayālam name, and from this no doubt the Portuguese took *jaca* and handed it on to us. “They call it,” says Garcia Orta, “in Malavar *jacas*, in Canarese and Guzerati *punas*” (f. 111). “The Tamil form is *sikkai*, the meaning of which, as may be adduced from various uses to which the word is put in Tamil, is ‘the fruit abounding in rind and refuse.’” (*Letter from Bp. Caldwell*.)

We can hardly doubt that this is the fruit of which Pliny writes: “Major alia pomo et suavitate præcellentior; quo sapientiores Indorum vivunt. (Folium alas avium imitatur longitudine trium cubitorum, latitudine duum). *Fructum e cortice mittit admirabilem succi dulcedine; ut uno quaternos satiet. Arbori nomen palas, pomo arienae; plurima est in Sydracia, expeditionum Alexandri termino. Est et alia similis huic; dulcior pomo; sed interaneorum valetudini infesta*” (*Hist. Nat.* xii. 12). Thus rendered, not too faithfully, by Philemon Holland: “Another tree there is in India, greater yet than the former; bearing a fruit much fairer, bigger, and sweeter than the figs aforesaid; and whereof the Indian Sages and Philosophers do ordinarily live. The leaf resembleth birds’ wings, carrying three cubits in length, and two in breadth. The fruit it putteth forth at the bark, having within it a wonderfull pleasant juice: insomuch as one of them is sufficient to give four men a competent and full refection. The tree’s name is *Pala*, and the fruit is called *Ariena*. Great plenty of them is in the country of the Sydraci, the utmost limit of *Alexander* the Great his expeditions and voyages. And yet there is another tree much like to this, and beareth a fruit more delectable than this *Ariena*, albeit the guts in a man’s belly it wringeth and breeds the bloudie flux” (i. 361).

Strange to say, the fruit thus described has been generally identified with the plantain: so generally that



***JACK.***

**441**

***JACK.***



***JACK.***

**442**

***JACK.***

.

-

*Budhal*; some of the first are so large as to be too heavy for one man to carry."—*Gladwin's Ayeen*, ii. 25. In Blochmann's ed. of the Persian text he reads *barhal*, [and so in Jarrett's trans. (ii. 152),] which is a Hind. name for the *Artocarpus Lakoocha* of Roxb.

1563. — "R. What fruit is that which is as big as the largest (coco) nuts?"

"O. You just now ate the *chestnuts* from inside of it, and you said that roasted they were like real chestnuts. Now you shall eat the envelopes of these . . .

"R. They taste like a melon; but not so good as the better melons.

"O. True. And owing to their viscous nature they are ill to digest; or say rather they are not digested at all, and often issue from the body quite unchanged. I don't much use them. They are called in Malavar *jacas*; in Canarin and Guzerati *panás*. . . . The tree is a great and tall one; and the fruits grow from the wood of the stem, right up to it, and not on the branches like other fruits."—*Garcia*, f. 111.

[1598.—"A certain fruit that in Malabar is called *iaca*, in Canara and Gusurate *Panar* and *Panasa*, by the Arabians *P'anax*, by the Persians *Fanax*."—*Linschoten*, Hak. Soc. ii. 20.

[c. 1610.—"The *Jaques* is a tree of the height of a chestnut."—*Pyrard de Larul*, Hak. Soc. ii. 366.

[1623.—"We had *Ziacche*, a fruit very rare at this time."—*P. della Valle*, Hak. Soc. ii. 264.]

1673.—"Without the town (Madras) grows their Rice . . . *Jawka*, a Coat of Armour over it, like an Hedg-hog's, guards its weighty Fruit."—*Fryer*, 40.

1810. — "The *jack-wood* . . . at first yellow, becomes on exposure to the air of the colour of mahogany, and is of as fine a grain."—*Maria Graham*, 101.

1878.—"The monstrous *jack* that in its eccentric bulk contains a whole magazine of tastes and smells."—*Ph. Robinson*, *In My Indian Garden*, 49-50.

It will be observed that the older authorities mention two varieties of the fruit by the names of *shaki* and *barki*, or modifications of these, different kinds according to *Jordanus*, only from different parts of the tree according to *Ibn Batuta*. *P. Vincenzo Maria* (1672) also distinguishes two kinds, one of which he calls *Giacha Barca*, the other *Giacha papa* or *girasole*. And *Rheede*, the great authority on Malabar plants, says (iii. 19):

"Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour, being the *varaka*; that of the other, filled with softer and more

flabby pulp of inferior flavour, being the *Tjakapa*."

More modern writers seem to have less perception in such matters than the old travellers, who entered more fully and sympathetically into native tastes. *Drury* says, however, "There are several varieties, but what is called the Honey-jack is by far the sweetest and best."

"He that desireth to see more hereof let him reade *Ludovicus Romanus*, in his fifth Booke and fiftene Chapter of his *Navigaciouns*, and *Christopherus a Costa* in his cap. of *Iaca*, and *Gracia ab Horto*, in the Second Booke and fourth Chapter," saith the Learned *Paludanus* . . . And if there be anybody so unreasonable, so say we too—by all means let him do so! [A part of this article is derived from the notes to *Jordanus* by one of the present writers. We may also add, in aid of such further investigation, that *Paludanus* is the Latinised name of v.d. Broecke, the commentator on *Linschoten*. "*Ludovicus Romanus*" is our old friend *Varthema*, and "*Gracia ab Horto*" is *Garcia De Orta*.]

**JACKAL**, s. The *Canis aureus*, L., seldom seen in the daytime, unless it be fighting with the vultures for carrion, but in shrieking multitudes, or rather what seem multitudes from the noise they make, entering the precincts of villages, towns, of Calcutta itself, after dark, and startling the newcomer with their hideous yells. Our word is not apparently Anglo-Indian, being taken from the Turkish *chakal*. But the Pers. *shaghal* is close, and Skt. *srigala*, 'the howler,' is probably the first form. The common Hind. word is *gidar*, ['the greedy one,' Skt. *gridh*]. The jackal takes the place of the fox as the object of hunting 'meets' in India; the indigenous fox being too small for sport.

1554.—"Non procul inde audio magnum clamorem et velut hominum irradientium insulantiumque voces. Interrogo quid sit; . . . narrant mihi ululatum esse bestiarum, quas Turcae *Clacales* vocant. . . ."—*Buddeg. Epist.* i. p. 78.

1615.—"The inhabitants do nightly house their goates and sheepe for feare of *Iacals* (in my opinion no other than Foxes), whereof an infinite number do lurke in the obscure vaults."—*Sandys, Relation*, &c., 205.

1616.—". . . those jackalls seem to be wild Doggs, who in great companies run up and down in the silent night, much

disquieting the peace thereof, by their most hideous noyse."—*Terry*, ed. 1665, p. 371.

1653.—"Le *schekal* est vn espèce de chien sauvage, lequel demeure tout le jour en terre, et sort la nuit criant trois ou quatre fois à certaines heures."—*De la Boullaye-le-Gouz*, ed. 1657, p. 254.

1672.—"There is yet another kind of beast which they call *Jackhals*; they are horribly greedy of man's flesh, so the inhabitants beset the graves of their dead with heavy stones."—*Baldaeus* (Germ. ed.), 422.

1673.—"An Hellish concert of *Jackals* (a kind of Fox)."—*Fryer*, 53.

1681.—"For here are many *Jackalls*, which catch their Henes, some *Tigres* that destroy their Cattle; but the greatest of all is the King; whose endeavour is to keep them poor and in want."—*Knox*, *Ceylon*, 87. On p. 20 he writes *Jacols*.

1711.—"*Jackcalls* are remarkable for Howling in the Night; one alone making as much noise as three or four Cur Dogs, and in different Notes, as if there were half a Dozen of them got together."—*Lockyer*, 382.

1810.—Colebrooke (*Essays*, ii. 109, [*Life*, 155]) spells *shakal*. But *Jackal* was already English.

c. 1816.—

"The *jackal's* troop, in gather'd cry,  
Bayed from afar, complainingly."

*Siege of Corinth*, xxxiii.

1880.—"The mention of *Jackal*-hunting in one of the letters (of Lord Minto) may remind some Anglo-Indians still living, of the days when the Calcutta hounds used to throw off at gun-fire."—*Sat. Rev.* Feb. 14.

**JACK-SNIPE** of English sportsmen is *Gallinago gallinula*, Linn., smaller than the common snipe, *G. scolopacinus*, Bonap.

**JACKASS COPAL.** This is a trade name, and is a capital specimen of *Hobson-Jobson*. It is, according to Sir R. Burton, [*Zanzibar*, i. 357], a corruption of *chakdzi*. There are three qualities of copal in the Zanzibar market. 1. *Sandarusi m'ti*, or 'Tree Copal,' gathered directly from the tree which exudes it (*Trachylobium Mossambicense*). 2. *Chakdzi* or *chakazzi*, dug from the soil, but seeming of recent origin, and priced on a par with No. 1. 3. The genuine *Sandarusi*, or true Copal (the *Animé* of the English market), which is also fossil, but of ancient production, and bears more than twice the price of 1 and 2 (see Sir J. Kirk in *J. Linn. Soc.* (Botany) for 1871). Of the meaning of *chakdzi* we have no authentic information. But consider-

ing that a pitch made of copal and oil is used in Kutch, and that the cheaper copal would naturally be used for such a purpose, we may suggest as probable that the word is a corr. of *jahdzi*, and = 'ship-copal.'

**JACQUETE**, Town and Cape, n.p. The name, properly *Jakad*, formerly attached to a place at the extreme west horn of the Kāthiawār Peninsula, where stands the temple of *Dwarka* (q.v.). Also applied by the Portuguese to the Gulf of Cutch. (See quotation from Camoens under *DIUL-SIND*.) The last important map which gives this name, so far as we are aware, is Aaron Arrow-smith's great Map of India, 1816, in which *Dwarka* appears under the name of *Juggut*.

1525.—(Melequyaz) "holds the revenue of Crystna, which is in a town called *Zaguete* where there is a place of Pilgrimage of gentoos which is called *Cryma*. . . ."—*Lembrança das Cousas da India*, 35.

1553.—"From the Diul estuary to the Point of *Jaquete* 38 leagues; and from the same *Jaquete*, which is the site of one of the principal temples of that heathenism, with a noble town, to our city Diu of the Kingdom of Guzarat, 58 leagues."—*Barros*, I. ix. 1.

1555.—"Whilst the tide was at its greatest height we arrived at the gulf of *Chakad*, where we descried signs of fine weather, such as sea-horses, great snakes, turtles, and sea-weeds."—*Sidi 'Ali*, p. 77.

[1563.—"Passed the point of *Jacquete*, where is that famous temple of the *Resbuto* (see *RAJPOOT*)."—*Barros*, IV. iv. 4.]

1726.—In Valentyn's map we find *Jaquete* marked as a town (at the west point of Kāthiawār) and *Enceada da Jaquete* for the Gulf of Cutch.

1727.—"The next sea-port town to *Bar*, is *Jigat*. It stands on a Point of low Land, called Cape *Jigat*. The City makes a good Figure from the Sea, showing 4 or 5 high Steeples."—*A. Hamilton*, i. 135; [ed. 1744].

1813.—"*Jigat Point* . . . on it is a pagoda; the place where it stands was formerly called *Jigat More*, but now by the Hindoos *Dorecur* (i.e. *Dwarka*, q.v.). At a distance the pagoda has very much the appearance of a ship under sail. . . . Great numbers of pilgrims from the interior visit *Jigat pagoda*. . . ."—*Milburn*, i. 150.

1841.—"*Jigat Point* called also *Dwarka*, from the large temple of *Dwarka* standing near the coast."—*Horsburgh*, *Directory*, 5th ed., i. 480.

**JADE**, s. The well-known mineral, so much prized in China, and so wonderfully wrought in that and





*JADE.*

445

*JAFNA, JAFNAPATÁM.*

*JAM.*

448

*JAMBOO, JUMBOO.*

to the rose-apple and the guava, and Wilkinson (*Dict.* s.v.) notes a large number of fruits to which the name *jambū* is applied.]

Garcia de Orta mentions the rose-apple under the name *Iambos*, and says (1563) that it had been recently introduced into Goa from Malacca. This may have been the *Eugenia Malaccensis*, L., which is stated in Forbes Watson's Catalogue of nomenclature to be called in Bengal *Malakā Jamrūi*, and in Tamil *Malakā maram* i.e. 'Malacca tree.' The Skt. name *jambū* is, in the Malay language, applied with distinguishing adjectives to all the species.

[1598.—"The trees whereon the *Iambos* do grow are as great as Plumtrees."—*Lincolnton*, Hak. Soc. ii. 31.]

1672. — P. Vincenzo Maria describes the *Giambo d'India* with great precision, and also the *Giambo di China*—no doubt *J. malaccensis*—but at too great length for extract, pp. 351-352.

1673.—"In the South a Wood of *Jamboes*, *Mangoes*, *Cocoas*."—*Fryer*, 46.

1727.—"Their *Jambo Malacca* (at Goa) is very beautiful and pleasant."—*A. Hamilton*, i. 255; [ed. 1744, i. 258].

1810.—"The *jumboo*, a species of rose-apple, with its flower like crimson tassels covering every part of the stem."—*Maria Graham*, 22.

**JAMES AND MARY**, n.p. The name of a famous sand-bank in the Hoogly R. below Calcutta, which has been fatal to many a ship. It is mentioned under 1748, in the record of a survey of the river quoted in *Long*, p. 10. It is a common allegation that the name is a corruption of the Hind. words *jal mari*, with the supposed meaning of 'dead water.' But the real origin of the name dates, as Sir G. Birdwood has shown, out of India Office records, from the wreck of a vessel called the "*Royal James and Mary*," in September 1694, on that sand-bank (*Letter to the Court, from Chuttanutte*, Dec. 19, 1694). [*Report on Old Records*, 90.] This shoal appears by name in a chart belonging to the *English Pilot*, 1711.

**JAMMA**, s. P.—H. *jāma*, a piece of native clothing. Thus, in composition, see **PYJAMAS**. Also stuff for clothing, &c., e.g. *mom-jama*, wax-cloth. ["The *jama* may have been

brought by the Aryans from Central Asia, but as it is still now seen it is thoroughly Indian and of ancient date" (*Rajendralala Mitra, Indo-Aryans*, i. 187 seq.)

[1813.—"The better sort (of Hindus) wear . . . a *jama*, or long gown of white calico, which is tied round the middle with a fringed or embroidered sash."—*Forbes, Or. Mem.* 2nd ed. i. 52].

**JAMOON**, s. Hind. *jāmun*, *jāman*, *jāmlī*, &c. The name of a poor fruit common in many parts of India, and apparently in E. Africa, the *Eugenia jambolana*, Lamk. (*Calyptanthus jambolana* of Willdenow, *Syzygium jambolanum* of Decand.) This seems to be confounded with the *Eugenia jambos*, or Rose-apple (see **JAMBOO**, above), by the author of a note on Leyden's *Baber* which Mr. Erskine justly corrects (*Baber's* own account is very accurate), by the translators of Ibn Batuta, and apparently, as regards the botanical name, by Sir R. Burton. The latter gives *jāmlī* as the Indian, and *sam* as the Arabic name. The name *jambū* appears to be applied to this fruit at Bombay, which of course promotes the confusion spoken of. In native practice the stones of this fruit have been alleged to be a cure for diabetes, but European trials do not seem to have confirmed this.

c. 13<sup>th</sup>.—"The inhabitants (of Mombasa) gather also a fruit which they call *jāmūn*, and which resembles an olive; it has a stone like the olive, but has a very sweet taste."—*Ibn Batuta*, ii. 191. Elsewhere the translators write *ichoumōn* (iii. 128, iv. 114, 229), a spelling indicated in the original, but surely by some error.

c. 1530.—"Another is the *jaman*. . . . It is on the whole a fine looking tree. Its fruit resembles the black grape, but has a more acid taste, and is not very good."—*Baber*, 325. The note on this runs: "This, Dr. Hunter says, is the *Eugenia Jambolana*, the rose-apple (*Eugenia jambolana*, but not the rose-apple, which is now called *Eugenia jambu*.—D.W.). The *jāman* has no resemblance to the rose-apple; it is more like an oblong sloe than anything else, but grows on a tall tree."

1563.—"I will eat of those olives,——, at least they look like such; but they are very astringent (*ponticus*) as if binding,——, and yet they do look like ripe Cordova olives.

"O. They are called *jambolones*, and grow wild in a wood that looks like a myrtle grove; in its leaves the tree resembles the arbutus; but like the jack, the people of the country don't hold this fruit for very wholesome."—*Garcia*, f. 111y.

1859.—“The Indian jamli. . . . It is a noble tree, which adorns some of the coast villages and plantations, and it produces a damson-like fruit, with a pleasant sub-acid flavour.”—*Burton*, in *J.R.G.S.* ix. 36.

**JANCADA**, s. This name was given to certain responsible guides in the Nair country who escorted travellers from one inhabited place to another, guaranteeing their security with their own lives, like the Bhāts of Guzerat. The word is Malayāl. *channddam* (i.e. *changngādam*, [the *Madras Gloss.* writes *channdtam*, and derives it from Skt. *sanghata*, ‘union’]), with the same spelling as that of the word given as the origin of *jangar* or *jangada*, ‘a raft.’ These *jancadas* or *jangadas* seem also to have been placed in other confidential and dangerous charges. Thus :

1543.—“This man who so resolutely died was one of the *jangadas* of the Pagode. They are called *jangades* because the kings and lords of those lands, according to a custom of theirs, send as guardians of the houses of the Pagodes in their territories, two men as captains, who are men of honour and good cavaliers. Such guardians are called *jangadas*, and have soldiers of guard under them, and are as it were the Counsellors and Ministers of the affairs of the pagodes, and they receive their maintenance from the establishment and its revenues. And sometimes the king changes them and appoints others.”—*Correa*, iv. 328.

c. 1610.—“I travelled with another Captain . . . who had with him these *Jangal*, who are the Nair guides, and who are found at the gates of towns to act as escort to those who require them. . . . Every one takes them, the weak for safety and protection, those who are stronger, and travel in great companies and well armed, take them only as witnesses that they are not aggressors in case of any dispute with the Nairs.”—*Pyrard de Laval*, ch. xxv. ; [Hak. Soc. i. 339, and see Mr. Gray’s note *in loco*].

1672.—“The safest of all journeyings in India are those through the Kingdom of the Nairs and the Samorin, if you travel with *Giancadas*, the most perilous if you go alone. These *Giancadas* are certain heathen men, who venture their own life and the lives of their kinsfolk for small remuneration, to guarantee the safety of travellers.”—*P. Vincenzo Maria*, 127.

See also *Chungathum*, in *Burton’s Goa*, p. 198.

**JANGAR**, s. A raft. Port. *jan-gada*. [“A double platform canoe made by placing a floor of boards across two boats, with a bamboo railing.” (*Madras Gloss.*)] This word, chiefly colloquial, is the Tamil-Malayāl. *shangdam*,

*channdtam* (for the derivation of which see **JANCADA**). It is a word of particular interest as being one of the few Dravidian words, [but perhaps ultimately of Skt. origin], preserved in the remains of classical antiquity, occurring in the *Periplus* as our quotation shows. Bluteau does not call the word an Indian term.

c. 80-90.—“The vessels belonging to these places (*Camara*, *Poducē*, and *Sopatma* on the east coast) which hug the shore to *Limyricē* (*Dimyricē*), and others also called *Záγγαρα*, which consist of the largest canoes of single timbers lashed together; and again those biggest of all which sail to Chryse and Ganges, and are called *Kολανδιόφωρα*.”—*Periplus*, in *Müller’s Geog. Gr. Min.*, i. “The first part of this name for boats or ships is most probably the Tam. *tuḷinda*=hollowed: the last *ōdam*=boat.”—*Burnell*, *S.I. Palaeography*, 612.

c. 1504.—“He held in readiness many *jangadas* of timber.”—*Correa*, *Lendas*, i. 476.

c. 1540.—“. . . and to that purpose had already commanded two great Rafts (*jāgadas*), covered with dry wood, barrels of pitch and other combustible stuff, to be placed at the entering into the Port.”—*Pinto* (orig. cap. xlv.), in *Cogea*, p. 56.

1553.—“. . . the fleet . . . which might consist of more than 200 rowing vessels of all kinds, a great part of them combined into *jangadas* in order to carry a greater mass of men, and among them two of these contrivances on which were 150 men.”—*Barros*, II. i. 5.

1598.—“Such as stayed in the ship, some took boards, deals, and other peeces of wood, and bound them together (which y<sup>e</sup> Portingals call *langadas*) every man what they could catch, all hoping to save their lives, but of all those there came but two men safe to shore.”—*Linschoten*, p. 147; [Hak. Soc. ii. 181; and see Mr. Gray on *Pyrard de Laval*, Hak. Soc. i. 53 seq.].

1602.—“For his object was to see if he could rescue them in *jangadas*, which he ordered him immediately to put together of baulks, planks, and oars.”—*Couto*, Dec. IV. liv. iv. cap. 10.

1756.—“. . . having set fire to a *jungede* of Boats, these driving down towards the Fleet, compelled them to weigh.”—*Capt. Jackson*, in *Dalrymple’s Or. Rep.* i. 199.

c. 1790.—“*Sangarie*.” See quotation under **HACKERY**.

c. 1793.—“Nous nous remîmes en chemin à six heures du matin, et passâmes la rivière dans un *sangarie* ou canot fait d’un palmier creusé.”—*Haafner*, ii. 77.

**JANGOMAY, ZANGOMAY, JAMAHEY**, &c., n.p. The town and state of Siamese Laos, called by the Burmese *Zimme*, by the Siamese *Xiang-*

mai or *Kiang-mai*, &c., is so called in narratives of the 17th century. Serious efforts to establish trade with this place were made by the E.I. Company in the early part of the 17th century, of which notice will be found in *Purchas, Pilgrimage*, and *Sainsbury, e.g.* in vol. i. (1614), pp. 311, 325; (1615) p. 425; (1617) ii. p. 90. The place has again become the scene of commercial and political interest; an English Vice-Consulate has been established; and a railway survey undertaken. [See *Hallett, A Thousand Miles on an Elephant*, 74 seqq.]

c. 1544.—“Out of this Lake of *Singapamor* . . . do four very large and deep rivers proceed, whereof the first . . . runneth Eastward through all the Kingdoms of *Sornau* and *Siam* . . . ; the Second, *Jangumaa* . . . disimboking into the Sea by the Bar of *Martabano* in the Kingdom of *Pegu* . . .”—*Pinto* (in *Cogan*, 165).

1553.—(Barros illustrates the position of the different kingdoms of India by the figure of a (left) hand, laid with the palm downwards) “And as regards the western part, following always the sinew of the forefinger, it will correspond with the ranges of mountains running from north to south along which lie the kingdom of *Avá*, and *Bremá*, and *Jangomá*.”—III. ii. 5.

c. 1587.—“I went from *Pegu* to *Iamayhey*, which is in the Countrey of the *Langeiannes*, whom we call *langomes*; it is five and twentie dayes iourney to Northeast from *Pegu* . . . Hither to *Iamayhey* come many Merchants out of *China*, and bring great store of Muske, Gold, Silver, and many things of *China* worke.”—*R. Fitch*, in *Hakl.* ii.

c. 1606.—“But the people, or most part of them, fled to the territories of the King of *Jangoma*, where they were met by the Padre Friar Francisco, of the Annunciation, who was there negotiating . . .”—*Bocarro*, 136.

1612.—“The Siameese go out with their heads shaven, and leave long mustachioes on their faces; their garb is much like that of the *Peguans*. The same may be said of the *Jangomas* and the *Laojoes*” (see *LAN JOHN*).—*Coute*, V. vi. 1.

c. 1615.—“The King (of *Pegu*) which now reigneth . . . hath in his time recovered from the King of *Syam* . . . the town and kingdom of *Zangomay*, and therein an Englishman called *Thomas Samuel*, who not long before had been sent from *Syam* by Master *Lucas Anthonium*, to discover the Trade of that country by the sale of certaine goods sent along with him for that purpose.”—*W. Methold*, in *Purchas*, v. 1006.

[1617.—“*Jangama*.” See under *JUDEA*.

[1796.—“*Zamea*.” See under *SHAN*.]

**JAPAN**, n.p. Mr. Giles says: “Our word is from *Jeh-pun*, the Dutch orthography of the Japanese *Ni-pon*.” What the Dutch have to do with the matter is hard to see. [“Our word ‘Japan’ and the Japanese *Nihon* or *Nippon*, are alike corruptions of *Jih-pen*, the Chinese pronunciation of the characters (meaning) literally ‘sun-origin.’” (*Chamberlain, Things Japanese*, 3rd ed. 221).] A form closely resembling *Japán*, as we pronounce it, must have prevailed, among foreigners at least, in China as early as the 13th century; for Marco Polo calls it *Chi-pan-gu* or *Jipan-ku*, a name representing the Chinese *Zhi-pán-Kuo* (‘Sun-origin-Kingdom’), the Kingdom of the Sunrise or Extreme Orient, of which the word *Nipon* or *Nippon*, used in Japan, is said to be a dialectic variation. But as there was a distinct gap in Western tradition between the 14th century and the 16th, no doubt we, or rather the Portuguese, acquired the name from the traders at Malacca, in the Malay forms, which Crawford gives as *Jápung* and *Jápang*.

1298.—“*Chipangu* is an Island towards the east in the high seas, 1,500 miles distant from the Continent; and a very great Island it is. The people are white, civilized, and well-favoured. They are Idolaters, and dependent on nobody. . . .”—*Marco Polo*, bk. iii. ch. 2.

1505.—“. . . and not far off they took a ship belonging to the King of Calichut; out of which they have brought me certain jewels of good value; including Mocooco pearls worth 8,000 ducats; also three astrological instruments of silver, such as are not used by our astrologers, large and well-wrought, which I hold in the highest estimation. They say that the King of Calichut had sent the said ship to an island called *Saponin* to obtain the said instruments. . . .”—*Letter from the K. of Portugal* (Dom Manuel) to the K. of Castille (Ferdinand). Reprint by A. Burnell, 1881, p. 8.

1521.—“In going by this course we passed near two very rich islands; one is in twenty degrees latitude in the antarctic pole, and is called *Cipanghu*.”—*Pigafetta, Magellan's Voyage*, Hak. Soc., 67. Here the name appears to be taken from the chart or *Mappe-Monde* which was carried on the voyage. *Cipanghu* appears by that name on the globe of Martin Behaim (1492), but 20 degrees north, not south, of the equator.

1545.—“Now as for us three Portuguese, having nothing to sell, we employed our time either in fishing, hunting, or seeing the Temples of these *Gentiles*, which were very sumptuous and rich, whereinto the *Bonzes*, who are their priests, received us

*JARGON, JARCOON, ZIRCON. 452 JARGON, JARCOON, ZIRCON.*





JARROOL.

453

JAUN.

,

;

|

|

|

,

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

|

same meaning. The initial *ya* in Bengali is usually pronounced *ja*. The root is *ya*, 'to go.' It is, or was, applied to a small palankin carriage, such as is commonly used by business men in going to their offices, &c.

c. 1836.—

"Who did not know that office Jaun of pale Pomona green,  
With its drab and yellow lining, and  
picked out black between,  
Which down the Esplanade did go at the  
ninth hour of the day. . . ."—  
*Bole-Ponjis*, by H. M. Parker, ii. 215.

[The Jaun Bazar is a well-known low quarter of Calcutta.]

[1892.—

"From Tarnau in Galicia  
To Jaun Bazar she came."  
*R. Kipling, Ballad of Fisher's  
Boarding House.*]

**JAVA**, n.p. This is a geographical name of great antiquity, and occurs, as our first quotation shows, in Ptolemy's Tables. His *Ἰαβαδλου* represents with singular correctness what was probably the Prakrit or popular form of *Yava-dvīpa* (see under **DIU** and **MALDIVES**), and his interpretation of the Sanskrit is perfectly correct. It will still remain a question whether *Yava* was not applied to some cereal more congenial to the latitude than barley,\* or was (as is possible) an attempt to give an Indian meaning to some aboriginal name of similar sound. But the sixth of our quotations, the transcript and translation of a Sanskrit inscription in the Museum at Batavia by Mr. Holle, which we owe to the kindness of Prof. Kern, indicates that a signification of wealth in cereals was attached to the name in the early days of its Indian civilization. This inscription is most interesting, as it is the oldest dated inscription yet discovered upon Javanese soil. Till a recent time it was not known that there was any mention of Java in Sanskrit literature, and this was so when Lassen published the 2nd vol. of his *Indian Antiquities* (1849). But in fact Java was mentioned in the *Rāmāyana*, though a perverted reading disguised the fact until the publication of the Bombay edition in 1863. The

passage is given in our second quotation; and we also give passages from two later astronomical works whose date is approximately known. The *Yava-Koṭi*, or *Java Point* of these writers is understood by Prof. Kern to be the eastern extremity of the island.

We have already (see **BENJAMIN**) alluded to the fact that the terms *Jāwa*, *Jāwi* were applied by the Arabs to the Archipelago generally, and often with specific reference to Sumatra. Prof. Kern, in a paper to which we are largely indebted, has indicated that this larger application of the term was originally Indian. He has discussed it in connection with the terms "Golden and Silver Islands" (*Suvarṇa dvīpa* and *Rūpya dvīpa*), which occur in the quotation from the *Rāmāyana*, and elsewhere in Sanskrit literature, and which evidently were the basis of the Chrysē and Argyrē, which take various forms in the writings of the Greek and Roman geographers. We cannot give the details of his discussion, but his condensed conclusions are as follows:— (1.) *Suvarṇa-dvīpa* and *Yava-dvīpa* were according to the prevalent representations the same; (2.) Two names of islands originally distinct were confounded with one another; (3.) *Suvarṇa-dvīpa* in its proper meaning is Sumatra, *Yava-dvīpa* in its proper meaning is Java; (4.) Sumatra, or a part of it, and Java were regarded as one whole, doubtless because they were politically united; (5.) By *Yava-koṭi* was indicated the east point of Java.

This Indian (and also insular) identification, in whole or in part, of Sumatra with Java explains a variety of puzzles, e.g. not merely the Arab application of *Java*, but also the ascription, in so many passages, of great wealth of gold to Java, though the island, to which that name properly belongs, produces no gold. This tradition of gold-produce we find in the passages quoted from Ptolemy, from the *Rāmāyana*, from the Holle inscription, and from Marco Polo. It becomes quite intelligible when we are taught that Java and Sumatra were at one time both embraced under the former name, for Sumatra has always been famous for its gold-production. [Mr. Skeat notes as an interesting fact that the standard Malay name *Jawa* and the Javanese *Jawa* preserve the original form of the word.]

\* The Teutonic word *Corn* affords a handy instance of the varying application of the name of a cereal to that which is, or has been, the staple grain of each country. *Corn* in England familiarly means 'wheat'; in Scotland 'oats'; in Germany 'rye'; in America 'maize.'

(Ancient).—"Search carefully Yavadvipa, adorned by seven Kingdoms, the Gold and Silver Island, rich in mines of gold. Beyond Yava dvipa is the Mountain called Sisira, whose top touches the sky, and which is visited by gods and demons."—*Rāmāyana*, IV. xl. 30 (from Kern).

A.D. c. 150.—"Iabadiu ('Iaβaδlou), which means 'Island of Barley,' most fruitful the island is said to be, and also to produce much gold; also the metropolis is said to have the name Argyrē (Silver), and to stand at the western end of the island."—*Ptolemy*, VII. ii. 29.

414.—"Thus they voyaged for about ninety days, when they arrived at a country called Ya-va-di [i.e. *Yava-dvipa*]. In this country heretics and Brahmans flourish, but the Law of Buddha hardly deserves mentioning."—*Fakian*, ext. in *Groeneveldt's Notes from Chinese Sources*.

A.D. c. 500.—"When the sun rises in Ceylon it is sunset in the City of the Blessed (*Siddha-pura*, i.e. The Fortunate Islands), noon at Yava-koti, and midnight in the Land of the Romans."—*Aryabhata*, IV. v. 13 (from Kern).

A.D. c. 650.—"Eastward by a fourth part of the earth's circumference, in the world-quarter of the Bhadrāsvas lies the City famous under the name of Yava koti whose walls and gates are of gold."—*Surya-Siddhanta*, XII. v. 38 (from Kern).

*Saka*, 654, i.e. A.D. 762.—"Dvīpavaram Yavākhyam atulan dhān-yādivājāhikam sampannam kanakākaraiah" . . . i.e. the incomparable splendid island called Java, excessively rich in grain and other seeds, and well provided with gold-mines."—*Inscription in Batavia Museum* (see above).

943.—"Eager . . . to study with my own eyes the peculiarities of each country, I have with this object visited Sind and Zanj, and Sanf (see *CHAMPA*) and Sin (China), and Zābaj."—*Maṣ'ūdī*, i. 5.

"This Kingdom (India) borders upon that of Zābaj, which is the empire of the *Maṣ'ūdī*, King of the Isles."—*Ibid.* 163.

992.—"Djava is situated in the Southern Ocean. . . . In the 12th month of the year (992) their King *Maradja* sent an embassy . . . to go to court and bring tribute."—*Groeneveldt's Notes from Chinese Sources*, pp. 15-17.

1298.—"When you sail from Ziamba (Chamba) 1500 miles in a course between south and south-east, you come to a very great island called Java, which, according to the statement of some good mariners, is the greatest Island that there is in the world, seeing that it has a compass of more than 3000 miles, and is under the dominion of a great king. . . . Pepper, nutmegs, spike, galanga, cubeba, cloves, and all the other good spices are produced in this island, and it is visited by many ships with quantities of merchandise from which they make great profits and gain, for such an amount of gold is found there that no one would believe it

or venture to tell it."—*Marco Polo*, in *Ramusio*, ii. 51.

c. 1330.—"In the neighbourhood of that realm is a great island, Java by name, which hath a compass of a good 3000 miles. Now this island is populous exceedingly, and is the second best of all islands that exist. . . . The King of this island hath a palace which is truly marvellous. . . . Now the great Khan of Cathay many a time engaged in war with this King; but this King always vanquished and got the better of him."—*Friar Odoric*, in *Cathay*, &c., 87-89.

c. 1349.—"She clandestinely gave birth to a daughter, whom she made when grown up Queen of the finest island in the world, Saba by name. . . ."—*John de' Marignolli*, *ibid.* 391.

c. 1444.—"Sunt insulae duae in interiori India, e pene extremis orbis finibus, ambae Java nomine, quarum altera tribus, altera duobus millibus milliarum protenditur orientem versus; sed Majoria Minorisque cognomine discernuntur."—*N. Conti*, in *Poggius*, *De Var. Fortunae*.

1503.—The Syrian Bishops Thomas, Jaballaha, Jacob, and Denha, sent on a mission to India in 1503 by the (Nestorian) Patriarch Elias, were ordained to go "to the land of the Indians and the islands of the seas which are between Dabag and Sin and Masin (see *MACHEEN*)."—*Assemani*, III. Pt. i. 592. This *Dabag* is probably a relic of the *Zābaj* of the *Relation*, of *Maṣ'ūdī*, and of *Al-birūnī*.

1516.—"Further on . . . there are many islands, small and great, amongst which is one very large which they call Java the Great. . . . They say that this island is the most abundant country in the world. . . . There grow pepper, cinnamon, ginger, bamboos, cubeba, and gold. . . ."—*Barbosa*, 197.

Referring to Sumatra, or the Archipelago in general.

*Saka*, 578, i.e. A.D. 656.—"The Prince Adityadharma is the Deva of the First Java Land (*prathama Yava-bhū*). May he be great! Written in the year of *Saka*, 578. May it be great!"—From a *Sanskrit Inscription from Pager-Ruyong*, in Menang Karbau (Sumatra), publ. by *Friedrich*, in the *Batavian Transactions*, vol. xxiii.

1224.—"Ma'bar (q.v.) is the last part of India; then comes the country of China (*Sin*), the first part of which is *Jāwa*, reached by a difficult and fatal sea."—*Fakian*, i. 516.

"This is some account of remotest *Sin*, which I record without vouching for its truth . . . for in sooth it is a far off land. I have seen no one who had gone to it and penetrated far into it; only the merchants seek its outlying parts, to wit the country known as *Jāwa* on the sea-coast, like to India; from it are brought Aloeswood ('*śā*'), camphor, and nard (*śunbū*), and clove, and mace (*baṣṭasa*), and China drugs, and vessels of china-ware."—*Ibid.* iii. 445.

Kazwini speaks in almost the same words of *Jāwa*. He often copies *Yākut*, but perhaps he really means his own time (for he uses different words) when he says: "Up to this time the merchants came no further into China than to this country (*Jāwa*) on account of the distance and difference of religion"—ii. 18.

1298.—"When you leave this Island of Pentam and sail about 100 miles, you reach the Island of Java the Lem. For all its name 'tis none so small but that it has a compass of 2000 miles or more. . . ." &c.—*Marco Polo*, bk. iii. ch. 9.

c. 1300.—". . . In the mountains of *Jāwa* scented woods grow. . . . The mountains of *Jāwa* are very high. It is the custom of the people to puncture their hands and entire body with needles, and then rub in some black substance."—*Rasid-uddīn*, in *Elliot*, i. 71.

1328.—"There is also another exceeding great island, which is called *Jawa*, which is in circuit more than seven [thousand ?] miles as I have heard, and where are many world's wonders. Among which, besides the finest aromatic spices, this is one, to wit, that there be found pygmy men. . . . There are also trees producing cloves, which when they are in flower emit an odour so pungent that they kill every man who cometh among them, unless he shut his mouth and nostrils. . . . In a certain part of that island they delight to eat white and fat men when they can get them. . . ."—*Fraser Jordanus*, 30-31.

c. 1330.—"Parmi les isles de la Mer de l'Inde il faut citer celle de *Djāwah*, grande ile célèbre par l'abondance de ses drogues . . . au sud de l'ile de *Djāwah* on remarque la ville de *Fansour*, d'où le camphre *Fansouri* tire son nom." *Géog. d'Aboufeda*, II. pt. ii. 127. [See **CAMPHOR**.]

c. 1346.—"After a passage of 25 days we arrived at the Island of *Jāwa*, which gives its name to the *ludā jāwi* (see **BENJAMIN**). . . . We thus made our entrance into the capital, that is to say the city of Sumatra; a fine large town with a wall of wood and towers also of wood."—*Ibn Batuta*, iv. 228-230.

1553.—"And so these, as well as those of the interior of the Island (Sumatra), are all dark, with lank hair, of good nature and countenance, and not resembling the Javanese, although such near neighbours, indeed it is very notable that at so small a distance from each other their nature should vary so much, all the more because all the people of this Island call themselves by the common name of *Jawia* (*Jakije*), because they hold it for certain that the Javanese (as *Jāwa*) were formerly lords of this great Island. . . ."—*Barros*, III. v. 1.

1555.—"Beyond the Island of *Iana* they sailed along by another called *Bali*; and then came also unto other called *Anjau*, *Cambaba*, *Solor*. . . . The course by these

Islands is about 500 leagues. The ancient cosmographers call all these Islands by the name *laute*; but late experience hath found the names to be very divers as you see."—*Antonio Galvano*, old E.T. in *Hall*, iv. 428.

1856.—

"It is a saying in Goosarat,—

'Who goes to Java

Never returns.

If by chance he return,

Then for two generations to live upon,

Money enough he brings back.'"

*Ras Mala*, ii. 82; [ed. 1878, p. 418].

**JAVA-RADISH**, a. A singular variety (*Raphanus caudatus*, L.) of the common radish (*R. sativus*, L.), of which the pods, which attain a foot in length, are eaten and not the root. It is much cultivated in Western India, under the name of *mugra* [see *Baden-Powell*, *Punjab Products*, i. 260]. It is curious that the Hind. name of the common radish is *māṭi*, from *māl*, 'root,' exactly analogous to *radish* from *radix*.

[**JAVA-WIND**, a. In the Straits Settlements an unhealthy south wind blowing from the direction of Java is so called. (Compare **SUMATRA**, b.)]

**JAWAUB**, a. Hind. from Ar. *jawāb*, 'an answer.' In India it has, besides this ordinary meaning, that of 'dismissal.' And in Anglo-Indian colloquial it is especially used for a lady's refusal of an offer; whence the verb passive 'to be jawaub'd.' [The *Jawaub Club* consisted of men who had been at least half a dozen times 'jawaub'd.']

1890.—"The *Jawaub'd Club*, asked Elmore, with surprise, 'what is that?'

"'Tis a fanciful association of those melancholy candidates for wedlock who have fallen in their pursuit, and are smarting under the sting of rejection.'"—*Oriental Sport. Mag.*, reprint 1873, i. 424.]

*Jawāb* among the natives is often applied to anything erected or planted for a symmetrical double, where

"Grove nods at grove, each alley has a brother,  
And half the platform just reflects the other."

"In the houses of many chiefs every picture on the walls has its *jawāb* (or duplicate). The portrait of Scindiah now in my dining-room was the *jawāb* (copy in fact) of Mr. C. Landauer's picture, and hung opposite to the

original in the Darbar room" (*M.-Gen. Keatinge*). ["The masjid with three domes of white marble occupies the left wing and has a counterpart (*jawāb*) in a precisely similar building on the right hand side of the Tāj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes."—*Führer, Monumental Antiquities, N.W.P.*, p. 64.]

**JAY**, s. The name usually given by Europeans to the *Coracias Indica*, Linn., the *Nilkanth*, or 'blue-throat' of the Hindus, found all over India.

[1878.—"They are the commonality of birddom, who furnish forth the mobs which bewilder the drunken-flighted jay when he jerks, shrieking in a series of blue hyphen-flashes through the air. . . ."—*Ph. Robinson, In My Indian Garden*, 3.]

**JEEL**, s. Hind. *jhīl*. A stagnant sheet of inundation; a mere or lagoon. Especially applied to the great sheets of remanent inundation in Bengal. In Eastern Bengal they are also called *bheel* (q.v).

[1757.—"Towards five the guard waked me with notice that the Nawab would presently pass by to his palace of Mootee jeel."—*Holwell's Letter* of Feb. 28, in *Wheeler, Early Records*, 250.]

The *Jhils* of Silhet are vividly and most accurately described (though the word is not used) in the following passage:—

c. 1778.—"I shall not therefore be disbelieved when I say that in pointing my boat towards Sylhet I had recourse to my compass, the same as at sea, and steered a straight course through a lake not less than 100 miles in extent, occasionally passing through villages built on artificial mounds: but so scanty was the ground that each house had a canoe attached to it."—*Hon. Robert Lindsay, in Lives of the Lindsays*, iii. 166.

1824.—"At length we . . . entered what might be called a sea of reeds. It was, in fact, a vast jeel or marah, whose tall rushes rise above the surface of the water, having depth enough for a very large vessel. We sailed briskly on, rustling like a greyhound in a field of corn."—*Heber*, i. 101.

1850.—"To the geologist the Jheels and Sunderbunds are a most instructive region, as whatever may be the mean elevation of their waters, a permanent depression of 10 to 15 feet would submerge an immense tract."—*Hooker's Himalayan Journals*, ed. 1855, ii. 265.

1885.—"You attribute to me an act, the credit of which was due to Lieut. George

Hutchinson, of the late Bengal Engineers.\* That able officer, in company with the late Colonel Berkley, H.M. 32nd Regt., laid out the defences of the Alum Bagh camp, remarkable for its bold plan, which was so well devised that, with an apparently dangerous extent, it was defensible at every point by the small but ever ready force under Sir James Outram. A long interval . . . was defended by a post of support called 'Moir's Picket' . . . covered by a wide expanse of jheel, or lake, resulting from the rainy season. Foreseeing the probable drying up of the water, Lieut. Hutchinson, by a clever inspiration, marched all the transport elephants through and through the lake, and when the water disappeared, the dried clay-bed, pierced into a honey-combed surface of circular holes a foot in diameter and two or more feet deep, became a better protection against either cavalry or infantry than the water had been. . . ."—*Letter* to Lt.-Col. P. R. Innes from *F. M. Lord Napier of Magdala*, dd. April 15.

Jeel and bheel are both applied to the artificial lakes in Central India and Bundelkhand.

**JEETUL**, s. Hind. *jital*. A very old Indian denomination of copper coin, now entirely obsolete. It long survived on the western coast, and the name was used by the Portuguese for one of their small copper coins in the forms *ceitils* and *zoitiles*. It is doubtful, however, if *ceitil* is the same word. At least there is a medieval Portuguese coin called *ceitil* and *ceptil* (see *Fernandes, in Memorias da Academia Real das Sciencias de Lisboa*, 2da Classe, 1856); this may have got confounded with the Indian *Jital*. The *jital* of the Delhi coinage of Alā-ud-dīn (c. 1300) was, according to Mr. E. Thomas's calculations,  $\frac{1}{4}$  of the silver *tanga*, the coin called in later days the rupee. It was therefore just the equivalent of our modern *pice*. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193-4.—"According to Kutb-ud-Dīn's command, Nizam-ud-Dīn Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dihli; and Malik Kutb-ud-Dīn purchased both the Turks for the sum of 100,000 jitals."—*Rashty, Tabakat-i-Nasiri*, p. 603.

c. 1290.—"In the same year . . . there was dearth in Dehli, and grain rose to a jital per sir (see **SEER**)."—*Zidd-ud-din Barni, in Elliot*, iii. 146.

\* Afterwards M.-Gen. G. Hutchinson, C.B., C.S.I., Sec. to the Ch. Missy. Society.

*JEHAUD.*

458 *JEMADAR, JEMAUTDAR.*

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18



ments. And in larger domestic establishments there is often a *jemaddar*, who is over the servants generally, or over the stables, camp service and orderlies. It is also an honorific title often used by the other household servants in addressing the *babai* (see BHERSTY).

1762.—“The English battalion no sooner quitted Trichinopoly than the regent set about accomplishing his scheme of surprising the City, and . . . endeavoured to gain 600 of the Nabob's best peons with firelocks. The *jemaddars*, or captains of these troops, received his bribes and promised to join.”—*Orme*, ed. 1803, i. 267.

1817.—“ . . . Calliaud had commenced an intrigue with some of the *jemaddars*, or captains of the enemy's troops, when he received intelligence that the French had arrived at Trichinopoly.”—*Mull*, iii. 176.

1824.—“‘Abdullah’ was a Mussulman convert of Mr. Corrie's, who had travelled in Persia with Sir Gore Ouseley, and accompanied him to England, from whence he was returning . . . when the Bishop took him into his service as a ‘*jemaddar*,’ or head officer of the peons.”—Editor's note to *Water*, ed. 1844, i. 65.

[1826.—“The principal officers are called *Jemaddars*, some of whom command five thousand horse.”—*Pendurang Hari*, ed. 1873, i. 56.]

**JENNYE**, n.p. Hind. *Jenai*. The name of a great river in Bengal, which is in fact a portion of the course of the Brahmaputra (see BURRAM-FOOTER), and the conditions of which are explained in the following passage written by one of the authors of this Glossary many years ago: “In Rennell's time, the Burrampooter, after issuing westward from the Assam valley, swept south-eastward, and forming with the Ganges a fluvial peninsula, entered the sea abreast of that river below Dacca. And so almost all English maps persist in representing it, though this eastern channel is now, unless in the rainy season, shallow and insignificant; the vast body of the Burrampooter cutting across the neck of the peninsula under the name of *Jenai*, and uniting with the Ganges near Pubna (about 150 miles N.E. of Calcutta), from which point the two rivers under the name of *Pudda* (*Padma*) flow on in mighty union to the sea.” (*Blackwood's Mag.*, March 1852, p. 338.)

The river is indicated as an offshoot of the Burrampooter in Rennell's Bengal Atlas (Map No. 6) under the name of *Jenai*, but it is not mentioned

in his *Memoir of the Map of Hindostan*. The great change of the river's course was palpably imminent at the beginning of the last century; for Buchanan (c. 1809) says: “The river threatens to carry away all the vicinity of Dewangunj, and perhaps to force its way into the heart of Nator.” (*Eastern India*, iii. 394; see also 377.) Nator or Nattore was the territory now called Rajshahi District. The real direction of the change has been further south. The *Jenai* is also called the *Jemund* (see under JUNNA). Hooker calls it *Jemmal* (?) noticing that the maps still led him to suppose the Burrampooter flowed 70 miles further east (see *Him. Journals*, ed. 1855, ii. 259).

**JENNYRICKSHAW**, a. Read Capt. Gill's description below. Giles states the word to be taken from the Japanese pronunciation of three characters, reading *jin-ri-cha*, signifying ‘Man—Strength—Cart.’ The term is therefore, observes our friend E. C. Baber, an exact equivalent of “Pull-man-Car”! The article has been introduced into India, and is now in use at Simla and other hill-stations. [The invention of the vehicle is attributed to various people—to an Englishman known as “Public-spirited Smith” (8 ser. *Notes and Queries*, viii. 325); to native Japanese about 1800-70, or to an American named Goble, “half-cobbler and half-missionary.” See *Chamberlain, Things Japanese*, 3rd ed. 236 seq.]

1876.—“A machine called a *jenyrickshaw* is the usual public conveyance of Shanghai. This is an importation from Japan, and is admirably adapted for the flat country, where the roads are good, and coolie hire cheap. . . . In shape they are like a buggy, but very much smaller, with room inside for one person only. One coolie goes into the shafts and runs along at the rate of 8 miles an hour; if the distance is long, he is usually accompanied by a companion who runs behind, and they take it in turn to draw the vehicle.”—*W. Gill, River of Golden Sand*, i. 10. See also p. 168.

1880.—“The *Kuruma* or *jin-ri-cha* consists of a light perambulator body, an adjustable hood of oiled paper, a velvet or cloth lining and cushion, a wall for parcels under the seat, two high slim wheels, and a pair of shafts connected by a bar at the ends.”—*Miss Bird, Japan*, i. 18.

[1885.—“We . . . got into *rickshaws* to make an otherwise impossible descent to

the theatre." — *Lady Dufferin, Viceregal Life*, 89.]

**JEZYA**, s. Ar. *jizya*. The poll-tax which the Musulman law imposes on subjects who are not Moslem.

[c. 630 A.D. See under **JEHAUD**.]

c. 1300. — "The Kāzi replied . . . 'No doctor but the great doctor (Hanifa) to whose school we belong, has assented to the imposition of *Jizya* on Hindus. Doctors of other schools allow of no alternative but "Death or Islam."'" — *Zia-ud-din Barni*, in *Elliot*, iii. 184.

1683. — "Understand what custome ye English paid formerly, and compare ye difference between that and our last order for taking custome and *Jidgea*. If they pay no more than they did formerly, they complain without occasion. If more, write what it is, and there shall be an abatement." — *Vizier's Letter to Nabob*, in *Hedges, Diary*, July 18; [*Hak. Soc.* i. 100].

1686. — "Books of accounts received from Dacca, with advice that it was reported at the Court there that the Poll-money or *Judgeea* lately ordered by the Mogul would be exacted of the English and Dutch. . . . Among the orders issued to Pattana Cossum-bazar, and Dacca, instructions are given to the latter place not to pay the *Judgeea* or Poll-tax, if demanded." — *Ft. St. Geo. Consns.* (on Tour) Sept. 29 and Oct. 10; *Notes and Extracts*, No. i. p. 49.

1765. — "When the *Hindoo Rajahs* . . . submitted to *Tamarlane*; it was on these capital stipulations: That . . . the emperors should never impose the *jesserah* (or poll-tax) upon the *Hindoos*." — *Holwell, Hist. Events*, i. 37.

**JHAUMP**, s. A hurdle of matting and bamboo, used as a shutter or door. Hind. *jhānp*, Mahr. *jhānpa*; in connection with which there are verbs, Hind. *jhānp-nā*, *jhāpnd*, *dhānpnd*, 'to cover.' See *jhoprā*, s.v. **ak**; [but there seems to be no etymological connection].

**JHOOM**, s. *jhūm*. This is a word used on the eastern frontiers of Bengal for that kind of cultivation which is practised in the hill forests of India and Indo-China, under which a tract is cleared by fire, cultivated for a year or two, and then abandoned for another tract, where a like process is pursued. This is the *Kumari* (see **COOMBY**) of S.W. India, the *Chena* of Ceylon (see *Emerson Tennent*, ii. 463), the *toung-gyan* of Burma [*Gazetteer*, ii. 72, 757, the *dahya* of North India (Skt. *dah*, 'to burn'), *ponam* (Tam. *pun*, 'inferior'), or *ponacaud* (Mal. *punak-*

*kdtu*, *pun*, 'inferior,' *kātu*, 'forest') of Malabar]. In the Philippine Islands it is known as *gainges*; it is practised in the Ardennes, under the name of *sartage*, and in Sweden under the name of *svedjande* (see *Marsh, Earth as Modified by Human Action*, 346).

[1800. — "In this hilly tract are a number of people . . . who use a kind of cultivation called the *Cotucadu*, which a good deal resembles that which in the Eastern parts of Bengal is called *Jumea*." — *Buchanan, Mysore*, ii. 177.]

1883. — "It is now many years since Government, seeing the waste of forest caused by *juming*, endeavoured to put a stop to the practice. . . . The people *jumed* as before, regardless of orders." — *Indian Agriculturist*, Sept. (Calcutta).

1885. — "*Juming* disputes often arose, one village against another, both desiring to *jum* the same tract of jungle, and these cases were very troublesome to deal with. The *juming* season commences about the middle of May, and the air is then darkened by the smoke from the numerous clearings. . . ." (Here follows an account of the process). — *Lt.-Col. Lewin, A Fly on the Wheel*, 348 seqq.

**JIGGY - JIGGY**, adv. Japanese equivalent for 'make haste!' The Chinese syllables *chih-chih*, given as the origin, mean 'straight, straight!' Qu. 'right ahead'? (*Bp. Moule*).

**JILLMILL**, s. Venetian shutters, or as they are called in Italy, *persiane*. The origin of the word is not clear. The Hind. word '*jhilmila*' seems to mean 'sparkling,' and to have been applied to some kind of gauze. Possibly this may have been used for blinds, and thence transferred to shutters. [So *Platts* in his *H. Dict.*] Or it may have been an *onomatopoeia*, from the rattle of such shutters; or it may have been corrupted from a Port. word such as *janella*, 'a window.' All this is conjecture.

[1832. — "Besides the *purdahs*, the openings between the pillars have blinds neatly made of bamboo strips, wove together with coloured cords: these are called *jhilmans* or cheeks" (see **CHICK**, s). — *Mrs. Meer Hassan Ali, Observations*, i. 306.]

1874. — "The front (of a Bengal house) is generally long, exhibiting a pillared verandah, or a row of French casements, and *jillmilled* windows." — *Calc. Review*, No. cxvii. 207.

**JOCOLE**, s. We know not what this word is; perhaps 'toys'? [*Mr.*

W. Foster writes: "On looking up the I.O. copy of the *Ft. St. George Consultations* for Nov. 22, 1703, from which Wheeler took the passage, I found that the word is plainly not *jocoles*, but *jocolet*, which is a not unusual form of *chocolate*." The *N.E.I.* s.v. *Chocolate*, gives as other forms *jocolatte*, *jacolatt*, *jocalat*.]

1703.—". . . sent from the Patriarch to the Governor with a small present of *jocoles*, oil, and wines."—In *Wheeler*, ii. 32.

**JOGEE**, s. Hind. *jogī*. A Hindu ascetic; and sometimes a 'conjurer.' From Skt. *yogin*, one who practises the *yoga*, a system of meditation combined with austerities, which is supposed to induce miraculous power over elementary matter. In fact the stuff which has of late been propagated in India by certain persons, under the names of theosophy and esoteric Buddhism, is essentially the doctrine of the Jogis.

1298.—"There is another class of people called *Chughi* who . . . form a religious order devoted to the Idols. They are extremely long-lived, every man of them living to 150 or 200 years . . . there are certain members of the Order who lead the most ascetic life in the world, going stark naked."—*Marco Polo*, 2nd ed. ii. 351.

1343.—"We cast anchor by a little island near the main, *Anchediva* (q.v.), where there was a temple, a grove, and a tank of water. . . . We found a *jogī* leaning against the wall of a *bulkhana* or temple of idols" (respecting whom he tells remarkable stories).—*Ibn Batuta*, iv. 62-63, and see p. 275.

c. 1442.—"The Infidels are divided into a great number of classes, such as the Bramins, the *Joghia* and others."—*Abdur-russak*, in *India in the XVth Cent.*, 17.

1493.—"They went and put in at *Anchediva* . . . there were good water-springs, and there was in the upper part of the island a tank built with stone, with very good water and much wood . . . there were no inhabitants, only a beggar-man whom they call *joguedes*."—*Correa*, by *Lord Stanley*, 239. Compare *Ibn Batuta* above. After 150 years, tank, grove, and *jogī* just as they were!

1510.—"The King of the *Ioghe* is a man of great dignity, and has about 30,000 people, and he is a pagan, he and all his subjects; and by the pagan Kings he and his people are considered to be saints, on account of their lives, which you shall hear . . ."—*Varthema*, p. 111. Perhaps the chief of the *Giorakandtha* Gosains, who were once very numerous on the West Coast, and have still a settlement at *Kadri*, near *Mangalore*. See *P. della Valle's* notice below.

1516.—"And many of them noble and respectable people, not to be subject to the Moors, go out of the Kingdom, and take the habit of poverty, wandering the world . . . they carry very heavy chains round their necks and waists, and legs; and they smear all their bodies and faces with ashes. . . . These people are commonly called *jogues*, and in their own speech they are called *Zoume* (see **SWAMY**) which means Servant of God. . . . These *jogues* eat all meats, and do not observe any idolatry."—*Barbosa*, 99-100.

1553.—"Much of the general fear that affected the inhabitants of that city (Goa before its capture) proceeded from a Gentoo, of Bengal by nation, who went about in the habit of a *Jogue*, which is the straitest sect of their Religion . . . saying that the City would speedily have a new Lord, and would be inhabited by a strange people, contrary to the will of the natives."—*De Barros*, Dec. II. liv. v. cap. 3.

"For this reason the place (Adam's Peak) is so famous among all the Gentile-  
dom of the East yonder, that they resort thither as pilgrims from more than 1000 leagues off, and chiefly those whom they call *Jogues*, who are as men who have abandoned the world and dedicated themselves to God, and make great pilgrimages to visit the Temples consecrated to him."—*Ibid.* Dec. III. liv. ii. cap. 1.

1563.—". . . to make them fight, like the *cobras de capello* which the *jogues* carry about asking alms of the people, and these *jogues* are certain heathen (*Gentios*) who go begging all about the country, powdered all over with ashes, and venerated by all the poor heathen, and by some of the Moors also. . . ."—*Garcia*, f. 156v, 157.

[1567.—"*Jogues*." See under **CASIS**.

[c. 1610.—"The Gentiles have also their *Abedalles* (*Abd-Allah*), which are like to our hermits, and are called *Jogues*."—*Pyrard de Larul*, Hak. Soc. i. 343.]

1624.—"Finally I went to see the King of the *Jogis* (*Jioghi*) where he dwelt at that time, under the shade of a cottage, and I found him roughly occupied in his affairs as a man of the field and husbandman . . . they told me his name was *Batinata*, and that the hermitage and the place generally was called *Cadira* (*Kadri*)."—*P. della Valle*, ii. 724; [Hak. Soc. ii. 350, and see i. 37, 75].

[1667.—"I allude particularly to the people called *Janguis*, a name which signifies 'united to God.'"—*Bernier*, ed. *Constable*, 316.]

1673.—"Near the Gate in a Choultry sate more than Forty naked *Jongies*, or men united to God, covered with Ashes and pleited Turbats of their own Hair."—*Fryer*, 160.

1727.—"There is another sort called *Jongies*, who . . . go naked except a bit of Cloth about their Loyns, and some deny themselves even that, delighting in Nastiness, and an holy Obscenity, with a great

*JOHN COMPANY.*

462

*JOMPON.*

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

shafts of the chair are slung. There is some perplexity as to the origin of the word. For we find in Crawford's *Malay Dict.* "*Jampana* (Jav. *Jampona*), a kind of litter." Also the *Javanese Dict.* of P. Jansz (1876) gives: "*Djem-pānā*—dragstoel (i.e. portable chair), or sedan of a person of rank." [Klinkert has *jempāna*, *djempāna*, *sempāna* as a State sedan-chair, and he connects *sempāna* with Skt. *sam-panna*, 'that which has turned out well, fortunate.' Wilkinson has: "*jempāna*, Skt. ? a kind of State carriage or sedan for ladies of the court."] The word cannot, however, have been introduced into India by the officers who served in Java (1811-15), for its use is much older in the Himālaya, as may be seen from the quotation from P. Desideri.

It seems just possible that the name may indicate the thing to have been borrowed from Japan. But the fact that *dpyān* means 'hang' in Tibetan may indicate another origin.

Wilson, however, has the following: "*Jhāmpān*, Bengali. A stage on which snake-catchers and other juggling vagabonds exhibit; a kind of sedan used by travellers in the Himalaya, written *Jāmpaun* (?)." [Both Platts and Fallon give the word *jhappān* as Hind.; the former does not attempt a derivation; the latter gives Hind. *jhānp*, 'a cover,' and this on the whole seems to be the most probable etymology. It may have been originally in India, as it is now in the Straits, a closed litter for ladies of rank, and the word may have become appropriated to the open conveyance in which European ladies are carried.]

1716.—"The roads are nowhere practicable for a horseman, or for a *Jampan*, a sort of palanquin."—Letter of P. *Ippolito Desideri*, dated April 10, in *Lettres Edif.* xv. 184.

1783.—(After a description) "... by these central poles the litter, or as it is here called, the *Sampan*, is supported on the shoulders of four men."—*Forster's Journey*, ed. 1808, ii. 3.

[1822.—"The *Chumpaun*, or as it is more frequently called, the *Chumpala*, is the usual vehicle in which persons of distinction, especially females, are carried. . . ."—*Lloyd, Gerard, Narr.* i. 105.

[1842.—" . . . a conveyance called a *Jampan*, which is like a short palanquin, with an arched top, slung on three poles (like what is called a *Tonjon* in India). . . ."—*Elphinstone, Cambel*, ed. 1842, i. 137.

[1849.—"A *Jhappan* is a kind of arm chair with a canopy and curtains; the canopy, &c., can be taken off."—*Mrs. Mackenzie, Life in the Mission*, ii. 103.]

1879.—"The gondola of Simla is the '*jampan*' or '*jampot*, as it is sometimes called, on the same linguistic principle . . . as that which converts asparagus into sparrow-grass. . . . Every lady on the hills keeps her *jampan* and *jampanees* . . . just as in the plains she keeps her carriage and footmen."—Letter in *Times*, Aug. 17.

**JOOL, JHOOL**, s. Hind. *jhal*, supposed by Shakespear (no doubt correctly) to be a corrupt form of the Ar. *jull*, having much the same meaning; [but Platts takes it from *jhālnā*, 'to dangle']. Housings, body clothing of a horse, elephant, or other domesticated animal; often a quilt, used as such. In colloquial use all over India. The modern Arabs use the plur. *jilāl* as a singular. This Dozy defines as "couverture en laine plus ou moins ornée de dessins, très large, très chaude et enveloppant le poitrail et la croupe du cheval" (exactly the Indian *jhal*)—also "ornement de soie qu'on étend sur la croupe des chevaux aux jours de fête."

[1819.—"Dr. Duncan . . . took the *jhoor*, or broadcloth housing from the elephant. . . ."—*Tod. Personal Narr.* in *Annals*, Calcutta reprint, i. 715.]

1880.—"Horse *Jhoola*, &c., at shortest notice."—Advt. in *Madras Mail*, Feb. 18.

**JOOLA**, s. Hind. *jhāla*. The ordinary meaning of the word is 'a swing'; but in the Himālaya it is specifically applied to the rude suspension bridges used there.

[1812.—"There are several kinds of bridges constructed for the passage of strong currents and rivers, but the most common are the *Nāgha* and *Jhula*" (a description of both follows).—*Asiat. Res.* xi. 475.]

1830.—"Our chief object in descending to the Sutlej was to swing on a *Joolah* bridge. The bridge consists of 7 grass ropes, about twice the thickness of your thumb, tied to a single post on either bank. A piece of the hollowed trunk of a tree, half a yard long, slips upon these ropes, and from this 4 loops from the same grass rope depend. The passenger hangs in the loops, placing a couple of ropes under each thigh, and holds on by pegs in the block over his head; the signal is given, and he is drawn over by an eighth rope."—*Mém. of Col. Mountain*, 114.

**JOSS**, s. An idol. This is a corruption of the Portuguese *Deos*, 'God,' first taken up in the 'Pidgin' language

*JOSS-HOUSE.*

464

*JOWAULLA MOOKHEE.*



the infidels have reported that Sultán Fíroz went specially to see this idol, and held a golden umbrella over its head. But . . . the infidels slandered the Sultán. . . . Other infidels said that Sultán Muhammad Sháh bin Tughlík Sháh held an umbrella over this same idol, but this also is a lie. . . ."—*Shams-i-Siráj Afš*, in *Elliot*, iii. 318.

1616.—". . . a place called Ialla mokee, where out of cold Springs and hard Rocks, there are daily to be seene incessant Eruptions of Fire, before which the Idolatrous people fall doune and worship."—*Terry*, in *Purchas*, ii. 1467.

[c. 1617.—In *Sir T. Roe's Map*, "Jalla-makee, the Pilgrimage of the Banians."—*Hak. Soc.* ii. 535.]

1783.—"At Taullah Mhokee (*sic*) a small volcanic fire issues from the side of a mountain, on which the Hindoos have raised a temple that has long been of celebrity, and favourite resort among the people of the Punjab."—*G. Forster's Journey*, ed. 1798, i. 308.

1799.—"Prason Poory afterwards travelled . . . to the Maha or Buree (*i.e.* larger) Jowalla Mookhi or Juála Múchi, terms that mean a 'Flaming Mouth,' as being a spot in the neighbourhood of Bakee (*Baku*) on the west side of the (Caspian) Sea . . . whence fire issues; a circumstance that has rendered it of great veneration with the Hindus."—*Jonathan Duncan*, in *As. Res.* v. 41.

**JOWAUR, JOWARREE**, *s.* Hind. *jawdr*, *judr*, [Skt. *yava-prakdra* or *akdra*, 'of the nature of barley';] *Sorghum vulgare*, Pers. (*Holcus sorghum*, L.) one of the best and most frequently grown of the tall millets of southern countries. It is grown nearly all over India in the unflooded tracts; it is sown about July and reaped in November. The reedy stems are 8 to 12 feet high. It is the *cholan* of the Tamil regions. The stalks are **Kirbee**. The *Ar. dura* or *dhura* is perhaps the same word ultimately as *jawdr*; for the old Semitic name is *dotn*, from the smoky aspect of the grain. It is an odd instance of the looseness which used to pervade dictionaries and glossaries that R. Drummond (*Illus. of the Gram. Parts of Guzeratte*, &c., Bombay, 1808) calls "**Jocar**, a kind of *pulse*, the food of the common people."

[c. 1500.—In Khandesh "Jowári is chiefly cultivated of which, in some places, there are three crops in a year, and its stalk is so delicate and pleasant to the taste that it is regarded in the light of a fruit."—*Ain*, ed. *Jarrett*, ii. 223.]

1760.—"En suite mauvais chemin sur des levées faites de boue dans des quarrés de

Jouari et des champs de *Nelis* (see **NELLY**) remplis d'eau."—*Anquetil du Perron*, I. cccxxxiii.

1800.—". . . My industrious followers must live either upon jowarry, of which there is an abundance everywhere, or they must be more industrious in procuring rice for themselves."—*Wellington*, i. 175.

1813.—Forbes calls it "juarree or *cush-cush*" (?). [See **CUSCUS**.]—*Or. Mem.* ii. 406; [2nd ed. ii. 35, and i. 23].

1819.—"In 1797-8 joiwaree sold in the Muchoo Kaunta at six rupees per *culsee* (see **CULSEY**) of 24 maunds."—*Macmurdo*, in *Tr. Lit. Soc. Bo.* i. 287.

[1826.—"And the sabre began to cut away upon them as if they were a field of Joanee (standing corn)."—*Pandurang Hari*, ed. 1873 i. 66.]

**JOY**, *s.* This seems from the quotation to have been used on the west coast for *jewel* (Port. *joia*).

1810.—"The vanity of parents sometimes leads them to dress their children, even while infants, in this manner, which affords a temptation . . . to murder these helpless creatures for the sake of their ornaments or *joys*."—*Maria Graham*, 3.

**JUBTEE, JUPTEE**, &c., *s.* Guz. *japti*, &c. Corrupt forms of *sabti*. ["*Watan-zabti*, or *-japti*, Mahr., Produce of lands sequestered by the State, an item of revenue; in Guzerat the lands once exempt, now subject to assessment" (*Wilson*).] (See **ZUBT**.)

1808.—"The Sindias as Sovereigns of Broach used to take the revenues of *Mooj-moodars* and *Deoys* (see **DESSAYE**) of that district every third year, amounting to Rs. 58,390, and called the periodical confiscation **Juptee**."—*R. Drummond*. [*Majmádár* "in Guzerat the title given to the keepers of the pargana revenue records, who have held the office as a hereditary right since the settlement of Todar Mal, and are paid by fees charged on the villages." (*Wilson*).]

**JUDEA, ODIA**, &c., *n.p.* These names are often given in old writers to the city of *Ayuthia*, or *Ayodhya*, or *Yuthia* (so called apparently after the Hindu city of *Rāma*, *Ayodhya*, which we now call **Oudh**), which was the capital of Siam from the 14th century down to about 1767, when it was destroyed by the Burmese, and the Siamese royal residence was transferred to Bangkok [see **BANCOCK**.]

1522.—"All these cities are constructed like ours, and are subject to the King of Siam, who is named *Siri Zacabedera*, and who inhabits *Iudia*."—*Pigafetta*, *Hak. Soc.* 156.

c. 1546.—"The capital City of all this Empire is Odia, whereof I have spoken heretofore: it is fortified with walls of brick and mortar, and contains, according to some, four hundred thousand fires, whereof an hundred thousand are strangers of diverse countries."—*Pinto*, in *Copernicus's E.T.* p. 285; orig. cap. clxxxix.

1553.—"For the Realm is great, and its Cities and Towns very populous; inasmuch that the city Hadia alone, which is the capital of the Kingdom of Siam (Sado), and the residence of the King, furnishes 50,000 men of its own."—*Barros*, III. ii. 5.

1614.—"As regards the size of the City of Odia . . . it may be guessed by an experiment made by a curious engineer with whom we communicated on the subject. He says that . . . he embarked in one of the native boats, small, and very light, with the determination to go all round the City (which is entirely compassed by water), and that he started one day from the Portuguese settlement, at dawn, and when he got back it was already far on in the night, and he affirmed that by his calculation he had gone more than 8 leagues."—*Coste*, VI. vii. 9.

1617.—"The merchants of the country of Lan John, a place joining to the country of Jangama (see JANGOMAY) arrived at 'the city of Judan' before Eaton's coming away from thence, and brought great store of merchandize."—*Srinabary*, ii. 90.

"1 (letter) from Mr. Benjamin Farry in Judan, at Syam."—*Cocks's Diary*, Hak. Soc. i. 272.

[1639.—"The chief of the Kingdom is India by some called Odia . . . the city of India, the ordinary Residence of the Court is seated on the Menam."—*Mandale*, *Travels*, E.T. ii. 122.

[1693.—"As for the City of Siam, the Siamese do call it Si-ye-thi-ya, the o of the syllable ye being closer than our (French) Diphthong *ae*."—*La Loubère*, *Siam*, E.T. i. 7.]

1727.—". . . all are sent to the City of Nam or Odia for the King's Use. . . . The City stands on an Island in the River Memnon, which by Turnings and Windings, makes the distance from the Bar about 60 Leagues."—*A. Hamilton*, ii. 160; (ed 1744).

[1774.—"Ayuttaya with its districts Dvaravati, Yodaya and Kamanpak."—*Jav.* in *Ind. Antiq.* xxii. 4.

[1827.—"The powerful Lord . . . who dwells over every head in the city of the sacred and great kingdom of Si-a-yoo-tha-ya."—*Treaty between E.I.C. and King of Siam*, in *Wiam*, *Documents of the Burmes War*, App. lxvii.]

**JUGBOOLAK**, n. Marine Hind. for jack-block (*Roebuck*).

**JUGGURNAUT**, n.p. A corruption of the Skt. *Jayannatha*, 'Lord of the Universe,' a name of Krishna

worshipped as Vishnu at the famous shrine of Puri in Orissa. The image so called is an amorphous idol, much like those worshipped in some of the South Sea Islands, and it has been plausibly suggested (we believe first by Gen. Cunningham) that it was in reality a Buddhist symbol, which has been adopted as an object of Brahmanical worship, and made to serve as the image of a god. The idol was, and is, annually dragged forth in procession on a monstrous car, and as masses of excited pilgrims crowded round to drag or accompany it, accidents occurred. Occasionally also persons, sometimes sufferers from painful disease, cast themselves before the advancing wheels. The testimony of Mr. Stirling, who was for some years Collector of Orissa in the second decade of the last century, and that of Sir W. W. Hunter, who states that he had gone through the MS. archives of the province since it became British, show that the popular impression in regard to the continued frequency of immolations on these occasions—a belief that has made *Juggernaut* a standing metaphor—was greatly exaggerated. The belief indeed in the custom of such immolation had existed for centuries, and the rehearsal of these or other cognate religious suicides at one or other of the great temples of the Peninsula, founded partly on fact, and partly on popular report, finds a place in almost every old narrative relating to India. The really great mortality from hardship, exhaustion, and epidemic disease which frequently ravaged the crowds of pilgrims on such occasions, doubtless aided in keeping up the popular impressions in connection with the Juggernaut festival.

[1811.—"Jaguar." See under **MADURA**.]

c. 1321.—"Annually on the recurrence of the day when that idol was made, the folk of the country come and take it down, and put it on a fine chariot; and then the King and Queen, and the whole body of the people, join together and draw it forth from the church with loud singing of songs, and all kinds of music . . . and many pilgrims who have come to this feast cast themselves under the chariot, so that its wheels may go over them, saying that they desire to die for their god. And the car passes over them, and crushes them, and cuts them in sunder, and so they perish at the spot."—*Friar Odoric*, in *Ordesi*, &c. i. 83.

c. 1490. — "In Bizenegalia (see **BIS-NAGAR**) also, at a certain time of the year, this idol is carried through the city, placed between two chariots . . . accompanied by a great concourse of people. Many, carried away by the fervour of their faith, cast themselves on the ground before the wheels, in order that they may be crushed to death, — a mode of death which they say is very acceptable to their god." — *N. Conti*, in *India in XVth Cent.*, 28.

c. 1581. — "All for devotion attach themselves to the trace of the car, which is drawn in this manner by a vast number of people . . . and on the annual feast day of the Pagod this car is dragged by crowds of people through certain parts of the city (Negapatam), some of whom from devotion, or the desire to be thought to make a devoted end, cast themselves down under the wheels of the cars, and so perish, remaining all ground and crushed by the said cars." — *Gasparo Balbi*, f. 84. The preceding passages refer to scenes in the south of the Peninsula.

c. 1590. — "In the town of Pursotem on the banks of the sea stands the temple of Jagnaut, near to which are the images of Kirhen, his brother, and their sister, made of Sandal-wood, which are said to be 4,000 years old. . . . The Brahmins . . . at certain times carry the image in procession upon a carriage of sixteen wheels, which in the Hindoo language is called *Rahth* (see **RUT**); and they believe that whoever assists in drawing it along obtains remission of all his sins." — *Gladwin's Ayeen*, ii. 13-15; [ed. *Jarrett*, ii. 127].

[1616. — "The chief city called Jekanat." — *Sir T. Roe*, *Hak. Soc.* ii. 538.]

1632. — "Vnto this Pagod or house of Sathen . . . doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God Jaggarnat, from which Idoll the City is so called. . . . And when it (the chariot of Jaggarnat) is going along the city, there are many that will offer themselves a sacrifice to this Idoll, and desperately lye downe on the ground, that the Chariott wheels may runne over them, whereby they are killed outright; some get broken armes, some broken legges, so that many of them are destroyed, and by this meanes they thinke to merit Heauen." — *W. Bruton*, in *Hakl.* v. 57.

1667. — "In the town of Jagannat, which is seated upon the Gulf of Bengala, and where is that famous Temple of the Idol of the same name, there is yearly celebrated a certain Feast. . . . The first day that they shew this Idol with Ceremony in the Temple, the Crowd is usually so great to see it, that there is not a year, but some of those poor Pilgrims, that come afar off, tired and harassed, are suffocated there; all the people blessing them for having been so happy. . . . And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable) persons so foolishly credulous and superstitious as to

throw themselves with their bellies under those large and heavy wheels, which bruise them to death. . . ." — *Bernier*, a *Letter to Mr. Chapelain*, in *Eng. ed.* 1684, 97; [ed. *Constable*, 304 seq.].

[1669-79. — "In that great and Sumptuous Diabolical Pagod, there Standeth theere gretest God Jn°. Gernast, whence ye Pagod receued that name alsoe." — *MS. Asia*, &c., by *T. B.* f. 12. *Col. Temple* adds: "Throughout the whole *MS. Jagannath* is repeatedly called *Jn°. Gernast*, which obviously stands for the common transposition *Jagannath*. ]

1682. — ". . . We lay by last night till 10 o'clock this morning, ye Captain being desirous to see ye Jagernot Pagodas for his better satisfaction. . . ." — *Hedges, Diary*, July 16; [*Hak. Soc.* i. 30].

1727. — "His (Jagarynat's) Effigy is often carried abroad in Procession, mounted on a Coach four stories high . . . they fasten small Ropes to the Cable, two or three Fathoms long, so that upwards of 2,000 People have room enough to draw the Coach, and some old Zealots, as it passes through the Street, fall flat on the Ground, to have the Honour to be crushed to Pieces by the Coach Wheels." — *A. Hamilton*, i. 387; [ed. 1744].

1809. —

"A thousand pilgrims strain  
Arm, shoulder, breast, and thigh, with  
might and main,  
To drag that sacred wain,  
And scarce can draw along the enormous  
load.  
Prone fall the frantic votaries on the road,  
And calling on the God  
Their self-devoted bodies there they lay  
To pave his chariot way.  
On Jaga-Naut they call,  
The ponderous car rolls on, and crushes  
all,  
Through flesh and bones it ploughs its  
dreadful path.  
Groans rise unheard; the dying cry.  
And death, and agony  
Are trodden under foot by yon mad  
throng,  
Who follow close and thrust the deadly  
wheels along."

(*Curse of Kehama*, xiv. 5.

1814. — "The sight here beggars all description. Though Juggernaut made some progress on the 19th, and has travelled daily ever since, he has not yet reached the place of his destination. His brother is ahead of him, and the lady in the rear. One woman has devoted herself under the wheels, and a shocking sight it was. Another also intended to devote herself, missed the wheels with her body, and had her arm broken. Three people lost their lives in the crowd." — In *Asiatic Journal* — quoted in *Beveridge, Hist. of India*, ii. 54, without exacter reference.

c. 1818. — "That excess of fanaticism which formerly prompted the pilgrims to court death by throwing themselves in crowds under the wheels of the car of

**Jagannáth** has happily long ceased to actuate the worshippers of the present day. During 4 years that I have witnessed the ceremony, three cases only of this revolting species of immolation have occurred, one of which I may observe is doubtful, and should probably be ascribed to accident; in the others the victims had long been suffering from some excruciating complaints, and chose this method of ridding themselves of the burthen of life in preference to other modes of suicide so prevalent with the lower orders under similar circumstances."—*A. Stirling*, in *As. Res.* xv. 324.

1827.—March 28th in this year, Mr. Poynder, in the E. I. Court of Proprietors, stated that "about the year 1790 no fewer than 28 Hindus were crushed to death at Ishera on the Ganges, under the wheels of **Juggernaut**."—*As. Journal*, 1821, vol. xxiii. 702.

[1864.—"On the 7th July 1864, the editor of the *Friend of India* mentions that, a few days previously, he had seen, near Serampore, two persons crushed to death, and another frightfully lacerated, having thrown themselves under the wheels of a car during the Rath Jatra festival. It was afterwards stated that this occurrence was accidental."—*Chevers, Ind. Med. Jurispr.* 665.]

1871.—". . . poor Johnny Tetterby staggering under his Moloch of an infant, the **Juggernaut** that crushed all his enjoyments."—*Forster's Life of Dickens*, ii. 415.

1876.—"Le monde en marchant n'a pas beaucoup plus de souci de ce qu'il écrase que le char de l'idole de **Jagarnata**."—*E. Renan*, in *Revue des Deux Mondes*, 3<sup>e</sup> Série, xviii. p. 504.

**JULIBDAR**, s. Pers. *jilaudār*, from *jilau*, the string attached to the bridle by which a horse is led, the servant who leads a horse, also called *janībahdār*, *janībahkash*. In the time of Hedges the word must have been commonly used in Bengal, but it is now quite obsolete.

[c. 1590.—"For some time it was a rule that, whenever he (Akbar) rode out on a *khāṣak* horse, a rupee should be given, viz., one dām to the *Ātbegi*, two to the *Jilaudār*. . . ."—*Āin*, ed. *Blochmann*, i. 142. (And see under **PYKE**.)]

1673.—"In the heart of this Square is raised a place as large as a Mountebank's Stage, where the **Gelabdar**, or Master Muliteer, with his prime Passengers or Servants, have an opportunity to view the whole *Caphala*."—*Fryer*, 341.

1683.—"Your **Jylibdar**, after he had received his letter would not stay for the Gen<sup>l</sup>, but stood upon departure."—*Hedges, Diary*, Sept. 15; [*Hak. Soc.* i. 112].

"We admire what made you send peons to force our **Gyllibdar** back to your

Factory, after he had gone 12 *cosses* on his way, and dismisse him again without any reason for it."—*Hedges, Diary*, Sept. 26; [*Hak. Soc.* i. 120].

1754.—"100 **Gilodar**; those who are charged with the direction of the couriers and their horses."—*Hanway's Travels*, i. 171; 252.

[1812.—"I have often admired the courage and dexterity with which the Persian **Jelowdars** or grooms throw themselves into the thickest engagement of angry horses."—*Morier, Journey through Persia*, 63 seq.]

1880.—"It would make a good picture, the surroundings of camels, horses, donkeys, and men. . . . Pascal and Remise cooking for me; the **Jellaodars**, enveloped in felt coats, smoking their *kalliūna*, amid the half-light of fast fading day. . . ."—*MS. Journal in Persia of Capt. W. Gill, R.E.*

**JUMBEEA**, s. Ar. *janbiya*, probably from *janb*, 'the side'; a kind of dagger worn in the girdle, so as to be drawn across the body. It is usually in form slightly curved. Sir R. Burton (*Camōes, Commentary*, 413) identifies it with the *agomia* and *gomio* of the quotations below, and refers to a sketch in his *Pilgrimage*, but this we cannot find, [it is in the Memorial ed. i. 236], though the *jambiyah* is several times mentioned, e.g. i. 347, iii. 72. The term occurs repeatedly in Mr. Egerton's catalogue of arms in the India Museum. **Janbwa** occurs as the name of a dagger in the *Āin* (orig. i. 119); why *Blochmann* in his translation [i. 110] spells it *jhanbwah* we do not know. See also *Dozy and Eng. s.v. jambette*. It seems very doubtful if the latter French word has anything to do with the Arabic word.

c. 1328.—"Taki-ud-din refused roughly and pushed him away. Then the maimed man drew a dagger (*khānjar*) such as is called in that country *janbiya*, and gave him a mortal wound."—*Ibn Batuta*, i. 534.

1498.—"The Moors had erected palisades of great thickness, with thick planking, and fastened so that we could not see them within. And their people paraded the shore with targets, azagays, *agomias*, and bows and slings from which they slung stones at us."—*Roteiro de Vasco da Gama*, 32.

1516.—"They go to fight one another bare from the waist upwards, and from the waist downwards wrapped in cotton cloth drawn tightly round, and with many folds, and with their arms, which are swords, bucklers, and daggers (*gomios*)."—*Barbosa*, p. 80.

1774.—"Autour du corps ils ont un ceinturon de cuir brodé, ou garni d'argent,

au milieu duquel sur le devant ils passent un couteau large recourbé, et pointu (jambas), dont la pointe est tournée du côté droit."—*Niebuhr, Desc. de l'Arabie*, 64.

**JUMDUD**, s. H. *jamdad*, *jamdhar*. A kind of dagger, broad at the base and slightly curved, the hilt formed with a cross-grip like that of the *Katar* (see **KUTTAUR**). [A drawing of what he calls a *jamdhar katar* is given in Egerton's *Catalogue* (Pl. IX. No. 344-5).] F. Johnson's Dictionary gives *jamdar* as a Persian word with the suggested etymology of *janb-dar*, 'flank-render.' But in the *Āin* the word is spelt *jamdhar*, which seems to indicate Hind. origin; and its occurrence in the poem of Chand Bardāi (see *Ind. Antiq.* i. 281) corroborates this. Mr. Beames there suggests the etymology of *Yama-dant* 'Death's Tooth.' The drawings of the *jamdhad* or *jamdhar* in the *Āin* illustrations show several specimens with double and triple toothed points, which perhaps favours this view; but *Yama-dhara*, 'death-wielder,' appears in the Sanskrit dictionaries as the name of a weapon. [Rather, perhaps, *yama-dhara*, 'death-bearer.']

c. 1526.—"Jamdhar." See quotation under **KUTTAUR**.

[1813.—"... visited the *jamdar khana*, or treasury containing his jewels ... curious arms. ..."—*Forbes, Or. Mem.* 2nd ed. ii. 469.]

**JUMMA**, s. Hind. from Ar. *jama'*. The total assessment (for land revenue) from any particular estate, or division of country. The Arab. word signifies 'total' or 'aggregate.'

1781.—"An increase of more than 26 lacks of rupees (was) effected on the former *jumma*."—*Fifth Report*, p. 8.

**JUMMABUNDEE**, s. Hind. from P.—Ar. *jama'bandi*. A settlement (q.v.), i.e. the determination of the amount of land revenue due for a year, or a period of years, from a village, estate, or parcel of land. [In the N.W.P. it is specially applied to the annual village rent-roll, giving details of the holding of each cultivator.]

[1765.—"The rents of the province, according to the *jumma-bundy*, or rent-roll ... amounted to. ..."—*Verelst, View of Bengal*, App. 214.

[1814.—"Jummabundee." See under **PATEL**.]

**JUMNA**, n.p. The name of a famous river in India which runs by Delhi and Agra. Skt. *Yamunā*, Hind. *Jamund* and *Jamud*, the *Διαμυνδρα* of Ptolemy, the *Ἰαμυνδρῆ* of Arrian, the *Jomanes* of Pliny. The spelling of Ptolemy almost exactly expresses the modern Hind. form *Jamund*. The name *Jamund* is also applied to what was in the 18th century, an unimportant branch of the Brahmaputra R. which connected it with the Ganges, but which has now for many years been the main channel of the former great river. (See **JENNYE**.) *Jamund* is the name of several other rivers of less note.

[1616-17.—"I proposed for a water works, wh<sup>ch</sup> might give the Chief Cittye of the *Mogorrs* content ... wh<sup>ch</sup> is to be don vppon the River *Iaminy* wh<sup>ch</sup> passeth by Agra. ..."—*Birdwood, First Letter Book*, 460.

[1619.—"The river *Gemini* was vnft to set a Myll vppon."—*Sir T. Roe, Hak. Soc.* ii. 477.

[1663.—"... the *Gemma*, a river which may be compared to the *Loire*. ..."—*Bernier, Letter to M. De la Mothe le Vayer*, ed. *Constable*, 241.]

[**JUMNA MUSJID**, n.p. A common corruption of the Ar. *jāma' masjid*, 'the cathedral or congregational mosque,' Ar. *jama'*, 'to collect.' The common form is supposed to represent some great mosque on the Jumna R.

[1785.—"The *Jumna-musjid* is of great antiquity. ..."—*Diary*, in *Forbes, Or. Mem.* 2nd ed. ii. 448.

[1849.—"In passing we got out to see the *Jumna Masjid*, a very fine building now used as a magazine."—*Mrs. Mackenzie, Life in the Mission*, ii. 170.

[1865.—"... the great mosque or *Djamia* ... this word *Djamia* means literally 'collecting' or 'uniting,' because here attends the great concourse of Friday worshippers. ..."—*Palgrave, Central and E. Arabia*, ed. 1868, 266.]

**JUNGHEERA**, n.p., i.e. *Janjira*. The name of a native State on the coast, south of Bombay, from which the Fort and chief place is 44 m. distant. This place is on a small island, rising in the entrance to the Rajpuri inlet, to which the name *Janjira* properly pertains, believed to be a local corruption of the Ar. *jazīra*, 'island.' The State is also called *Habsin*, meaning 'Hubshah's land,' from the fact that for 3 or 4 centuries its chief has been of that race. This



was not at first continuous, nor have the chiefs, even when of African blood, been always of one family; but they have apparently been so for the last 200 years. 'The Sidi' (see SEEDY) and 'The Habshi,' are titles popularly applied to this chief. This State has a port and some land in Kāthiāwār.

Gen. Keatinge writes: "The members of the Sidi's family whom I saw were, for natives of India, particularly fair." The old Portuguese writers call this harbour *Danda* (or as they write it *Damda*), e.g. João de Castro in *Primeiro Roteiro*, p. 48. His rude chart shows the island-fort.

**JUNGLE**, s. Hind. and Mahr. *jāngal*, from Skt. *jāṅgala* (a word which occurs chiefly in medical treatises). The native word means in strictness only waste, uncultivated ground; then, such ground covered with shrubs, trees or long grass; and thence again the Anglo-Indian application is to forest, or other wild growth, rather than to the fact that it is not cultivated. A forest; a thicket; a tangled wilderness. The word seems to have passed at a rather early date into Persian, and also into use in Turkistan. From Anglo-Indian it has been adopted into French as well as in English. The word does not seem to occur in *Fryer*, which rather indicates that its use was not so extremely common among foreigners as it is now.

c. 1200.—". . . Now the land is humid, **jungle** (*jāngalah*), or of the ordinary kind."—*Susruta*, i. ch. 35.

c. 1370.—"Elephants were numerous as sheep in the **jāngal** round the Rāi's dwelling."—*Tārīkh-i-Fīroz-Shāhī*, in *Elliot*, iii. 314.

c. 1450.—"The Kings of India hunt the elephant. They will stay a whole month or more in the wilderness, and in the **jungle** (*Jāngal*)."—*Abdurrazāk*, in *Not. et Rxt.* xiv. 51.

1474.—". . . Bicheneger. The vast city is surrounded by three ravines, and intersected by a river, bordering on one side on a dreadful **Jungel**."—*Ath. Nikitin*, in *India in XVth Cent.*, 29.

1776.—"Land waste for five years . . . is called **Jungle**."—*Hallid's Gentoo Code*, 190.

1809.—"The air of Calcutta is much affected by the closeness of the **jungle** around it."—*Id. Valentia*, i. 207.

1809.—

"They built them here a bower of jointed cane,  
Strong for the needful use, and light and long  
Was the slight framework rear'd, with little pain;  
Lithe creepers then the wicker sides supply,  
And the tall jungle grass fit roofing gave  
Beneath the genial sky."

*Curse of Kehama*, xiii. 7.

c. 1830.—"C'est là que je rencontrai les **jungles** . . . j'avoue que je fus très déçu."—*Jacquemont, Correspond.* i. 134.

c. 1833-38.—

"L'Hippotame au large ventre  
Habite aux **Jungles** de Java,  
Où grondent, au fond de chaque antre  
Plus de monstres qu'on ne rêva."

*Theoph. Gautier*, in *Poésies Complètes*, ed. 1876, i. 325.

1848.—"But he was as lonely here as in his **jungle** at Boggleywala."—*Thackeray, Vanity Fair*, ch. iii.

"Was there ever a battle won like Salamanca? Hey, Dobbin! But where was it he learnt his art? In India, my boy. The **jungle** is the school for a general, mark me that."—*Ibid.*, ed. 1863, i. 312.

c. 1858.—

"La bête formidable, habitante des **jungles**  
S'endort, le ventre en l'air, et dilate ses ongles."—*Leconte de Lisle*.

"Des **djungles** du Pendj-Ab  
Aux sables du Karnate."—*Ibid.*

1865.—"To an eye accustomed for years to the wild wastes of the **jungle**, the whole country presents the appearance of one continuous well-ordered garden."—*Waring, Tropical Resident at Home*, 7.

1867.—". . . here are no cobwebs of plea and counterplea, no **jungles** of argument and brakes of analysis."—*Swinburne, Essays and Studies*, 133.

1873.—"**Jungle**, derived to us, through the living language of India, from the Sanskrit, may now be regarded as good English."—*Fitz-Edward Hall, Modern English*, 306.

1878.—"Cet animal est commun dans les forêts, et dans les **djungles**."—*Marre, Kata-Katu-Malayu*, 83.

1879.—"The owls of metaphysics hooted from the gloom of their various **jungles**."—*Fortnightly Rev.* No. clxv., N.S., 19.

**JUNGLE-FEVER**, s. A dangerous remittent fever arising from the malaria of forest or jungle tracts.

1808.—"I was one day sent to a great distance, to take charge of an officer who had been seized by **jungle-fever**."—*Letter in Morton's L. of Leyden*, 43.

**JUNGLE-FOWL**, s. The popular name of more than one species of those



birds from which our domestic poultry are supposed to be descended; especially *Gallus Sonneratii*, Temminck, the Grey *Jungle-fowl*, and *Gallus ferrugineus*, Gmelin, the Red *Jungle-fowl*. The former belongs only to Southern India; the latter from the Himalaya, south to the N. Circars on the east, and to the Rājpipla Hills south of the Nerbudda on the west.

1800.—“... the thickets bordered on the village, and I was told abounded in *jungle-fowl*.”—*Symes, Embassy to Ava*, 96.

1868.—“The common *jungle-cock*... was also obtained here. It is almost exactly like a common game-cock, but the voice is different.”—*Wallace, Malay Archip.*, 108.

The word *jungle* is habitually used adjectively, as in this instance, to denote wild species, e.g. *jungle-cat*, *jungle-dog*, *jungle-fruit*, &c.

**JUNGLE-MAHALS**, n.p. Hind. *Jangal-Mahal*. This, originally a vague name of sundry tracts and chieftainships lying between the settled districts of Bengal and the hill country of Chutiā Nāgpur, was constituted a regular district in 1805, but again broken up and redistributed among adjoining districts in 1833 (see *Imperial Gazetteer*, s.v.).

**JUNGLE-TERRY**, n.p. Hind. *Jangal-tardi* (see **TERAI**). A name formerly applied to a border-tract between Bengal and Behar, including the inland parts of Monghyr and Bhāgalpūr, and what are now termed the *Kandl Parganas*. Hodges, below, calls it to the “westward” of Bhāgalpūr; but Barkope, which he describes as near the centre of the tract, lies, according to Rennell’s map, about 35 m. S.E. of Bhāgalpūr town; and the Cleveland inscription shows that the term included the tract occupied by the Rājmahal hill-people. The Map No. 2 in Rennell’s Bengal Atlas (1779) is entitled “the *Jungle-terry* District, with the adjacent provinces of Birbhoom, Rajemal, Bogli-poor, &c., comprehending the countries situated between Moorshedabad and Bahar.” But the map itself does not show the name *Jungle Terry* anywhere.

1781.—“Early in February we set out on a tour through a part of the country called the *Jungle-Terry*, to the westward of Bauglepoore... after leaving the village

of Barkope, which is nearly in the centre of the *Jungle Terry*, we entered the hills.... In the great famine which raged through Indostan in the year 1770... the *Jungle Terry* is said to have suffered greatly.”—*Hodges*, pp. 90-95.

1784.—“To be sold... that capital collection of Paintings, late the property of A. Cleveland, Esq., deceased, consisting of the most capital views in the districts of Monghyr, Rajemahal, Bogli-poor, and the *Jungleterry*, by Mr. Hodges....”—*In Saton-Harr*, i. 64.

c. 1788.—

“To the Memory of  
AUGUSTUS CLEVELAND, Esq.,  
Late Collector of the Districts of Bhaugul-  
poore and Rajamahall,  
Who without Bloodshed or the Terror  
of Authority,  
Employing only the Means of Concilia-  
tion, Confidence, and Benevolence,  
Attempted and Accomplished  
The entire Subjection of the Lawless and  
Savage Inhabitants of the  
*Jungleterry* of Rajamahall....” (etc.)  
*Inscription on the Monument erected by  
Government to Cleveland, who died  
in 1784.*

1817.—“These hills are principally covered with wood, excepting where it has been cleared away for the natives to build their villages, and cultivate *jauars* (Jowars), plantains and yams, which together with some of the small grains mentioned in the account of the *Jungleterry*, constitute almost the whole of the productions of these hills.”—*Sutherland’s Report on the Hill People* (in App. to Long, 580).

1824.—“This part, I find (he is writing at Monghyr), is not reckoned either in Bengal or Bahar, having been, under the name of the *Jungleterry* district, always regarded, till its pacification and settlement, as a sort of border or debatable land.”—*Heber*, i. 131.

**JUNGLO**, a. Guz. *Janglo*. This term, we are told by R. Drummond, was used in his time (the beginning of the 19th century), by the less polite, to distinguish Europeans; “wild men of the woods,” that is, who did not understand Guzerati!

1808.—“Joseph Maria, a well-known scribe of the order of Topeewallas... was actually mobbed, on the first circuit of 1808, in the town of Pitland, by parties of curious old women and young, some of whom gazing upon him put the question, *Arī Jungla, too mwanē pīrwanā?* ‘O wild one, wilt thou marry me!’ He knew not what they asked, and made no answer, whereupon they declared that he was indeed a very *Jungla*, and it required all the address of Kripess [the worthy Brahmin who related this anecdote to the writer, uncontradicted in the presence of the said Benhor] to draw off the dames and damsels from the astonished Joseph.”—*R. Drummond, Hlas.* (s.v.).

*JUNK.*

472

*JUNK.*

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

1673.—Fryer also speaks of "Portugal-Junks." The word had thus come to mean any large vessel in the Indian Seas. Barker's use for a small vessel (above) is exceptional.

**JUNKAMEER**, a. This word occurs in *Wheeler*, i. 300, where it should certainly have been written *Juncameer*. It was long a perplexity, and as it was the subject of one of Dr. Burnell's latest, if not the very last, of his contributions to this work, I transcribe the words of his communication:

"Working at improving the notes to v. Linschoten, I have accidentally cleared up the meaning of a word you asked me about long ago, but which I was then obliged to give up—'Jonkamir.' It = 'a collector of customs.'

"(1745).—Notre Supérieur qui savoit qu'à moitié chemin certains Jonquameers mettoient les passans à contribution, nous avoit donné un ou deux facons (see **PANAM**) pour les payer en allant et en revenant, au cas qu'ils l'exigeassent de nous."—*P. Norbert, Mémoires*, pp. 159-160.

"The original word is in Malayalam *chungakdan*, and so in Tamil, though it does not occur in the Dictionaries of that language; but *chungam* (= 'Customs') does.

"I was much pleased to settle this curious word; but I should never have thought of the origin of it, had it not been for that rascally old Capuchin P. Norbert's note."

My friend's letter (from West Stratton) has no date, but it must have been written in July or August 1882.—[H. Y.] (See **JUNKEON**.)

1680.—"The *Didican* (see **DEWAUN**) returned with *Lingayas Rucas* (see **ROOCKA**) upon the *Avaldar* (see **HAVILDAR**) at St. Thomas, and upon the two chief *Juncameers* in this part of the country, ordering them not to stop goods or provisions coming into the town."—*Fort St. Geo. Cons.*, Nov. '22, *Notes and Exts.*, iii. 39.

1746.—"Given to the Governor's Servants, *Juncameers*, &c., as usual at Christmas, *Salamports* (see **SALEMPOORT**) 18Ps. P. 13."—*Acc. of Extra Charges at Fort St. David*, to Dec. 31. *M.S. Report*, in India Office.

**JUNK-OEYLON**, n.p. The popular name of an island off the west coast of

the Malay Peninsula. Forrest (*Voyage to Mergui*, pp. iii. and 29-30) calls it *Jan-Sylan*, and says it is properly *Ujong* (i.e. in Malay, 'Cape') *Sylang*. This appears to be nearly right. The name is, according to Crawford (*Malay Dict. s.v. Salang*, and *Dict. Ind. Archip. s.v. Ujung*) *Ujung Salang*, 'Salang Headland.' [Mr. Skeat doubts the correctness of this. "There is at least one quite possible alternative, i.e. *jong salang*, in which *jong* means 'a junk,' and *salang*, when applied to vessels, 'heavily towing' (see *Klinkert, Dict. s.v. salang*). Another meaning of *salang* is 'to transfix a person with a dagger,' and is the technical term for Malay executions, in which the kris was driven down from the collar-bone to the heart. *Parles* in the first quotation is now known as *Perlis*."]

1539.—"There we crost over to the firm land, and passing by the Port of *Juncalam* (*Juncalão*) we sailed two days and a half with a favourable wind, by means whereof we got to the River of *Parles* in the Kingdom of *Queda*. . . ."—*Pinto* (orig. cap. xix.) in *Copen*, p. 22.

1592.—"We departed thence to a Baie in the Kingdom of *Juncalam*, which is between Malacca and Pegu, 8 degrees to the Northward."—*Barter*, in *Hakl.* ii. 691.

1727.—"The North End of *Junk Oeylan* lies within a mile of the Continent."—*A. Hamilton*, 69; [ed. 1744, ii. 67].

**JUNKEON**, a. This word occurs as below. It is no doubt some form of the word *chungam*, mentioned under **JUNKAMEER**. Wilson gives Telugu *Sunkam*, which might be used in Orissa, where Bruton was. [*Shungum* (Mal. *chungam*) appears in the sense of toll or customs duties in many of the old treaties in *Logan, Malabar*, vol. iii.]

1638.—"Any *Iunkeon* or Customs."—*Bruton's Narrative*, in *Hakl.* v. 53.

1676.—"These practices (claims of perquisite by the factory chiefs) hath occasioned some to apply to the Governour for relief, and chosen rather to pay *Junkeon* than submit to the unreasonable demands aforesaid."—*Major Puckler's Proposals*, in *Fort St. Geo. Cons.*, Feb. 16. *Notes and Exts.*, i. 39.

[1727.—" . . . at every ten or twelve Miles end, a Fellow to demand *Junkam* or Poll-Money for me and my Servants. . . ."—*A. Hamilton*, ed. 1744, i. 392.]

**JURIBASSO**, a. This word, meaning 'an interpreter,' occurs constantly in the Diary of Richard Cocks, of the

\* "Ce sont des Maures qui exigent de l'argent sur les grands chemins, de ceux qui passent avec quelques marchandises, souvent ils en demandent à ceux mêmes qui n'en portent point. On regarde ces gens-là à peu près comme des voleurs."

English Factory in Japan, admirably edited for the Hakluyt Society by Mr. Edward Maunde Thompson (1883). The word is really Malayo-Javanese *jurubahāsa*, lit. 'language-master,' *juru* being an expert, 'a master of a craft,' and *bahāsa* the Skt. *bhāṣā*, 'speech.' [Wilkinson, *Dict.*, writes *Juru-bēhasa*; Mr. Skeat prefers *juru-bhasa*.]

1603.—At Patani the Hollanders having arrived, and sent presents—"ils furent pris par un officier nommé *Orantaea* (see **ORANKAY**) *Jurebassa*, qui en fit trois portions."—In *Rec. du Voyages*, ed. 1703, ii. 667. See also pp. 672, 675.

1613.—"(Said the Mandarin of Ancão) . . . 'Captain-major, Auditor, residents, and *jerubacas*, for the space of two days you must come before me to attend to these instructions (*capitulos*), in order that I may write to the Ailão.' . . .

"These communications being read in the Chamber of the City of Macau, before the Vereadores, the people, and the Captain-Major then commanding in the said city, João Serrão da Cunha, they sought for a person who might be charged to reply, such as had knowledge and experience of the Chinese, and of their manner of speech, and finding Lourenço Carvalho . . . he made the reply in the following form of words ' . . . To this purpose we the Captain-Major, the Auditor, the Vereadores, the Padres, and the *Jurubaca*, assembling together and beating our foreheads before God. . . .'"—*Bocarro*, pp. 725-729.

"The foureteenth, I sent M. Cockes, and my *Iurebasso* to both the Kings to entreat them to provide me of a dozen Seamen."—*Capt. Saris*, in *Purchas*, 378.

1615.—". . . his desire was that, for his sake, I would geve over the pursute of this matter against the sea *bongew*, for that yf it were followed, of force the said *bonger* must cut his bellie, and then my *jurebasso* must do the lyke. Unto which his request I was content to agree. . . ."—*Cocks's Diary*, i. 33.

[ . . . "This night we had a conference with our *Jurybassa*."—*Foster, Letters*, iii. 167].

**JUTE**, s. The fibre (*gunny*-fibre) of the bark of *Corchorus capsularis*, L., and *Corchorus olitorius*, L., which in the last 45 years has become so important an export from India, and a material for manufacture in Great Britain as well as in India. "At the last meeting of the Cambridge Philosophical Society, Professor Skeat commented on various English words. *Jute*, a fibrous substance, he explained from the Sanskrit *jūta*, a less usual form of *jāta*, meaning, 1st, the matted hair of an ascetic; 2ndly, the fibrous roots of a tree such as the banyan; 3rdly, any

fibrous substance" (*Academy*, Dec. 27, 1879). The secondary meanings attributed here to *jāta* are very doubtful.\* The term *jute* appears to have been first used by Dr. Roxburgh in a letter dated 1795, in which he drew the attention of the Court of Directors to the value of the fibre "called *jute* by the natives." [It appears, however, as early as 1746 in the Log of a voyage quoted by Col. Temple in *J.R.A.S.*, Jan. 1900, p. 158.] The name in fact appears to be taken from the vernacular name in Orissa. This is stated to be properly *jhōtō*, but *jhūtō* is used by the uneducated. See *Report of the Jute Commission*, by Babu Hemchundra Kerr, Calcutta, 1874; also a letter from Mr. J. S. Cotton in the *Academy*, Jan. 17, 1880.

**JUTKA**, s. From Dak.—Hind. *jhatkā*, 'quick.' The native cab of Madras, and of Mofussil towns in that Presidency; a conveyance only to be characterised by the epithet *ramshackle*, though in that respect equalled by the Calcutta *cranchees* (q.v.). It consists of a sort of box with venetian windows, on two wheels, and drawn by a miserable pony. It is entered by a door at the back. (See **SHIGRAM**, with like meanings).

**JUZAIL**, s. This word *jazail* is generally applied to the heavy Afghan rifle, fired with a forked rest. If it is Ar. it must be *jazd'il*, the plural of *jazil*, 'big,' used as a substantive. *Jazil* is often used for a big, thick thing, so it looks probable. (See **GINGALL**.) Hence *jazd'ilchī*, one armed with such a weapon.

[1812.—"The *jazaerchi* also, the men who use blunderbusses, were to wear the new Russian dress."—*Morier, Journey through Persia*, 30.

[1898.—

"All night the cressets glimmered pale  
On Ulwur sabre and Tonk *jazail*."

*R. Kipling, Barrack-room Ballads*, 84.

[1900.—"Two companies of Khyber *Jezail-chies*."—*Warburton, Eighteen Years in the Khyber*, 78.]

**JYEDAD**, s. P.—H. *jāidād*. Territory assigned for the support of troops.

[1824.—"Rampoora on the Chumbul . . . had been granted to Dudernaio, as *Jaidad*."

\* This remark is from a letter of Dr. Burnell's dd. Tanjore, March 16, 1880.

or temporary assignment for the payment of his troops."—*Malcolm, Central India*, i. 223.]

**JYSHE**, s. This term, Ar. *jaish*, 'an army, a legion,' was applied by Tippoo to his regular infantry, the body of which was called the *Jaish Kachari* (see under **CUTCHERRY**).

c. 1782.—"About this time the *Bar* or regular infantry, Kutcheri, were called the *Jyah Kutcheri*."—*Hist. of Tipu Sultan*, by Hussein Ali Khan Kermāni, p. 32.

1786.—"At such times as new levies or recruits for the *Jyash* and *Piadehs* are to be entertained, you two and Syed Peer assembling in *Kuchurry* are to entertain none but proper and eligible men."—*Tippoo's Letters*, 256.

## K

**KAJEE**, s. This is a title of Ministers of State used in Nepaul and Sikkim. It is no doubt the Arabic word (see **CAZEE** for quotations). *Kūjī* is the pronunciation of this last word in various parts of India.

[**KALA JUGGAH**, s. Anglo-H. *kāla jagah* for a 'dark place,' arranged near a ball-room for the purpose of flirtation.

[1885.—"At night it was rather cold, and the frequenters of the *Kala Jagah* (or dark places) were unable to enjoy it as much as I hoped they would."—*Lady Dufferin, Viceroy's Life*, 91.

**KALINGA**, n.p. (See **KLING**.)

**KALLA-NIMMACK**, s. Hind. *kallat-namak*, 'black salt,' a common mineral drug, used especially in horse-treatment. It is muriate of soda, having a mixture of oxide of iron, and some impurities. (*Royle*.)

**KAPAL**, s. *Kāpal*, the Malay word for a ship, [which seems to have come from the Tam. *kappal*,] "applied to any square-rigged vessel, with top and top-gallant masts" (*Marsten, Memoirs of a Malay Family*, 57).

**KARBAREE**, s. Hind. *kārbārī*, 'an agent, a manager.' Used chiefly in Bengal Proper.

[c. 1857.—"The Foujdar's report stated that a police *Carbaree* was sleeping in his own house."—*Chevers, Ind. Med. Jurisp.* 467.]

1867.—"The Lushai *Karbaris* (literally men of business) duly arrived and met me at Kassalong."—*Levin, A Fly on the Wheel*, 293.

**KARCANNA**, s. Hind. from Pers. *kār-khāna*, 'business-place.' We cannot improve upon Wilson's definition: "An office, or place where business is carried on; but it is in use more especially applied to places where mechanical work is performed; a workshop, a manufactory, an arsenal; also, fig., to any great fuss or bustle." The last use seems to be obsolete.

[1663.—"Large halls are seen in many places, called *Kar-Kanays* or workshops for the artizans."—*Bernier, ed. Constatle*, 258 seq. Also see **CARCANA**.]

**KARDAR**, s. P.—H. *kārdār*, an agent (of the Government) in Sindh.

[1842.—"I further insist upon the offending *Kardar* being sent a prisoner to my head-quarters at Sukkur within the space of five days, to be dealt with as I shall determine."—Sir C. Napier, in *Napier's Conquest of Scinde*, 149.]

**KAREETA**, s. Hind. from Ar. *kharīṭa*, and in India also *kharīṭa*. The silk bag (described by Mrs. Parkes, below) in which is enclosed a letter to or from a native noble; also, by transfer, the letter itself. In 2 Kings v. 23, the bag in which Naaman bound the silver is *kharīṭ*; also in Isaiah iii. 22, the word translated 'crispings-pins' is *kharīṭim*, rather 'purses.'

c. 1350.—"The Sheriff Ibrāhīm, surnamed the *Khāritadār*, i.e. the Master of the Royal Paper and Pens, was governor of the territory of Hānsī and Saratī."—*Ibn Batuta*, iii. 337.

1838.—"Her Highness the Bāima Bā'i did me the honour to send me a *Kharitā*, that is a letter enclosed in a long bag of *Kim-kharāb* (see **KINCOB**), crimson silk brocaded with flowers in gold, contained in another of fine muslin: the mouth of the bag was tied with a gold and tasseled cord, to which was appended the great seal of her Highness."—*Wanderings of a Pilgrim* (Mrs. Parkes), ii. 250.

In the following passage the thing is described (at Constantinople).

1673.—". . . le Visir prenant un sachet de beau brocard d'or à fleurs, long tout au moins d'une demi aune et large de cinq ou six doigts, lié et scellé par le haut avec une

inscription qui y estoit attachée, et disant que c'estoit une lettre du Grand Seigneur. . . .”—*Journal d'Ant. Galland*, ii. 94.

**KAUL**, s. Hind. *Kāl*, properly 'Time,' then a period, death, and popularly the visitation of famine. Under this word we read:

1808.—“Scarcity, and the scourge of civil war, embittered the Mahratta nation in A.D. 1804, of whom many emigrants were supported by the justice and generosity of neighbouring powers, and (a large number) were relieved in their own capital by the charitable contributions of the English at Bombay alone. This and opening of Hospitals for the sick and starving, within the British settlements, were gratefully told to the writer afterwards by many Mahrattas in the heart, and from distant parts, of their own country.”—*R. Drummond, Illustrations, &c.*

**KAUNTA, CAUNTA**, s. This word, Mahr. and Guz. *kāntha*, 'coast or margin,' [Skt. *kantha*, 'immediate proximity,' *kanthī*, 'the neck,'] is used in the northern part of the Bombay Presidency in composition to form several popular geographical terms, as *Mahi Kānthā*, for a group of small States on the banks of the Mahi River; *Rewā Kānthā*, south of the above; *Sindhu Kānthā*, the Indus Delta, &c. The word is no doubt the same which we find in Ptolemy for the Gulf of Kachh, *Kāvθι κόλπος*. *Kānthī-Kot* was formerly an important place in Eastern Kachh, and *Kānthī* was the name of the southern coast district (see *Ritter*, vi. 1038).

**KEBULEE**. (See **MYROBOLANS**.)

**KEDDAH**, s. Hind. *Khedā* (*khednā*, 'to chase,' from Skt. *akṣeta*, 'hunting'). The term used in Bengal for the enclosure constructed to entrap elephants. [The system of hunting elephants by making a trench round a space and enticing the wild animals by means of tame decoys is described by Arrian, *Indika*, 13.] (See **CORRAL**)

[c. 1590. — “There are several modes of hunting elephants. 1. *k'hedah*” (then follows a description).—*Āin*, i. 284.]

1780-90.—“The party on the plain below have, during this interval, been completely occupied in forming the *Keddah* or enclosure.”—*Lives of the Lindsays*, iii. 191.

1810. — “A trap called a *Keddah*.”—*Williamson, V. M.* ii. 436.

1860.—“The custom in Bengal is to construct a strong enclosure (called a *Keddah*)

in the heart of the forest.”—*Tenacut's Ceylon*, ii. 342.

**KEDGEREE, KITCHERY**, s. Hind. *khichrī*, a mess of rice, cooked with butter and *dal* (see **DHALL**), and flavoured with a little spice, shred onion, and the like; a common dish all over India, and often served at Anglo-Indian breakfast tables, in which very old precedent is followed, as the first quotation shows. The word appears to have been applied metaphorically to mixtures of sundry kinds (see *Fryer*, below), and also to mixt jargon or *lingua franca*. In England we find the word is often applied to a mess of re-cooked fish, served for breakfast; but this is inaccurate. Fish is frequently eaten with *kedgerie*, but is no part of it. [“Fish *Kitcherie*” is an old Anglo-Indian dish, see the recipe in *Riddell, Indian Domestic Economy*, p. 437.]

c. 1340.—“The munj (Moong) is boiled with rice, and then buttered and eaten. This is what they call *Kishrī*, and on this dish they breakfast every day.”—*Ibn Batuta*, iii. 131.

c. 1443.—“The elephants of the palace are fed upon *Kitchri*.”—*Abdurrazzak*, in *India in XVth Cent.* 27.

c. 1475.—“Horses are fed on pease; also on *Kichris*, boiled with sugar and oil; and early in the morning they get *shisheniso*” (!).—*Atkan. Nikitin*, in *do.*, p. 10.

The following recipe for *Kedgerie* is by Abu'l Fazl:—

c. 1590.—“*Khichri*, Rice, split *dal*, and *ghi*, 5 *ser* of each;  $\frac{1}{2}$  *ser* salt; this gives 7 dishes.”—*Āin*, i. 59.

1648.—“Their daily gains are very small, . . . and with these they fill their hungry bellies with a certain food called *Kitserya*.”—*Van Twist*, 57.

1653.—“*Kicheri* est vne sorte de legume dont les Indiens se nourrissent ordinairement.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 545.

1672.—*Baldaeus* has *Kitsery*, *Tavernier Quicheri* [ed. *Ball*, i. 282, 391].

1673.—“The Diet of this Sort of People admits not of great Variety or Cost, their delightfulest Food being only *Catcherry* a sort of Pulse and Rice mixed together, and boiled in Butter, with which they grow fat.”—*Fryer*, 81.

Again, speaking of pearls in the Persian Gulf, he says: “Whatever is of any Value is very dear. Here is a great Plenty of what they call *Ketchery*, a mixture of all together, or Refuse of Rough, Yellow, and Unequal, which they sell by *Bashels* to the Russians.”—*Ibid.* 320.



\_\_\_\_\_

**KERSEYMERE.**

[illegible]

Indian. But it is through forms like *cassimere* (also in English use), a corruption of *cashmere*, though the corruption has been shaped by the previously existing English word *kersey* for a kind of woollen cloth, as if *kersey* were one kind and *kerseymere* another, of similar goods. *Kersey* is given by Minsheu (2nd ed. 1627), without definition, thus: "*Kersie cloth*, G. (i.e. French) *carizé*." The only word like the last given by Littré is "*Carisil*, sorte de canevas." . . . . This does not apply to *kersey*, which appears to be represented by "*Creseau*—Terme de Commerce; étoffe de laine croissée à deux envers; etym. *croiser*." Both words are probably connected with *croiser* or with *carre*. Planché indeed (whose etymologies are generally worthless) says: "made originally at Kersey, in Suffolk, whence its name." And he adds, equal to the occasion, "*Kersey-mere*, so named from the position of the original factory on the *mere*, or water which runs through the village of Kersey" (!) Mr. Skeat, however, we see, thinks that Kersey, in Suffolk, is perhaps the origin of the word *Kersey*: [and this he repeats in the new ed. (1901) of his *Concise Etym. Dict.*, adding, "Not from Jersey, which is also used as the name of a material." *Kersey-mere*, he says, is "a corruption of *Cashmere* or *Cassimere*, by confusion with *kersey*"].

1495.—"Item the xv day of Februar, bocht fra Jhonne Anderson x ellis of quhit **Caresay**, to be tua coitis, ane to the King, and ane to the Lard of Balgony; price of ellne vjs.; summa . . . iij. li."—*Accts. of the Id. H. Treasurer of Scotland*, 1877, p. 225.

1583.—"I think cloth, **Kerseys** and tinne have never bene here at so lowe prices as they are now."—Mr. John Newton, from Babylon (i.e. Bagdad) July 20, in *Hakl.* 378.

1603.—"I had as lief be a list of an English **kersey**, as be pil'd as thou art pil'd, for a French velvet."—*Measure for Measure*, i. 2.

1625.—"Ordanet the thesaurer to tak aff to ilk ane of the officeris and to the drummer and pyper, ilk ane of thame, fyve elne of reid **Kairsie** claithe."—*Exts. from Recds. of Glasgow*, 1876, p. 347.

1626.—In a contract between the Factor of the King of Persia and a Dutch "Oppeer Koopman" for goods we find: "2000 Persian ells of **Carsay** at 1 *cocri* (!) the ell."—*Valentijn*, v. 295.

1784.—"For sale—superfine cambrics and edgings . . . scarlet and blue **Kassimeres**."—In *Seton-Karr*, i. 47.

c. 1880.—(no date given) "**Kersey-mere**. *Cassimere*. A finer description of *kersey* . . . (then follows the absurd etymology as given by Planché). . . . It is principally a manufacture of the west of England, and except in being tweeled (*sic*) and of narrow width it in no respect differs from superfine cloth."—*Draper's Dict.* s.v.

**KHADIR**, s. H. *khaddar*; the recent alluvial bordering a large river. (See under **BANGUR**).

[1828.—"The river . . . meanders fantastically . . . through a **Khader**, or valley between two ranges of hills."—*Mundy, Pen and Pencil Sketches*, ed. 1858, p. 130.

[The **Khadir** Cup is one of the chief racing trophies open to pig-stickers in upper India.]

**KHAKEE**, vulgarly **KHARKI**. **KHARKEE**, s. or adj. Hind. *khaki*, 'dusty or dust-coloured,' from Pers. *khāk*, 'earth,' or 'dust'; applied to a light drab or chocolate-coloured cloth. This was the colour of the uniform worn by some of the Punjab regiments at the siege of Delhi, and became very popular in the army generally during the campaigns of 1857-58, being adopted as a convenient material by many other corps. [Gubbins (*Mutinies in Oudh*, 296) describes how the soldiers at Lucknow dyed their uniforms a light brown or dust colour with a mixture of black and red office inks, and Cave Brown (*Punjab and Delhi*, ii. 211) speaks of its introduction in place of the red uniform which gave the British soldier the name of "*Lal Coorte Wallahs*."] ]

[1858.—A book appeared called "*Service and Adventures with the Khakee Rowlah, or Meerut Volunteer Horse during the Mutinies in 1857-8*," by R. H. W. Dunlop.

[1859.—"It has been decided that the full dress will be of dark blue cloth, made up, not like the tunic, but as the native ungrockah (*angarkha*), and set off with red piping. The undress clothing will be entirely of **Khakee**."—*Madras Govt. Order*, Feb. 18, quoted in *Calcutta Rev.* ciii. 407.

[1862.—"**Khakee** does not catch in brambles so much as other stuffs."—*Brickman, Rifle in Cashmere*, 136.]

1878.—"The Amir, we may mention, wore a **khaki** suit, edged with gold, and the well-known Herati cap."—*Sal. Review*, Nov. 30. 683.

[1899.—"The batteries to be painted with the **Kirkee** colour, which being similar to the roads of the country, will render the vehicles invisible."—*Times*, July 12.

[1890-91.—The newspapers have constant references to a **khaki** election, that is an

election started on a war policy, and the War Loan for the Transvaal Campaign has been known as "khakia."]

Recent military operations have led to the general introduction of **khaki** as the service uniform. Something like this has been used in the East for clothing from a very early time:—

[1611.—"See if you can get me a piece of very fine brown calico to make me clothes."—*Danvers, Letters*, i. 109.]

**KHALSA**, a. and adj. Hind. from Ar. *khālṣa* (properly *khālīṣa*) 'pure, genuine.' It has various technical meanings, but, as we introduce the word, it is applied by the Sikhs to their community and church (so to call it) collectively.

1783.—"The *Sicques* salute each other by the expression *Wah Gooroo*, without any inclination of the body, or motion of the hand. The Government at large, and their armies, are denominated **Khalsa**, and **Khalsajee**."—*Forster's Journey*, ed. 1808, i. 307.

1881.—  
"And all the Punjab knows me, for my father's name was known  
In the days of the conquering **Khalsa**,  
when I was a boy half-grown."  
*Attar Singh loquitur*, by *Sonar*, in an Indian paper; name and date lost.  
R.K.

**KHAN**, s. a. Turki through Pers. *Khān*. Originally this was a title, equivalent to Lord or Prince, used among the Mongol and Turk nomad hordes. Besides this sense, and an application to various other chiefs and nobles, it has still become in Persia, and still more in Afghanistan, a sort of vague title like "Esq.," whilst in India it has become a common affix to, or in fact part of, the name of Hindustānis out of every rank, properly, however of those claiming a Pathān descent. The tendency of swelling titles is always thus to degenerate, and when the value of *Khān* had sunk, a new form, *Khān-Khānān* (Khān of Khāns) was devised at the Court of Delhi, and applied to one of the high officers of State.

[c. 1610.—The "*Assant Caounas*" of *Pyrard de Laval*, which Mr. Gray fails to identify, is probably *Hasan-Khan*, Hak. Soc. i. 69.

[1616.—"All the Captayens, as **Channa Chana** (Khān-Khānān), **Mahobet Chan**, **Chan John** (Khān Jahān)."—*Sir T. Roe*, Hak. Soc. i. 192.

[1675.—"**Cawn**." See under **GINGI**.]

b. Pers. *khān*. A public building for the accommodation of travellers, a caravanserai. [The word appears in English as early as about 1400; see *Stanf. Dict.* s.v.]

1653.—"Han est vn Serrail ou enclos que les Arabes appellent *fondoux* où se retirent les Carauanes, ou les Marchands Estrangers, . . . ce mot de Han est Turq, et est le mesme que *Kiarauansarai* ou *Karbasara* (see **CARAVANSERAY**) dont parle Belon. . . ."—*De la Boullaye-le-Gouz*, ed. 1657, p. 540.

1827.—"He lost all hope, being informed by his late fellow-traveller, whom he found at the **Khan**, that the Nuwaub was absent on a secret expedition."—*W. Scott, The Surgeon's Daughter*, ch. xiii.

**KHANNA, CONNAH**, &c. s. This term (Pers. *khāna*, 'a house, a compartment, apartment, department, receptacle,' &c.) is used almost *ad libitum* in India in composition, sometimes with most incongruous words, as *bobachee* (for *bdwarchi*) **connah**, 'cook-house,' **buggy-connah**, 'buggy, or coach-house,' **bottle-khanna**, **tosha-khana** (q.v.), &c. &c.

1784.—"The house, cook-room, **bottle-connah**, godown, &c., are all pukka built."—*In Seton-Karr*, i. 41.

**KHANSAMA**. See **CONSUMAH**.

**KHANUM**, s. Turki, through Pers. *khānum* and *khānim*, a lady of rank; the feminine of the title **Khān**, a (q.v.)

1404.—". . . la mayor delle avia nōbre **Cañon**, que quiere dezir Reyna, o Señora grande."—*Clarijo*, f. 52v.

"The great wall and tents were for the use of the chief wife of the Lord, who was called **Caño**, and the other was for the second wife, called **Quinchi Caño**, which means 'the little lady.'"—*Markham's Clarijo*, 145.

1505.—"The greatest of the Begs of the *Sagharichi* was then *Shir Haji Beg*, whose daughter, *Ais-doulet Begum*, *Yunis Khan* married. . . . The *Khan* had three daughters by *Ais-doulet Begum*. . . . The second daughter, *Kullūk Nigar Khānum*, was my mother. . . . Five months after the taking of Kabul she departed to God's mercy, in the year 911" (1505).—*Baber*, p. 12.

1619.—"The King's ladies, when they are not married to him . . . and not near relations of his house, but only concubines or girls of the Palace, are not called *begum*, which is a title of queens and princesses, but only *canum*, a title given in Persia to all noble ladies."—*P. della Valle*, ii. 13.

**KHAUSS, KAUSS**, &c., adj. Hind. from Ar. *khāss*, 'special, particular, Royal.' It has many particular applications, one of the most common being to estates retained in the hands of Government, which are said to be held *khāss*. The *khāss-mahāl* again, in a native house, is the women's apartment. Many years ago a white-bearded *khānsamān* (see **CONSUMAH**), in the service of one of the present writers, indulging in reminiscences of the days when he had been attached to Lord Lake's camp, in the beginning of the last century, extolled the *sahibs* of those times above their successors, observing (in his native Hindustani): "In those days I think the Sahibs all came from London *khāss*; now a great lot of *Liverpoolwāls* come to the country!"

There were in the Palaces of the Great Mogul and other Mahommedan Princes of India always two Halls of Audience, or Durbar, the *Dewān-i-'Ām*, or Hall of the Public, and the *Dewān-i-Khāss*, the Special or Royal Hall, for those who had the *entrée*, as we say.

In the *Indian Vocabulary*, 1788, the word is written *Coss*.

**KHĀSYA**, n.p. A name applied to the oldest existing race in the cis-Tibetan Himālaya, between Nepal and the Ganges, i.e. in the British Districts of Kumāun and Garhwāl. The Khāsyas are Hindu in religion and customs, and probably are substantially Hindu also in blood; though in their aspect there is some slight suggestion of that of their Tibetan neighbours. There can be no ground for supposing them to be connected with the Mongoloid nation of Kasias (see **COSSYA**) in the mountains south of Assam.

[1526.—"About these hills are other tribes of men. With all the investigation and enquiry I could make. . . . All that I could learn was that the men of these hills were called **Kas**. It struck me that as the Hindustanis frequently confound *shin* and *sīn* and as Kashmir is the chief . . . city in those hills, it may have taken its name from that circumstance."—*Leyden's Baber*, 313.]

1799.—"The Vakeel of the rajāh of *Comanh* (i.e. *Kumāun*) of *Almora*, who is a learned Pandit, informs me that the greater part of the zemindars of that country are **C'hasas**. . . . They are certainly a very ancient tribe, for they are mentioned as such in the Institutes of **MENU**; and their great ancestor **C'HASA** or **C'HASYA** is mentioned by

Sanchoniathon, under the name of **CASSIUS**. He is supposed to have lived before the Flood, and to have given his name to the mountains he seized upon."—*Wilford* (Wilfordizing!), in *As. Res.* vi. 456.

1824.—"The **Khasya** nation pretend to be all Rajpoots of the highest caste . . . they will not even sell one of their little mountain cows to a stranger. . . . They are a modest, gentle, respectful people, honest in their dealings."—*Heber*, i. 264.

**KHELĀT**, n.p. The capital of the Bilūch State upon the western frontier of Sind, which gives its name to the State itself. The name is in fact the Ar. *kal'a*, 'a fort.' (See under **KILLADAR**.) The terminal *t* of the Ar. word (written *kal'at*) has for many centuries been pronounced only when the word is the first half of a compound name meaning 'Castle of —.' No doubt this was the case with the Bilūch capital, though in its case the second part has been completely dropt out of use. *Khelāt* (*Kal'at*)-*i-Ghiljī* is an example where the second part remains, though sometimes dropt.

**KHIRĀJ**, s. Ar. *khardj* (usually pron. in India *khirdj*), is properly a tribute levied by a Musulman lord upon conquered unbelievers, also land-tax; in India it is almost always used for the land-revenue paid to Government; whence a common expression (also Ar.) *la khirdj*, treated as one word, *lākhirdj*, 'rent-free.'

[c. 1590.—"In ancient times a capitation tax was imposed, called **khirāj**."—*Āta*, ed. *Jarrett*, ii. 55. "Some call the whole produce of the revenue **khirāj**."—*Ibid.* ii. 57.]

1653.—"Le Sultan souffre les Chrétiens, les Juifs, et les Indous sur ses terres, avec toute liberté de leur Loy, en payant cinq Reales d'Espagne ou plus par an, et ce tribut s'appelle **Karache**. . . ."—*De la Boulaye-le-Gouz*, ed. 1657, p. 48.

1784.—". . . 136 beegahs, 18 of which are **Lackherage** land, or land paying no rent."—In *Seton-Karr*, i. 49.

**KHOA**, s. Hind. and Beng. *khod*, a kind of concrete, of broken brick, lime, &c., used for floors and terrace-roofs.

**KHOT**, s. This is a Mahrātī word, *khot*, in use in some parts of the Bombay Presidency as the designation of persons holding or farming villages on a peculiar tenure called *khott*, and

coming under the class legally defined as 'superior holders.'

The position and claims of the *khot*s have been the subject of much debate and difficulty, especially with regard to the rights and duties of the tenants under them, whose position takes various forms; but to go into these questions would carry us much more deeply into local technicalities than would be consistent with the scope of this work, or the knowledge of the editor. Practically it would seem that the *khot* is, in the midst of provinces where *ryotwarry* is the ruling system, an exceptional person, holding much the position of a petty zemindar in Bengal (apart from any question of permanent settlement); and that most of the difficult questions touching *khoti* have arisen from this its exceptional character in Western India.

The *khot* occurs especially in the Konkan, and was found in existence when, in the early part of the last century, we occupied territory that had been subject to the Mahratta power. It is apparently traceable back at least to the time of the 'Adil Shāhī (see *IDALCAN*) dynasty of the Deccan. There are, however, various denominations of *khot*. In the Southern Konkan the *khoti* has long been a hereditary zemindar, with proprietary rights, and also has in many cases replaced the ancient *patel* as headman of the village; a circumstance that has caused the *khoti* to be sometimes regarded and defined as the holder of an office, rather than of a property. In the Northern Konkan, again, the *Khotis* were originally mere revenue-farmers, without proprietary or hereditary rights, but had been able to usurp both.

As has been said above, administrative difficulties as to the *Khotis* have been chiefly connected with their rights over, or claims from, the *ryots*, which have been often exorbitant and oppressive. At the same time it is in evidence that in the former distracted state of the country, a *Khoti* was sometimes established in compliance with a petition of the cultivators. The *Khoti* "acted as a buffer between them and the extortionate demands of the revenue officers under the native Government. And this is easily comprehended, when it is remembered that formerly districts used to be farmed to the native officials, whose

sole object was to squeeze as much revenue as possible out of each village. The *Khot* bore the brunt of this struggle. In many cases he prevented a new survey of his village, by consenting to the imposition of some new *patti*.\* This no doubt he recovered from the *ryots*, but he gave them their own time to pay, advanced them money for their cultivation, and was a milder master than a rapacious revenue officer would have been" (*Candy*, pp. 20-21). See *Selections from Records of Bombay Government*, No. cxxxiv., N.S., viz., *Selections with Notes, regarding the Khoti Tenure*, compiled by E. T. Candy, Bo. C. S. 1873; also *Abstract of Proceedings of the Govt. of Bombay in the Revenue Dept.*, April 24, 1876, No. 2474.

**KHOTI**, s. The holder of the peculiar *khot* tenure in the Bombay Presidency.

**KHUDD, KUDD**, s. This is a term chiefly employed in the Himālaya, *khadd*, meaning a precipitous hill-side, also a deep valley. It is not in the dictionaries, but is probably allied to the Hind. *khāt*, 'a pit,' Dakh. —Hind. *khaddā*. [Platts gives Hind. *khad*. This is from Skt. *khanda*, 'a gap, a chasm,' while *khāt* comes from Skt. *khatta*, 'an excavation.'] The word is in constant Anglo-Indian colloquial use at Simla and other Himālayan stations.

1837.—"The steeps about Mussoori are so very perpendicular in many places, that a person of the strongest nerve would scarcely be able to look over the edge of the narrow footpath into the *Khud*, without a shudder." —*Bacon, First Impressions*, ii. 146.

1838.—"On my arrival I found one of the ponies at the estate had been killed by a fall over the precipice, when bringing up water from the *khud*." —*Wanderings of a Pilgrim*, ii. 240.

1866.—"When the men of the 43d Regt. refused to carry the guns any longer, the Eurasian gunners, about 20 in number, accompanying them, made an attempt to bring them on, but were unequal to doing so, and under the direction of this officer (Capt. Cockburn, R.A.) threw them down a *Khud*, as the ravines in the Himalaya are called. . . ." —*Bhotan and the H. of the Donar War*, by Surgeon Rennie, M.D. p. 190.

1879.—"The commander-in-chief . . . is perhaps alive now because his horse so judiciously chose the spot on which suddenly

\* *Patti* is used here in the Mahratti sense of a 'contribution' or extra cess. It is the regular Mahratti equivalent of the *abadd* of Bengal, on which see Wilson, &c.

to swerve round that its hind hoofs were only half over the **chud** " (*sic*).—*Times Letter*, from Simla, Aug. 15.

**KHURREEF**, s. Ar. *kharīf*, 'autumn'; and in India the crop, or harvest of the crop, which is sown at the beginning of the rainy season (April and May) and gathered in after it, including rice, the tall millets, maize, cotton, rape, sesamum, &c. The obverse crop is **rubbee** (q.v.).

[1809.—"Three weeks have not elapsed since the **Kureef** crop, which consists of *Bajru* (see **BAJRA**), *Jowar* (see **JOWAUR**), several smaller kinds of grain, and cotton, was cleared from off the fields, and the same ground is already ploughed . . . and sown for the great **Rubbee** crop of wheat, barley and *chunu* (see **GRAM**)."—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 215.]

**KHUTPUT**, s. This is a native slang term in Western India for a prevalent system of intrigue and corruption. The general meaning of *khatpat* in Hind. and Mahr. is rather 'wrangling' and 'worry,' but it is in the former sense that the word became famous (1850-54) in consequence of Sir James Outram's struggles with the rascality, during his tenure of the Residency of Baroda.

[1881.—"**Khutput**, or court intrigue, rules more or less in every native State, to an extent incredible among the more civilised nations of Europe."—*Frazer, Records of Sport*, 204.]

**KHUTTRY, KHETTRY, CUTTRY**, s. Hind. *Khattarī, Khatrī*, Skt. *Kshatriya*. The second, or military caste, in the theoretical or fourfold division of the Hindus. [But the word is more commonly applied to a mercantile caste, which has its origin in the Punjab, but is found in considerable numbers in other parts of India. Whether they are really of Kshatriya descent is a matter on which there is much difference of opinion. See *Crooke, Tribes and Castes of N.W.P.*, iii. 264 *seqq.*] The *Xarpatoi* whom Ptolemy locates apparently towards *Rājputānā* are probably *Kshatriyas*.

[1623.—"They told me **Ciautru** was a title of honour."—*P. della Valle*, Hak. Soc. ii. 312.

1630.—"And because **Cuttery** was of a martial temper God gave him power to sway Kingdoms with the scepter."—*Lord, Banians*, 5.

1638.—"Les habitans . . . sont la plus-part *Bengans* et **Ketteris**, tisserans, teinturiers, et autres ouuriers en coton."—*Mandelslo*, ed. 1659, 130.

[1671.—"There are also **Cuttarees**, another Sect Principally about Agra and those parts up the Country, who are as the Banian Gentoos here."—In *Yule, Hedges' Diary*, Hak. Soc. ii. cccxi.]

1673.—"Opium is frequently eaten in great quantities by the **Rashpoots, Queteries**, and **Patans**."—*Fryer*, 193.

1726.—"The second generation in rank among these heathen is that of the **Settre-as**."—*Valentijn, Chorom*. 87.

1782.—"The **Chittery** occasionally betakes himself to traffic, and the **Sooder** has become the inheritor of principalities."—*i. Forster's Journey*, ed. 1808, i. 64.

1836.—"The Banians are the mercantile caste of the original Hindoos. . . . They call themselves **Shudderies**, which signifies innocent or harmless (!)"—*Sir R. Phillips, Million of Facts*, 322.

**KHYBER PASS**, n.p. The famous gorge which forms the chief gate of Afghanistan from Peshawar, properly *Khaibar*. [The place of the same name near Al-Madinah is mentioned in the *Ain* (iii. 57), and Sir R. Burton writes: "Khaybar in Hebrew is supposed to mean a castle. D'Herbelot makes it to mean a pact or association of the Jews against the Moslems." (*Pilgrimage*, ed. 1893, i. 346, note).]

1519.—"Early next morning we set out on our march, and crossing the **Kheiber Pass**, halted at the foot of it. The **Khizer-Khail** had been extremely licentious in their conduct. Both on the coming and going of our army they had shot upon the stragglers, and such of our people as lagged behind, or separated from the rest, and carried off their horses. It was clearly expedient that they should meet with a suitable chastisement."—*Baber*, p. 277.

1603.—

"On Thursday Jamrud was our encamping ground.

"On Friday we went through the **Khaibar Pass**, and encamped at 'Alī Musjid."—*Jahāngir*, in *Elliot*, vi. 314.

1783.—"The stage from Timrood (read *Jimrood*) to Dickah, usually called the **Hyber-pass**, being the only one in which much danger is to be apprehended from banditti, the officer of the escort gave orders to his party to . . . march early on the next morning. . . . Timur Shah, who used to pass the winter at Peshour . . . never passed through the territory of the **Hybers**, without their attacking his advanced or rear guard."—*Forster's Travels*, ed. 1808, ii. 65-66.

1856.—

" . . . See the booted Moguls, like a pack Of hungry wolves, burst from their desert lair,

And crowding through the **Khyber's** rocky strait,

Sweep like a bloody harrow o'er the land."

*The Banyan Tree*, p. 6.



**KIDDERPORE**, n.p. This is the name of a suburb of Calcutta, on the left bank of the Hoogly, a little way south of Fort William, and is the seat of the Government Dockyard. This establishment was formed in the 18th century by Gen. Kyd, "after whom," says the *Imperial Gazetteer*, "the village is named." This is the general belief, and was mine [H.Y.] till recently, when I found from the chart and directions in the *English Pilot* of 1711 that the village of Kidderpore (called in the same chart *Kitherepore*) then occupied the same position, i.e. immediately below "Goburnapore" and that immediately below "Chittanuttie" (i.e. Govindpūr and Chatānati (see **CHUTTANUTTY**)).

1711.—". . . then keep Rounding (*Kithere* *Pore* (Chitpore) Bites down to *Chitty Nutty* Point (see **CHUTTANUTTY**). . . . The Bite below *Gover Napore* (*Govindpūr*) is Shoal, and below the Shoal is an Edly; therefore from *Gover Napore*, you must stand over to the Starboard-Shore, and keep it aboard till you come up almost with the Point opposite to *Kiddery-pore*, but no longer. . . ."—*The English Pilot*, p. 65.

**KIL**, s. Pitch or bitumen. Tam. and Mal. *kil*, Ar. *kīr*, Pers. *kīr* and *kīl*.

c. 1330.—"In Persia are some springs, from which flows a kind of pitch which is called *kīr* (read *kīr*) (*pux dico aru pagna*), with which they smear the skins in which wine is carried and stored."—*Friar Jordanus*, p. 10.

c. 1560.—"These are pitched with a bitumen which they call *qull*, which is like pitch."—*Corra*, Hak. Soc. 240.

**KILLADAR**, s. P.—H. *Kīlādār*, from Ar. *kūfa*, 'a fort.' The commandant of a fort, castle, or garrison. The Ar. *kūfa* is always in India pronounced *kīfa*. And it is possible that in the first quotation Ibn Batuta has misinterpreted an Indian title; taking it as from Pers. *kīlād*, 'a key.' It may be noted with reference to *kūfa* that this Ar. word is generally represented in Spanish names by *Alcala*, a name borne by nine Spanish towns entered in K. Johnstone's *Index Geographicus*; and in Sicilian ones by *Calata*, e.g. *Calatafimi*, *Caltanissetta*, *Caltaquirone*.

c. 1340. ". . . Kādhi Khān, Sadr-al-Jihān, who became the chief of the Andes, and had the title of *Kāfi-dār*, i.e. Keeper of the keys of the Palace. This officer was accustomed to pass every night at the Sultan's door, with the bodyguard."—*Ibn Batuta*, Hi. 196.

1757.—"The fugitive garrison . . . returned with 500 more, sent by the *Kellidar* of Vandiwash."—*Orme*, ed. 1803, ii. 217.

1817.—"The following were the terms . . . that Arni should be restored to its former governor or *Killedar*."—*Mill*, iii. 340.

1829.—"Among the prisoners captured in the Fort of Hattram, search was made by us for the *Keeledar*."—*Mem. of John Shipp*, ii. 210.

**KILLA-KOTE**, s. pl. A combination of Ar.—P. and Hind. words for a fort (*kīfa* for *kāfa*, and *kōt*), used in Western India to imply the whole fortifications of a territory (*R. Drummond*).

**KILLUT, KILLAUT, &c.**, s. Ar.—H. *khi'at*. A dress of honour presented by a superior on ceremonial occasions; but the meaning is often extended to the whole of a ceremonial present of that nature, of whatever it may consist. [The Ar. *khi'l-a'h* properly means 'what a man strips from his person.' "There were (among the later Moguls) five degrees of *khi'l'a't*, those of three, five, six, or seven pieces; or they might as a special mark of favour consist of clothes that the emperor had actually worn." (See for further details Mr. Irvine in *J.R.A.S.*, N.S., July 1893, p. 533).] The word has in Russian been degraded to mean the long loose gown which forms the most common dress in Turkistan, called generally by Schuyler 'a dressing-gown' (Germ. *Schlafrock*). See *Frachn, Wolga Buljaren*, p. 43.

1411.—"Several days passed in sumptuous feasts. *Khi'l'ats* and girdles of royal magnificence were distributed."—*Abdarrāzāq*, in *Not. et Exs.* xiv. 209.

1673.—"Sir George Oxenden held it. . . . He defended himself and the Merchants bravely, that he had a *Collat* or *Seerpaw*, (q.v.) a Robe of Honour from Head to Foot, offered him from the *Great Mogul*."—*Fryer*, 57.

1676.—"This is the Wardrobe, where the Royal Garments are kept; and from whence he King sends for the *Calat*, or a whole habit for a Man, when he would honour any Stranger. . . ."—*Tavernier*, E.T. ii. 46; ed. *Bull*, ii. 98].

1774.—"A flowered satin gown was brought me, and I was dressed in it as a *chilat*."—*Bayle*, in *Markham's Tibet*, 25.

1786.—"And he the said Warren Hastings did send *kellauts*, or robes of honour the most public and distinguished mode of acknowledging merit known in India) to the

said ministers in testimony of his approbation of their services."—*Articles of Charge against Hastings*, in *Burke's Works*, vii. 25.

1809.—"On paying a visit to any Asiatic Prince, an inferior receives from him a complete dress of honour, consisting of a *khehant*, a robe, a turban, a shield and sword, with a string of pearls to go round the neck."—*Id. Valerius*, i. 99.

1813.—"On examining the *khehants* . . . from the great Maharajah Madajee Sindia, the serpsych (see *SIRPECH*) . . . presented to Sir Charles Malet, was found to be composed of false stones."—*Fortes, Or. Mem.* iii. 50; [2nd ed. ii. 418].

**KINCOB**, *n.* Gold brocade. *P.—H.* *kimkhāb*, *kimkhādb*, vulgarly *kimkhādb*. The English is perhaps from the Gujarātī, as in that language the last syllable is short.

This word has been twice imported from the East. For it is only another form of the medieval name of an Eastern damask or brocade, *cammocca*. This was taken from the medieval Persian and Arabic forms *kamkhā* or *kimkhāw*, 'damasked silk,' and seems to have come to Europe in the 13th century. F. Johnson's Dict. distinguishes between *kamkhā*, 'damask silk of one colour,' and *kimkhā*, 'damask silk of different colours.' And this again, according to Dozy, quoting Hoffmann, is originally a Chinese word *kin-kha*; in which doubtless *kin*, 'gold,' is the first element. *Kim* is the Fuhkien form of the word; qu. *kim-kou*, 'gold-flower'! We have seen *kimkhāw* derived from Pers. *kum-khāw*, 'less sleep,' because such cloth is rough and prevents sleep! This is a type of many etymologies. ["The ordinary derivation of the word supposes that a man could not even dream of it who had not seen it (*kum*, 'little,' *khāw*, 'dream')"] (*Yusuf Ali, Mono. on Silk*, 86). Platts and the *Matrua* (*Gloss.* take it from *kum*, 'little,' *khāw*, 'nap.') Ducange appears to think the word survived in the French *moquette* (or *moquette*); but if so the application of the term must have degenerated in England. (See in *Draper's Dict.* *moquette*, the form of which has suggested a sham stuff.)

c. 1300.—"Ἰαλδοὶ γὰρ εὐδαιμονοῦντες, καὶ τὸν πατέρα δὲ σινευδαίμονεϊν κατὰ τὴν ἰμμουμένην ἀσπιτελήρῳ. Ἐσθῆτα πηνούφῃ πεπομφῶτι ἢ καμχᾶν ἢ ἡερῶν φρεὶ γλῶττα, ὁρᾶτω εὐ ἰσθί, εὐ δὲ ἡλασα μὲν οἶδε μαρμαρίων εἶας Ἑλδῶν ἐξόφαινον, ἀλλ'

ἡερῶν καὶ πηνούφῳ."—Letter of Theodorus the Hyrtacensis to Lucius, Protomartyr and Protovestiar of the Trapezuntians. In *Notices et Extraits*, vi. 38.

1330.—"Their clothes are of Tartary cloth, and cammocca, and other rich stuffs oftentimes adorned with gold and silver and precious stones."—*Book of the Estate of the Great Khan*, in *Cathay*, 246.

c. 1340.—"You may reckon also that in Cathay you get three or three and a half pieces of damasked silk (*cammocca*) for a *sonmo*."—*Pegolotti, ibid.* 295.

1342.—"The King of China had sent to the Sultan 100 slaves of both sexes for 800 pieces of *kamkhā*, of which 100 were made in the City of Zaitūn. . . ."—*Ibn Batuta*, iv. l.

c. 1375.—"Then setten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of Tartary, of Cammocca, and other precious Clothes."—*Sir John Mandeville*, ed. 1894, p. 175.

c. 1400.—"In kyrtille of Cammocca kyng am I cladde."—*Guinevere Mystery*, 163.

1404.—". . . 6 quando se del quiesco partir los Embajadores, fno vestir al dicho Rey Gonzales una ropa de cammocca, e dióle un sombrero, e dixole, que aquello tomase en señal del amor que el Tamurbec tenía al Señor Rey."—*Varro*, § lxxxviii.

1411.—"We have sent an ambassador who carries you from us *kimkhā*."—Letter from *Emp. of China* to Shah Rukh, in *Var. & Et.* xiv. 214.

1474.—"And the King gave a signe to him that wayted, comūding him to give to the dauncer a peece of Cammocca. And he taking this peece throwe it about the heade of the dauncer, and of the men and women: and using certain wordes in praising the King, throwe it before the mynstrells."—*Josephus Barabara, Travels in Persia*, E.T. Hak. Soc. p. 62.

1688.—"Καμυχᾶς, Χαμυχᾶς, *Parus sericus*, sive ex bombyce confectus, et more Damasceno contextus, Italia *Damasc*, nostris olim *Cammocca*, de qua voce diximus in *Gloss. Medic. Latinit.* hodie etiam *Mocade*." This is followed by several quotations from Medieval Greek MSS.—*De Cange, Gloss. Med. & Inf. Græcæ*, s.v.

1712.—In the *Spectator* under this year see an advertisement of az. 'Iambell-coloured Kincoob gown flowered with green and gold.'—Cited in *Mallet's Annals of Manx*, &c., 1808, p. 429.

1783.—"Dieser mal waren von Seiten des Bräutigams ein Stück rother Kamha . . . und eine rothe Pferdehaut: von Seiten der Braut aber ein Stück violet Kamha."—u. a. w.—*Umelin, Reise durch Sibirien*, i. 137-138.

1781.—"My holiday suit, consisting of a flowered Velvet Coat of the Carpet Pattern, with two rows of broad Gold Lace, a rich Kincoob Waistcoat, and Crimson Velvet Breeches with Gold Garters, is now a butt to the shafts of Macaroni ridicule."—Letter

from *An Old Country Captain*, in *India Gazette*, Feb. 24.

1786—" . . . but not until the nabob's mother aforesaid had engaged to pay for the said change of prison, a sum of £10,000 . . . and that she would ransack the *zenanah* . . . for *Kinoobs*, muslins, cloths, &c. &c. &c. . . ."—*Articles of Charge against Hastings*, in *Burke's Works*, 1852, vii. 28.

1809.—"Twenty trays of shawls, *kheen-khaubs* . . . were tendered to me."—*Ld. Valentia*, i. 117.

[1813.—Forbes writes *keemoob*, *keemcab*, *Or. Mem.* 2nd i. 311; ii. 418.]

1829.—"Tired of this service we took possession of the town of Muttra, driving them out. Here we had glorious plunder—shawls, silks, satins, *khemkaubs*, money, &c."—*Mem. of John Shipp*, i. 124.

**KING-CROW**, s. A glossy black bird, otherwise called Drongo shrike, about as large as a small pigeon, with a long forked tail, *Dicrurus macrocercus*, Vieillot, found all over India. "It perches generally on some bare branch, whence it can have a good look-out, or the top of a house, or post, or telegraph-wire, frequently also on low bushes, hedges, walks, or ant-hills" (*Jerdon*).

1883.—" . . . the *King-crow* . . . leaves the whole bird and beast tribe far behind in originality and force of character. . . . He does not come into the house, the telegraph wire suits him better. Perched on it he can see what is going on . . . drops, beak foremost, on the back of the kite . . . spies a bee-eater capturing a goodly moth, and after a hot chase, forces it to deliver up its booty."—*The Tribes on My Frontier*, 143.

**KIOSQUE**, s. From the Turki and Pers. *kūshk* or *kushk*, 'a pavilion, a villa,' &c. The word is not Anglo-Indian, nor is it a word, we think, at all common in modern native use.

c. 1350.—"When he was returned from his expedition, and drawing near to the capital, he ordered his son to build him a palace, or as those people call it a *kushk*, by the side of a river which runs at that place, which is called *Afghanpūr*."—*Ibn Batuta*, iii. 212.

1623.—"There is (in the garden) running water which issues from the entrance of a great *kiosck*, or covered place, where one may stay to take the air, which is built at the end of the garden over a great pond which adjoins the outside of the garden, so that, like the one at Surat, it serves also for the public use of the city."—*P. della Valle*, i. 535; [*Hak. Soc.* i. 68].

**KIRBEE, KURBEE**, s. Hind. *karbi*, *kirbi*, Skt. *kudumba*, 'the stalk

of a pot-herb.' The stalks of *judr* (see **JOWAUR**), used as food for cattle.

[1809.—"We also fell in with large ricks of *kurbee*, the dried stalks of *Bajira* and *Jooar*, two inferior kinds of grain; an excellent fodder for the camels."—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 41.

[1823.—"Ordinary price of the straw (*kirba*) at harvest-time Rs. 1½ per hundred sheaves. . . ."—*Trans. Lit. Soc. Bombay*, iii. 243.]

**KISHM**, n.p. The largest of the islands in the Persian Gulf, called by the Portuguese *Queixome* and the like, and sometimes by our old travellers, *Kishmish*. It is now more popularly called *Jazirat-al-tawila*, in Pers. *Jaz. dardz*, 'the Long Island' (like the *Lewes*), and the name of *Kishm* is confined to the chief town, at the eastern extremity, where still remains the old Portuguese fort taken in 1622, before which William Baffin the Navigator fell. But the oldest name is the still not quite extinct *Brokht*, which closely preserves the Greek *Oaracta*.

B.C. 325.—"And setting sail (from *Harmozeia*), in a run of 300 *stadia* they passed a desert and bushy island, and moored beside another island which was large and inhabited. The small desert island was named *Organa* (no doubt *Gerun*, afterwards the site of N. Hormuz—see **ORMUS**); and the one at which they anchored '*Oḍapakra*, planted with vines and date-palms, and with plenty of corn."—*Arrian, Voyage of Nearchus*, ch. xxxvii.

1538.—" . . . so I hasted with him in the company of divers merchants for to go from Babylon (orig. *Babylonia*) to *Calixem*, whence he carried me to *Ormuz*. . . ."—*F. M. Pinto*, chap. vi. (*Cogan*, p. 9).

1553.—"Finally, like a timorous and despairing man . . . he determined to leave the city (*Ormuz*) deserted, and to pass over to the Isle of *Queixome*. That island is close to the mainland of Persia, and is within sight of *Ormuz* at 3 leagues distance."—*Barros*, III. vii. 4.

1554.—"Then we departed to the Isle of *Kais* or Old Hormuz, and then to the island of *Brakhta*, and some others of the Green Sea, i.e. in the Sea of Hormuz, without being able to get any intelligence."—*Sidi 'Ali*, 67.

[1600.—"*Queixiome*." See under **RESHIRE**.

[1623.—"They say likewise that *Ormuz* and *Keschiome* are extremely well fortified by the *Mours*."—*P. della Valle*, *Hak. Soc.* i. 188; in i. 2, *Kesom*.

[1652.—"*Keckmiahe*." See under **CONGO BUNDER**.]

1673. — "The next morning we had brought *Loft* on the left hand of the Island of **Kismash**, leaving a woody Island uninhabited between **Kismash** and the Main." — *Fryer*, 320.

1682. — "The Island **Queixome**, or **Queixume**, or **Quizome**, otherwise called by travellers and geographers **Kechmiche**, and by the natives **Brokt**. . . ." — *Nieuhof*, *Zee en Lant-Reize*, ii. 103.

1817. —  
". . . Vases filled with **Kishmee's** golden wine  
And the red weepings of the Shiraz vine." — *Moore*, *Mokanna*.

1821. — "We are to keep a small force at **Kishmi**, to make descents and destroy boats and other means of maritime war, whenever any symptoms of piracy reappear." — *Elphinstone*, in *Life*, ii. 121.

See also **BASSADORE**.

**KISHMISH**, s. Pers. Small stoneless raisins originally imported from Persia. Perhaps so called from the island **Kishm**. Its vines are mentioned by Arrian, and by T. Moore! (See under **KISHM**.) [For the manufacture of *Kishmish* in Afghanistan, see *Watt*, *Econ. Dict.* VI. pt. iv. 284.]

[c. 1665. — "*Usbec* being the country which principally supplies Delhi with these fruits. . . . **Kichmiches**, or raisins, apparently without stones. . . ." — *Bernier*, ed. *Constable*, 118.]

1673. — "We refreshed ourselves an entire Day at *Gerom*, where a small White Grape, without any Stone, was an excellent 'Cordial' . . . they are called **Kismas** Grapes, and the Wine is known by the same Name farther than where they grow." — *Fryer*, 242.

1711. — "I could never meet with any of the **Kishmishes** before they were turned. These are Raisins, a size less than our Malagas, of the same Colour, and without Stones." — *Lockyer*, 233.

1883. — "**Kishmish**, a delicious grape, of white elongated shape, also small and very sweet, both eaten and used for wine-making. When dried this is the Sultana raisin. . . ." — *Wills*, *Modern Persia*, 171.

**KISSMISS**, s. Native servant's word for *Christmas*. But that festival is usually called *Bard din*, 'the great day.' (See **BURRA DIN**.)

**KIST**, s. Ar. *kist*. The yearly land revenue in India is paid by instalments which fall due at different periods in different parts of the country; each such instalment is called a *kist*, or quota. [The settlement of these instalments is *kist-bandī*.]

[1767. — "This method of comprising the whole estimate into so narrow a compass . . . will convey to you a more distinct idea . . . than if we transmitted a monthly account of the deficiency of each person's **Kistbundee**." — *Verelst*, *View of Bengal*, App. 56.]

1809. — "Force was always requisite to make him pay his **Kists** or tribute." — *Ld. Valentia*, i. 347.

1810. — "The heavy **Kists** or collections of Bengal are from August to September." — *Williamson*, *V. M.* ii. 498.

1817. — "'So desperate a malady,' said the President, 'requires a remedy that shall reach its source. And I have no hesitation in stating my opinion that there is no mode of eradicating the disease, but by removing the original cause; and placing these districts, which are pledged for the security of the **Kists**, beyond the reach of his Highness's management.'" — *Mill*, vi. 55.

**KITMUTGAR**, s. Hind. *khidmat-gār*, from Ar. — P. *khidmat*, 'service,' therefore 'one rendering service.' The Anglo-Indian use is peculiar to the Bengal Presidency, where the word is habitually applied to a Musulman servant, whose duties are connected with serving meals and waiting at table under the **Consumah**, if there be one. *Kismutgar* is a vulgarism, now perhaps obsolete. The word is spelt by Hadley in his *Grammar* (see under **MOORS**) *khuzmutgār*. In the word *khidmat*, as in *khil'at* (see **KILLUT**), the terminal *t* in uninflected Arabic has long been dropt, though retained in the form in which these words have got into foreign tongues.

1759. — The wages of a **Khedmutgar** appear as 3 Rupees a month. — In *Long*, p. 182.

1765. — ". . . they were taken into the service of *Soujah Dowlah* as immediate attendants on his person; *Hodjee* (see **HADJEE**) in capacity of his first **Kistmutgar** (or valet)." — *Holwell*, *Hist. Events*, &c., i. 60.

1782. — "I therefore beg to caution strangers against those race of vagabonds who ply about them under the denomination of **Consumahs** and **Kismutdars**." — *Letter in India Gazette*, Sept. 28.

1784. — "The Bearer . . . perceiving a quantity of blood . . . called to the *Hookaburdar* and a **Kistmutgar**." — In *Scot-Kerr*, i. 13.

1810. — "The **Khedmutgar**, or as he is often termed, the *Kismutgar*, is with very few exceptions, a Mussulman; his business is to . . . wait at table." — *Williamson*, *V. M.* i. 212.

c. 1810. — "The **Kitmutgaur**, who had attended us from Calcutta, had done his work, and made his harvest, though in no

very large way, of the 'Taze Willant' or white people."—*Mrs. Sherwood, Autobiog.* 283. The phrase in italics stands for *lāzī Wilāyati* (see **BILAYUT**), "fresh or green Europeans"—*Griffins* (q.v.).

1813.—"We . . . saw nothing remarkable on the way but a **Khidmutgar** of Chimnagie Appa, who was rolling from Poona to Punderpoor, in performance of a vow which he made for a child. He had been a month at it, and had become so expert that he went on smoothly and without pausing, and kept rolling evenly along the middle of the road, over stones and everything. He travelled at the rate of two coss a day."—*Elphinstone, in Life*, i. 257-8.

1878.—"We had each our own . . . **Kitmutgar** or table servant. It is the custom in India for each person to have his own table servant, and when dining out to take him with him to wait behind his chair." *Life in the Mofussil*, i. 32.

[1889.—"Here's the **Khit** coming for the late change."—*R. Kipling, The Gadsbys*, 24.]

**KITTY SOL, KITSOL**, s. This word survived till lately in the Indian Tariff, but it is otherwise long obsolete. It was formerly in common use for 'an umbrella,' and especially for the kind, made of bamboo and paper, imported from China, such as the English fashion of to-day has adopted to screen fire-places in summer. The word is Portuguese, *quita-sol*, 'bar-sun.' Also *tirasole* occurs in *Scot's Discourse of Java*, quoted below from *Purchas*. See also *Hulsius, Coll. of Voyages*, in German, 1602, i. 27. [Mr. Skeat points out that in *Howison's Malay Dict.* (1801) we have, s.v. *Payong*: "A **kittasol**, sombrera," which is nearer to the Port. original than any of the examples given since 1611. This may be due to the strong Portuguese influence at Malacca.]

1588.—"The present was fortie pcees of silke . . . a litter chaire and guilt, and two **quitasoles** of silke."—*Parkes's Mendoza*, ii. 105.

1605.—". . . Before the shewes came, the King was brought out vpon a man's shoulders, bestriding his necke, and the man holding his legs before him, and had many rich **tyrasoles** carried ouer and round about him."—*E. Scot, in Purchas*, i. 181.

1611.—"Of **Kittasoles** of State for to shaddow him, there bee twentie" (in the *Treasury of Akbar*).—*Hawkins, in Purchas*, i. 215.

[1614.—"**Quitta solls** (or *sombreros*)."—*Foster, Letters*, ii. 207.]

1615.—"The China Capt., Andrea Dittia, returned from Langasque and brought me a present from his brother, viz., 1 faire **Kitesoll**. . . ."—*Cocks's Diary*, i. 28.

1648.—". . . above his head was borne two **Kippe-soles**, or Sun-skreens, made of Paper."—*Van Twist*, 51.

1673.—"Little but rich **Kitsolls** (which are the names of several Countries for Umbrelloes)."—*Fryer*, 160.

1687.—"They (the Aldermen of Madras) may be allowed to have **Kettysols** over them."—*Letter of Court of Directors*, in *Wheeler*, i. 200.

1690.—"nomen . . . vulgo effertur *Perit-sol* . . . aliquando paulo aliter scribitur . . . et utrumque rectius pronuntiandum est *Paresol* vel potius *Parasol* cujus significatio Appellativa est, i. q. **Quittesol** seu *un-Ombrelle*, quā in calidioribus regionibus utuntur homines ad caput a sole tuendum."—*Hyde's Preface to Travels of Abraham Peritsol*, p. vii., in *Syntag. Dissertt.* i.

"No Man in India, no not the *Mogul's* Son, is permitted the Priviledge of wearing a **Kittisal** or Umbrella. . . . The use of the Umbrella is sacred to the Prince, appropriated only to his use."—*Ovington*, 315.

1755.—"He carries a *Roundell*, or **Quit de Soleil** over your head."—*Ives*, 50.

1759.—In Expenses of Nawab's entertainment at Calcutta, we find: "A China **Kitysol** . . . Rs. 3½."—*Long*, 194.

1761.—A chart of Chittagong, by Barth. Plaisted, marks on S. side of Chittagong R., an umbrella-like tree, called "**Kittysoll** Tree."

[1785.—"To finish the whole, a **Kittesaw** (a kind of umbrella) is suspended not infrequently over the lady's head."—*Diary*, in *Busteed, Echoes*, 3rd ed. 112.]

1792.—"In those days the **Ketesal**, which is now sported by our very Cooks and Boat-swains, was prohibited, as I have heard, d'you see, to any one below the rank of field officer."—*Letter*, in *Madras Courier*, May 3.

1813.—In the table of exports from Macao, we find:—

"**Kittisolls**, large, 2,000 to 3,000,  
do. small, 8,000 to 10,000,"

*Milburn*, ii. 464.

1875.—"Umbrellas, Chinese, of paper, or **Kettysolls**."—*Indian Tariff*.

In another table of the same year "Chinese paper **Kettisols**, valuation Rs. 30 for a box of 110, duty 5 per cent." (See **CHATTA, ROUNDEL, UMBRELLA**.)

**KITTY SOL-BOY**, s. A servant who carried an umbrella over his master. See *Milburn*, ii. 62. (See examples under **ROUNDEL**.)

**KLING**, n.p. This is the name (*Kāling*) applied in the Malay countries, including our Straits Settlements, to the people of Continental India who trade thither, or are settled in those regions, and to the descendants of those



settlers. [Mr. Skeat remarks: "The standard Malay form is not *Kaling*, which is the Sumatran form, but *Keling* (*K'ling* or *Kling*). The Malay use of the word is, as a rule, restricted to Tamils, but it is very rarely used in a wider sense."]

The name is a form of **Kalinga**, a very ancient name for the region known as the "**Northern Circars**," (q.v.), i.e. the Telugu coast of the Bay of Bengal, or, to express it otherwise in general terms, for that coast which extends from the Kistna to the Mahānadi. "The *Kalingas*" also appear frequently, after the Pauranic fashion, as an ethnic name in the old Sanskrit lists of races. *Kalinga* appears in the earliest of Indian inscriptions, viz. in the edicts of Aśoka, and specifically in that famous edict (XIII.) remaining in fragments at Gīrnār and Kapurdi-giri, and more completely at Khālsī, which preserves the link, almost unique from the Indian side, connecting the histories of India and of the Greeks, by recording the names of Antiochus, Ptolemy, Antigonus, Magas, and Alexander.

Kalinga is a kingdom constantly mentioned in the Buddhist and historical legends of Ceylon; and we find commemoration of the kingdom of **Kalinga** and of the capital city of **Kalinganagara** (e.g. in *Ind. Antiq.* iii. 152, x. 243). It was from a daughter of a King of Kalinga that sprang, according to the Mahawanso, the famous Wijayo, the civilizer of Ceylon and the founder of its ancient royal race.

**Kalingapatam**, a port of the Ganjam district, still preserves the ancient name of Kalinga, though its identity with the Kalinganagara of the inscriptions is not to be assumed. The name in later, but still ancient, inscriptions appears occasionally as *Tri-Kalinga*, "the Three Kalingas"; and this probably, in a Telugu version *Mādu-Kalinga*, having that meaning, is the original of the *Modogalinga* of Pliny in one of the passages quoted from him. (The possible connection which obviously suggests itself of this name *Trikalinga* with the names *Tilinga* and *Tilingāna*, applied, at least since the Middle Ages, to the same region, will be noticed under **TELINGA**).

The coast of Kalinga appears to be that part of the continent whence

commerce with the Archipelago at an early date, and emigration thither, was most rife; and the name appears to have been in great measure adopted in the Archipelago as the designation of India in general, or of the whole of the Peninsular part of it. Throughout the book of Malay historical legends called the *Sijara Malayu* the word *Kaling* or *Kling* is used for India in general, but more particularly for the southern parts (see *Journ. Ind. Archip.* v. 133). And the statement of Forrest (*Voyage to Mergui Archip.* 1792, p. 82) that Macassar "Indostan" was called "*Neegree Telinga*" (i.e. *Nagara Telinga*) illustrates the same thing and also the substantial identity of the names Telinga, Kalinga.

The name *Kling*, applied to settlers of Indian origin, makes its appearance in the Portuguese narratives immediately after the conquest of Malacca (1511). At the present day most, if not all of the Klings of Singapore come, not from the "Northern Circars," but from Tanjore, a purely Tamil district. And thus it is that so good an authority as Roorda van Eijsinga translates *Kaling* by 'Coromandel people.' They are either Hindūs or Labbais (see **LUBBYE**). The latter class in British India never take domestic service with Europeans, whilst they seem to succeed well in that capacity in Singapore. "In 1876," writes Dr. Burnell, "the head-servant at Bekker's great hotel there was a very good specimen of the Nagūr Labbais; and to my surprise he recollected me as the head assistant-collector of Tanjore, which I had been some ten years before." The Hindu Klings appear to be chiefly drivers of hackney carriages and keepers of eating-houses. There is a Siva temple in Singapore, which is served by **Pandārāms** (q.v.). The only Brahmaṇs there in 1876 were certain convicts. It may be noticed that Calingas is the name of a heathen tribe of (alleged) Malay origin in the east of N. Luzon (Philippine Islands).

B.C. c. 250. — "Great is **Kalinga** conquered by the King Piyadasi, beloved of the Devas. There have been hundreds of thousands of creatures carried off. . . . On learning it the King . . . has immediately after the acquisition of **Kalinga**, turned to religion, he has occupied himself with religion, he has conceived a zeal for religion, he applies himself to the spread of religion.



...—Edict XIII. of Piyadasi (i.e. Aśoka), after *M. Senart*, in *Ind. Antiq.* x. 271. [And see *V. A. Smith*, *Aśoka*, 129 seq.]

A.D. 60-70.—“... multarumque gentium cognomen Bragmanae, quorum *Macco* (or *Macro*) *Calingae*... gentes *Calingae* mari proximi, et supra *Mandaei*, *Malli* quorum *Mons Mallus*, finisque tractus ejus *Ganges*... novissima gente *Gangaridum Calingaram*. Regia *Pertalis* vocatur... Insula in *Gange* est magnae amplitudinis gentem continens unam, nomine *Modogalingam*.

“Ab ostio *Gangis* ad promontorium *Calington* et oppidum *Dandaguda* DCXXV. mil. passuum.”—*Pliny*, *Hist. Nat.* vi. 18, 19, 20.

“In *Calingis* ejusdem *Indiae* gente quinquennes concipere feminas, octavum vitae annum non excedere.”—*Ibid.* vii. 2.

c. 460.—“In the land of *Wango*, in the capital of *Wango*, there was formerly a certain *Wango* King. The daughter of the King of *Kalinga* was the principal queen of that monarch.

“That sovereign had a daughter (named *Suppadewi*) by his queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion), &c.”—*Maharajah*, ch. vi. (*Turnour*, p. 43).

c. 550.—In the “*Brhat-Saṁhitā*” of *Varāhamihira*, as translated by Prof. Kern in the *J.R. As. Soc.*, *Kalinga* appears as the name of a country in iv. 82, 86, 231, and “the *Kalingas*” as an ethnic name in iv. 461, 468, v. 65, 239.

c. 640.—“After having travelled from 1400 to 1500 *li*, he (*Hwen Thsang*) arrived at the Kingdom of *Kielingia* (*Kalinga*). Continuous forests and jungles extend for many hundreds of *li*. The kingdom produces wild elephants of a black colour, which are much valued in the neighbouring realms.” In ancient times the kingdom of *Kalinga* possessed a dense population, inso-much that in the streets shoulders rubbed, and the naves of waggon-wheels jostled; if the passengers but lifted their sleeves an awning of immense extent was formed... ”

*Pélerin* *Bouddh.* iii. 92-93.

c. 1045.—“*Bhishma* said to the prince: ‘There formerly came, on a visit to me, a Brahman, from the *Kalinga* country...’”—*Vishnu Purāṇa*, in *H. H. Wilson's Works*, viii. 75.

(*Trikalinga*).

A.D. c. 150.—“... Τρίλιπτον, το καὶ Τρίλιγγον. Βασιλείον ἐν ταύτῃ ἀλεκτρούρες λέγονται εἶναι πωγωνίαι, καὶ κόρακες καὶ ψιττακοὶ λευκοί.”—*Ptolemy*, vi. 2, 23.

(A.D. ...).—Copper Grant of which a summary is given, in which the ancestors of the *Devars* are *Vijāya*, *Krishna* and *Siva*, *Gupta*, *Deva*, monarch of the *Three*

\* The same breed of elephants perhaps that is mentioned on this part of the coast by the author of the *Periplus*, by whom it is called ἡ *Δησαρήνη* χώρα φέροντα ἐλέφαντα τον λεγόμενον *Βασαρή*.

*Kalingas*.—*Proc. As. Soc. Bengal*, 1872, p. 171.

A.D. 876.—“... a god amongst principal and inferior kings—the chief of the devotees of *Siva*—Lord of *Trikalinga*—lord of the three principalities of the *Gajapati* (see *COSPÉTIR*) *Aswapati*, and *Narapati*. . . .”—*Copper Grant from near Jabalpur*, in *J.A.S.B.*, viii. Pt. i. p. 484.

c. 12th century.—“... The devout worshipper of *Maheçvara*, most venerable, great ruler of rulers, and Sovereign Lord, the glory of the *Lunar* race, and King of the *Three Kalingas*, *Çri Mahābhava Gupta Deva*. . . .”—*Copper Grant from Sambulpur*, in *J.A.S.B.* xvi. Pt. i. p. 177.

“... the fourth of the *Agasti* family, student of the *Kāṇva* section of the *Yajur Veda*, emigrant from *Trikalinga* . . . by name *Konḍadeva*, son of *Rāmaçarmā*.”—*Ibid.*

(*Kling*).

1511.—“... And beyond all these arguments which the merchants laid before *Afonso Dalboquerque*, he himself had certain information that the principal reason why this *Javanese* (*este lao*) practised these doings was because he could not bear that the *Quilins* and (*hitims* (see *CHETTY*) who were *Hindoos* (*tientios*) should be out of his jurisdiction.”—*Albuquerque*, *Commentaries*, Hak. Soc. iii. 146.

“For in *Malaca*, as there was a continual traffic of people of many nations, each nation maintained apart its own customs and administration of justice, so that there was in the city one *Bendará* (q.v.) of the natives, of *Moors* and heathen severally; a *Bendará* of the foreigners; a *Bendará* of the foreign merchants of each class severally; to wit, of the *China*, of the *Legees* (*Loo-choo* people), of the people of *Siam*, of *Pegu*, of the *Quelins*, of the merchants from within *Cape Comorin*, of the merchants of *India* (i.e. of the *Western Coast*), of the merchants of *Bengala*. . . .”—*Correa*, ii. 253.

[1533.—“*Quelys*.” See under *TUAN*.]

1552.—“E repartidos os nossos em quadrilhas roubarão a cidade, et com quāto se não buleo com as casas dos *Quelins*, nem dos *Pegus*, nem dos *Jacs*. . . .”—*Castanheda*, iii. 208; see also ii. 355.

*De Bry* terms these people *Quillines* (iii. 98, &c.)

1601.—“5. His Majesty shall repopulate the burnt suburb (of *Malacca*) called *Campo Clin*. . . .”—Agreement between the King of *Johore* and the *Dutch*, in *Valentijn* v. 332. [In *Malay Kampung K'ling* or *Kling*, ‘*Kling* village.’]

1602.—“About their loynes they wear a kind of *Callico-cloth*, which is made at *Clyn* in manner of a *silke girdle*.”—*K. Scot*, in *Purchas*, i. 165.

1604.—“If it were not for the *Sabindar* (see *SHABUNDER*), the *Admirall*, and one or two more which are *Clyn-men* borne, there were no living for a *Christian* among them. . . .”—*Ibid.* i. 175.

**KOBANG.**

490

**KOEL.**

**KOHINOR**, n.p. Pers. *Koh-i-nūr*, 'Mountain of Light'; the name of one of the most famous diamonds in the world. It was an item in the Deccan booty of Alāuddīn Khiljī (dd. 1316), and was surrendered to Baber (or more precisely to his son Humāyūn) on the capture of Agra (1526). It remained in the possession of the Moghul dynasty till Nādir extorted it at Delhi from the conquered Mahommed Shāh (1739). After Nādir's death it came into the hands of Ahmed Shāh, the founder of the Afghān monarchy. Shāh Shujā', Ahmed's grandson, had in turn to give it up to Ranjīt Singh when a fugitive in his dominions. On the annexation of the Punjab in 1849 it passed to the English, and is now among the Crown jewels of England. Before it reached that position it ran through strange risks, as may be read in a most diverting story told by Bosworth Smith in his *Life of Lord Lawrence* (i. 327-8). In 1850-51, before being shown at the Great Exhibition in Hyde Park, it went through a process of cutting which, for reasons unintelligible to ordinary mortals, reduced its weight from 186½ carats to 106½. [See an interesting note in *Ball's Tavernier*, ii. 431 seqq.]

1526.—"In the battle in which Ibrāhīm was defeated, Bikermājīt (Raja of Gwalior) was sent to hell. Bikermājīt's family . . . were at this moment in Agra. When Hūmāiūn arrived . . . (he) did not permit them to be plundered. Of their own free will they presented to Hūmāiūn a *peshkesh* (see **PESHKUSH**), consisting of a quantity of jewels and precious stones. Among these was one famous diamond which had been acquired by Sultan Alāeddīn. It is so valuable that a judge of diamonds valued it at half the daily expense of the whole world. It is about eight mishkals. . . ."—*Baber*, p. 308.

1676.—" (With an engraving of the stone.) "This diamond belongs to the Great Mogul . . . and it weighs 319 *Ratis* (see **RUTTEE**) and a half, which make 279 and nine 16ths of our Carats; when it was rough it weigh'd 907 *Ratis*, which make 793 carats."—*Tavernier*, E.T. ii. 148; [ed. *Ball*, ii. 123].

[1842.—"In one of the bracelets was the **Cohi Noor**, known to be one of the largest diamonds in the world."—*Elphinstone*, *Cambul*, i. 68.]

1856. —  
"He (Akbar) bears no weapon, save his dagger, hid  
Up to the ivory haft in muslin swathes;  
No ornament but that one famous gem,

**Mountain of Light!** bound with a silken thread

Upon his nervous wrist; more used, I ween,  
To feel the rough strap of his buckler there." *The Banyan Tree*.

See also (1876) Browning, Epilogue to *Pacchiarotto*, &c.

**KOOKRY**, s. Hind. *kukri*, [which originally means 'a twisted skein of thread,' from *kūkna*, 'to wind'; and then anything curved]. The peculiar weapon of the Goorkhas, a bill, admirably designed and poised for hewing a branch or a foe. [See engravings in *Egerton, Handbook of Indian Arms*, pl. ix.]

1793.—"It is in felling small trees or shrubs, and lopping the branches of others for this purpose that the dagger or knife worn by every Nepaulian, and called **khookheri**, is chiefly employed."—*Kirkpatrick's Nepaul*, 118.

[c. 1826.—"I hear my friend means to offer me a **Cuckery**."—*Ld. Combermere*, in *Life*, ii. 179.

[1828.—"We have seen some men supplied with **Cookeries**, and the curved knife of the Ghorka."—*Skinner, Excursions*, ii. 129.]

1866.—"A dense jungle of bamboo, through which we had to cut a way, taking it by turns to lead, and hew a path through the tough stems with my '**kukri**,' which here proved of great service."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, p. 269.

**KOOMKY**, s. (See **COOMKY**.)

**KOONBEE, KUNBEE, KOOL-UMBEE**, n.p. The name of the prevalent cultivating class in Guzerat and the Konkan, the Kurmī of N. India. Skt. *kutumba*. The *Kunbi* is the pure Sudra, [but the N. India branch are beginning to assert a more respectable origin]. In the Deccan the title distinguished the cultivator from him who wore arms and preferred to be called a *Mahratta* (*Drummond*).

[1598.—"The Canarijns and **Corumbijns** are the Countrimen."—*Lincolnton*, *Hak. Soc.* i. 260.

[c. 1610.—"The natives are the Bramenia, Canarins and **Coulombins**."—*Pyrard de Laul*, *Hak. Soc.* ii. 35.

[1813.—"A Sepoy of the Mharatta or **Columbee** tribe."—*Forbes*, *Dr. Mem.* 2nd ed. i. 27.]

**KOOT**, s. Hind. *kut*, from Skt. *kushta*, the *costum* and *costus* of the Roman writers. (See under **PUT-CHOCK**.)

B.C. 16.—

“**Costum** molle date, et blandi mihi thuris honores.”—*Propertius*, IV. vi. 5.

c. 70-80.—“**Odorum** causâ unguentorum-que et deliciarum, si placet, etiam superstitionis gratiâ emantur, quoniam tunc supplicamus et **costo**.”—*Pliny*, *Hist. Nat.* xxii. 56.

c. 80-90.—(From the Sinthus or Indus) “ἀντιφορτίζεται δὲ κόστος, βδέλλα, λύκιον, πάρος. . . .”—*Periplus*.

1563.—“**R.** And does not the Indian **costus** grow in Guzarate?”

“**O.** It grows in territory often subject to Guzarat, i.e. lying between Bengal and Dely and Cambay, I mean the lands of Mamdou and Chitor. . . .”—*Garria*, f. 72.

1584.—“**Costo dulce** from Zindi and Cambaia.”—*Barret*, in *Hakl.* ii. 413.

**KOOZA**, s. A goglet, or pitcher of porous clay; corr. of Pers. *kūza*. Commonly used at Bombay.

[1611.—“One sack of **cusher** to make coho.”—*Danvers*, *Letters*, i. 128.]

1690.—“Therefore they carry about with them **Kousers** or Jarrs of Water, when they go abroad, to quench their thirst. . . .”—*Ovington*, 295.

[1871.—“Many parts of India are celebrated for their **Coojahs** or goglets, but the finest are brought from Bussorah, being light, thin, and porous, made from a whitish clay.”—*Riddell*, *Ind. Domest. Econ.*, 362.]

**KOSHOUN**, s. This is a term which was affected by Tippoo Sahib in his military organisation, for a brigade, or a regiment in the larger Continental use of that word. His *Piādah 'askar*, or Regular Infantry, was formed into 5 *Kachahris* (see **CUTCHERRY**), composed in all of 27 *Kushūns*. A MS. note on the copy of Kirkpatrick's *Letters* in the India Office Library says that *Kushoon* was properly Skt. *kshuni* or *kshauni*, ‘a grand division of the force of an Empire, as used in the *Mahābhārata*. But the word adopted by Tippoo appears to be Turki. Thus we read in Quatremère's transl. from Abdur-razzāk: “He (Shāh Rukh) distributed to the emirs who commanded the *tomāns* (corps of 10,000), the **koshūn** (corps of 1000), the *sadeh* (of 100), the *dehch* (of 10), and even to the private soldiers, presents and rewards” (*Not. et Exts.* xiv. 91; see also p. 89). Again: “The soldiers of Isfahan having heard of the amnesty accorded them, arrived, **koshūn** by **koshūn**.” (*Ibid.* 130.) Vambéry gives

**koshūn** as Or. Turki for an army, a troop (literally whatever is composed of several parts).

[1753.—“. . . Kara-kushun, are also foot soldiers . . . the name is Turkish and signifies black guard.”—*Hanway*, I. pt. ii. 252.]

c. 1782.—“In the time of the deceased Nawab, the exercises . . . of the regular troops were . . . performed, and the word given according to the French system . . . but now, the Sultan (Tippoo) . . . changed the military code . . . and altered the technical terms or words of command . . . to words of the Persian and Turkish languages. . . . From the regular infantry 5000 men being selected, they were named **Kushoon**, and the officer commanding that body was called a Sipahdar. . . .”—*Hist. of Tipu Sultan*, p. 31.

[1810.—“. . . with a division of five regular **cushoons**. . . .”—*Wilks*, *Mysore*, reprint 1869, ii. 218.]

**KOTOW, KOWTOW**, s. From the Chinese *k'o-t'ou*, lit. ‘knock-head’; the salutation used in China before the Emperor, his representatives, or his symbols, made by prostrations repeated a fixed number of times, the forehead touching the ground at each prostration. It is also used as the most respectful form of salutation from children to parents, and from servants to masters on formal occasions, &c.

This mode of homage belongs to old Pan-Asiatic practice. It was not, however, according to M. Pauthier, of indigenous antiquity at the Court of China, for it is not found in the ancient Book of Rites of the Chou Dynasty, and he supposes it to have been introduced by the great destroyer and reorganiser, Tsin shi Hwangti, the Builder of the Wall. It had certainly become established by the 8th century of our era, for it is mentioned that the Ambassadors who came to Court from the famous Hārūn-al-Rashīd (A.D. 798) had to perform it. Its nature is mentioned by Marco Polo, and by the ambassadors of Shāh Rukh (see below). It was also the established ceremonial in the presence of the Mongol Khāns, and is described by Baber under the name of *kornish*. It was probably introduced into Persia in the time of the Mongol Princes of the house of Hulākū, and it continued to be in use in the time of Shāh 'Abbās. The custom indeed in Persia may possibly have come down from

time immemorial, for, as the classical quotations show, it was of very ancient prevalence in that country. But the interruptions to Persian monarchy are perhaps against this. In English the term, which was made familiar by Lord Amherst's refusal to perform it at Peking in 1816, is frequently used for servile acquiescence or adulation.

**K'o-tou-k'o-tou!** is often colloquially used for 'Thank you' (*K. C. Huber*).

c. B.C. 484.—"And afterwards when they were come to Susa in the king's presence, and the guards ordered them to fall down and do obeisance, and went so far as to use force to compel them, they refused, and said they would never do any such thing, even were their heads thrust down to the ground, for it was not their custom to worship men, and they had not come to Persia for that purpose."—*Herodotus*, by Rawlinson, vii. 138.

c. B.C. 404.—"Themistocles . . . first meets with Artabanus the Chliarch, and tells him that he was a Greek, and wished to have an interview with the king. . . . But quoth he; 'Stranger, the laws of men are various. . . . You Greeks, 'tis said, most admire liberty and equality, but to us of our many and good laws the best is to honour the king, and adore him by prostration, as the image of God, the Preserver of all things.' . . . Themistocles, on hearing these things, says to him: 'But I, O Artabanus, . . . will myself obey your laws.' . . ."—*Plutarch, Themistocles*, xxvii.

c. B.C. 300.—"Cimon, being sent by Pharnabazus to the king, on his arrival, in accordance with Persian custom, first presented himself to the Chliarch Tithraustes who held the second rank in the empire, and stated that he desired an interview with the king; for no one is admitted without this. The officer replied 'It can be at once; but consider whether you think it best to have an interview, or to write the business on which you come. For if you come into the presence you must needs worship the king (what they call *proskunein*). If this is disagreeable to you you may commit your wishes to me, without doubt of their being as well accomplished.' Then Cimon says: 'Indeed it is not disagreeable to me to pay the king any honour whatever. But I fear lest I bring discredit upon my city, if belonging to a state which is wont to rule over other nations I adopt manners which are not her own, but those of foreigners.' Hence he delivered his wishes in writing to the officer."—*Plutarch, Cimon*, c. 17.

B.C. 324.—"But he (Alexander) was now downhearted, and beginning to be despairing towards the divinity, and suspicious towards his friends. Especially he dreaded Antigonus and his sons. Of these loins was the Chief Cupbearer, whilst Kassander had

sons but lately. So the latter, seeing certain Barbarians prostrating themselves (*proskunein*), a sort of thing which he, having been brought up in Greek fashion, had never witnessed before, broke into fits of laughter. But Alexander in a rage gripe him fast by the hair with both hands, and knocked his head against the wall."—*Plutarch, Alexander*, lxxiv.

A.D. 798.—"In the 14th year of Tehinyuan, the Khalif Galun (*Hārda*) sent three ambassadors to the Emperor; they performed the ceremony of kneeling and beating the forehead on the ground, to salute the Emperor. The earlier ambassadors from the Khalifs who came to China had at first made difficulties about performing this ceremony. The Chinese history relates that the Mahomedans declared that they knelt only to worship Heaven. But eventually, being better informed, they made scruple no longer."—*Chunshu, Abrégé de l'Histoire des Thang, in Anquet, Mémoires conc. les Chinois*, xvi. 144.

c. 1245.—"Tartari de mandato ipsius principis suis Balochonoy et Batu violento ab omnibus nunciis ad ipsum venientibus faciunt adorari cum triplici genuum flexione, triplici quoque caputum suorum in terram allisione."—*Viacenti Belleracina, Nper. Historiale*, l. xxix. cap. 74.

1298.—"And when they are all seated, each in his proper place, then a great prelate rises and says with a loud voice: 'Bow and adore.' And as soon as he has said this, the company bow down until their foreheads touch the earth in adoration towards the Emperor as if he were a god. And this adoration they repeat four times."—*Marco Polo, Bk. ii. ch. 15*.

1404.—"E scleronele vestir dos ropas de amecora (see KINCOB), é la usam era, quando estas roupas ponias por el Señor, de facer un gran yantar, é despues de comer de las vestir de las ropas, é entonces de besar los bnojos tres veces en tierra por reverencia del gran Señor."—*Cieza*, § xlii.

"And the custom was, when these robes were presented as from the Emperor, to make a great feast, and after eating to clothe them with the robes, and then that they should touch the ground three times with the knees to show great reverence for the Lord."—*See Martham*, p. 104.

1421.—"His worship Hajji Yusuf the Kazi, who was . . . chief of one of the twelve imperial Councils, came forward accompanied by several Mussulmans acquainted with the languages. They said to the ambassadors: 'First prostrate yourselves, and then touch the ground three times with your heads.'"—*Ambassy from Akbar to Cathay*, p. cxi.

1502.—"My uncle the elder Khan came threes or four farsangs out from Tashkend, and having erected an awning, seated himself under it. The younger Khan advanced . . . and when he came to the distance at which the *Arvalik* is to be performed, he knelt nine times. . . ."—*Siber*, 106.

c. 1580.—The *koraish* under Akbar had been greatly modified:

"His Majesty has commanded the palm of the right hand to be placed upon the forehead, and the head to be bent downwards. This mode of salutation, in the language of the present age, is called *Koraish*."—*Ata*, ed. *Blackman*, i. 158.

But for his position as the head of religion, in his new faith he permitted, or claimed prostration (*njdu*) before him:

"As some perverse and dark-minded men look upon prostration as blasphemous man-worship, His Majesty, from practical wisdom, has ordered it to be discontinued by the ignorant, and remitted it to all ranks. . . . However, in the private assembly, when any of those are in waiting, upon whom the star of good fortune shines, and they receive the order of seating themselves, they certainly perform the prostration of gratitude by bowing down their foreheads to the earth."—*Ibid.* p. 159.

[1615.—". . . Whereatt some officers called me to *size-da* (*nj-dah*), but the King answered no, no, in Persian."—*Sir T. Roe*, *Hak. Soc.* i. 244, and see ii. 296.]

1618.—"The King (*Shāh 'Abbās*) halted and looked at the Sultan, the latter on both knees, as is their fashion, near him, and advanced his right foot towards him to be kissed. The Sultan having kissed it, and touched it with his forehead . . . made a circuit round the king, passing behind him, and making way for his companions to do the like. This done the Sultan came and kissed a second time, as did the other, and this they did three times."—*P. della Valle*, i. 646.

[c. 1686.—"Job (*Charnock*) made a *salam Kurnis*, or low obeisance, every second step he advanced."—*Orme*, *Fragments*, quoted in *Yule*, *Hedges' Diary*, *Hak. Soc.* ii. xcvi.]

1816.—"Lord Amherst put into my hands . . . a translation . . . by Mr. Morrison of a document received at Tongchow with some others from Chang, containing an official description of the ceremonies to be observed at the public audience of the Ambassador. . . . The Ambassador was then to have been conducted by the Mandarins to the level area, where kneeling . . . he was next to have been conducted to the lower end of the hall, where facing the upper part . . . he was to have performed the *ko-ton* with 9 prostrations; afterwards he was to have been led out of the hall, and having prostrated himself once behind the row of Mandarins, he was to have been allowed to sit down; he was further to have prostrated himself with the attendant Princes and Mandarins when the Emperor drank. Two other prostrations were to have been made, the first when the milk-tea was presented to him, and the other when he had finished drinking."—*Ellis's Journal of* (Lord Amherst's) *Embassy to China*, 213-214.

1821.—"The first ambassador, with all his following, shall then perform the ceremonial of the three kneelings and the nine prostrations; they shall then rise and be led

away in proper order."—*Ceremonial observed at the Court of Peking for the Reception of Ambassadors*, ed. 1824, in *Pauthier*, 192.]

1855.—". . . The spectacle of one after another of the aristocracy of nature making the *ko-ton* to the aristocracy of the accident."—*H. Martineau*, *Autobiog.* ii. 377.

1860.—"Some *Seika*, and a private in the Buffs having remained behind with the gop-carts, fell into the hands of the Chinese. On the next morning they were brought before the authorities, and commanded to perform the *ko-ton*. The *Seika* obeyed; but *Moyse*, the English soldier, declaring that he would not prostrate himself before any Chinaman alive, was immediately knocked upon the head, and his body thrown upon a dunghill" (see *China Correspondent of the Times*). This passage prefaced some noble lines by Sir F. Doyle, ending:

"Vain mightiest fleets, of iron framed;  
Vain those all-shattering guns;  
Unless proud England keep, untamed,  
The strong heart of her sons.  
So let his name through Europe ring—  
A man of mean estate,  
Who died, as firm as Sparta's king,  
Because his soul was great."

*Macmillan's Mag.* iii. 130.

1876.—"Nebba more *kwotow* big people."—*Leland*, 46.

1879.—"We know that John Bull adores a lord, but a man of Major L'Estrange's social standing would scarcely *kwotow* to every shabby little title to be found in stuffy little rooms in Mayfair."—*Sat. Review*, April 19, p. 505.

**KOTUL**, *s.* This appears to be a Turki word, though adopted by the Afghans. *Kotal*, 'a mountain pass, a col.' Pavet de Courteille quotes several passages, in which it occurs, from Baber's original Turki.

[1554.—"Kotal." See under **REINO-CEROS**.

[1809.—"We afterwards went on through the hills, and crossed two *Ootuls* or *passes*."—*Elphinstone*, (*Kabul*, ed. 1842, i. 51.)

**KUBBER, KHUBBER**, *s.* *Ar.*—*P.*—*H. khabar*, 'news,' and especially as a sporting term, news of game, *e.g.* "There is *pucka khubber* of a tiger this morning."

[1828.—". . . the servant informed us that there were some *gongwala*, or villagers, in waiting, who had some *khubber* (news about tigers) to give us."—*Mundy*, *Pen and Pencil Sketches*, ed. 1858, p. 53.]

1878.—"Khabar of innumerable black partridges had been received."—*Life in the Mofussil*, i. 159.

1879.—"He will not tell me what *khubber* has been received."—*Vanity Fair*, Nov. 29, p. 299.



**KUBBERDAUR.** An interjectional exclamation, 'Take care!' Pers. *khavar-dūr!* 'take heed!' (see **KUBBER**). It is the usual cry of *chokidārs* to show that they are awake. [As a substantive it has the sense of a 'scout' or 'spy.']

c. 1664.—"Each *omrah* causeth a guard to be kept all the night long, in his particular camp, of such men that perpetually go the round, and cry **Kaber-dar**, have a care."—*Bernier*, E.T. 119; [ed. *Constable*, 369].

c. 1665.—"Les archers crient ensuite a pleine tête, **Caberdar**, c'est à dire prends garde."—*Theriot*, v. 58.

1813.—"There is a strange custom which prevails at all Indian courts, of having a servant called a **khubur-dar**, or newsmen, who is an admitted spy upon the chief, about whose person he is employed."—*Broughton*, *Letters from a Mahratta Camp*, ed. 1892, p. 25.]

**KUHĀR**, s. Hind. *Kahār*, [Skt. *skandha-kāra*, 'one who carries loads on his shoulders']. The name of a Sūdra caste of cultivators, numerous in Bahār and the N.W. Provinces, whose speciality is to carry palankins. The name is, therefore, in many parts of India synonymous with 'palankin-bearer,' and the Hindu body-servants called **bearers** (q.v.) in the Bengal Presidency are generally of this caste.

c. 1350.—"It is the custom for every traveller in India . . . also to hire **kahārs**, who carry the kitchen furniture, whilst others carry himself in the palankin, of which we have spoken, and carry the latter when it is not in use."—*Ibn Batuta*, iii. 415.

c. 1550.—"So saying he began to make ready a present, and sent for bulbs, roots, and fruit, birds and beasts, with the finest of fish . . . which were brought by **kahārs** in basketfuls."—*Rāmāyana of Tulsi Dās*, by *Gosse*, 1878, ii. 101.

1673.—"He (the President of Bombay) goes sometimes in his Coach, drawn by large Milk-white Oxen, sometimes on Horseback, other times in Palankeens, carried by **Cohors**, *Musselmen* Porters."—*Fryer*, 68.

1810.—"The **Cahar**, or palanquin-bearer, is a servant of peculiar utility in a country where, for four months, the intense heat precludes Europeans from taking much exercise."—*Williamson*, V.M. i. 209.

1873.—"*Bhūi Kahār*. A widely spread caste of rather inferior rank, whose occupation is to carry *palkis*, *dolis*, water-skins, &c. : to act as Porters . . . they eat flesh and drink spirits: they are an ignorant but industrious class. Buchanan describes them as of Telinga descent. . . ."—Dr. H. V. Carter's *Notice of Castes in Bombay Prov.*, quoted in *Ind. Antiq.* ii. 154.

**KULĀ, KLĀ**, n.p. Burmese name of a native of Continental India; and hence misapplied also to the English and other Westerns who have come from India to Burma; in fact used generally for a Western foreigner.

The origin of this term has been much debated. Some have supposed it to be connected with the name of the Indian race, the *Kols*; another suggestion has connected it with *Kalinga* (see **KLING**); and a third with the Skt. *kula*, 'caste or tribe'; whilst the Burmese popular etymology renders it from *kū*, 'to cross over,' and *la*, 'to come,' therefore 'the people that come across (the sea).' But the true history of the word has for the first time been traced by Professor Forchhammer, to **Gola**, the name applied in old Pegu inscriptions to the Indian Buddhist immigrants, a name which he identifies with the Skt. *Gauda*, the ancient name of Northern Bengal, whence the famous city of Gaur (see **GOUR**, c).

14th cent.—"The Heroes Sona and Uttara were sent to Rāmañña, which forms a part of Suvannabhūmi, to propagate the holy faith. . . . This town is called to this day **Golamattikanagara**, because of the many houses it contained made of earth in the fashion of houses of the **Gola** people."—*Inscr. at Kalyāni near Pegu*, in *Forchhammer*, ii. 5.

1795.—"They were still anxious to know why a person consulting his own amusement, and master of his own time, should walk so fast; but on being informed that I was a '**Colar**,' or stranger, and that it was the custom of my country, they were reconciled to this. . . ."—*Symes*, *Embassy*, p. 290.

1855.—"His private dwelling was a small place on one side of the court, from which the women peeped out at the **Kalās**; . . ."—*Yule*, *Mission to the Court of Ava (Phayre's)*, p. 5.

"By a curious self-delusion, the Burmans would seem to claim that in theory at least they are white people. And what is still more curious, the Bengalees appear indirectly to admit the claim; for our servants in speaking of themselves and their countrymen, as distinguished from the Burmans, constantly made use of the term *kālā admi*—'black man,' as the representative of the Burmese **kālā**, a foreigner."—*Ibid.* p. 37.

**KUMPÁSS**, s. Hind. *kumpāśa*, corruption of English *compass*, and hence applied not only to a marine or a surveying compass, but also to theodolites, levelling instruments, and other

me of a  
 , *Karnal*  
 1838 a  
 resumed  
 ow since  
 s Presi-  
*Canoul*  
 hat the  
*Canoul*  
 applied  
 in the  
 e span,  
 o Meer  
 i beauti-  
 time the  
 it made  
 imen of  
 able as  
 it after  
 "ought  
 en told  
 name as  
 mixture  
 used in  
 village,  
 laampur  
 he carts  
 tlement

*Dr.* Skt.  
 kind of  
 g a solid  
 handle  
 lel lars  
 n. The  
 the lars  
 s. (See  
 ; *Indian*  
 account  
 matter of  
 relation.  
 Water-  
 of some  
 at the  
 ; among  
 sheaths  
 ro saw-  
 ing in).  
 one of  
 he other  
 in the  
 ng some  
 Tanjore  
 tch are  
 of great  
 th is not  
 nies in-  
 'alhouse,  
 at many

were of European manufacture, and that one of these bore the famous name of Andrea Ferara. I add an extract. Mr. Walhouse accounts for the adoption of these blades in a country possessing the far-famed Indian steel, in that the latter was excessively brittle. The passage from Stavorinus describes the weapon, without giving a native name. We do not know what name is indicated by 'belly piercer.'

c. 1343.—"The villagers gathered round him, and one of them stabbed him with a *kattāra*. This is the name given to an iron weapon resembling a plough-share; the hand is inserted into it so that the forearm is shielded; but the blade beyond is two cubits in length, and a blow with it is mortal."—*Ibn Batuta*, iv. 31-32.

1442.—"The blacks of this country have the body nearly naked. . . . In one hand they hold an Indian poignard (*katārah-i-Hindī*), and in the other a buckler of ox-hide . . . this costume is common to the king and the beggar."—*Abdurrazzāk*, in *India in the XVth Cent.*, p. 17.

c. 1526.—"On the whole there were given one tipchāk horse with the saddle, two pairs of swords with the belts, 25 sets of enamelled daggers (*khanjar*—see **HANGER**), 16 enamelled *kitārehs*, two daggers (*jamdher*—see **JUMDUD**) set with precious stones."—*Babur*, 338.

[c. 1590.—In the list of the Moghul arms we have: "10. *Katārah*, price  $\frac{1}{2}$  R. to 1 *Muhur*."—*Āin*, ed. *Blochmann*, i. 110, with an engraving, No. 9, pl. xii.]

1638.—"Les personnes de qualité portēt dans la ceinture vne sorte d'armes, ou de poignards, courte et large, qu'ils appellent *ginda* (!) ou *Catarre*, dont la garde et la gaine sont d'or."—*Mandelslo*, Paris, 1659, 223.

1673.—"They go rich in Attire, with a Poniard, or *Catarre*, at their girdle."—*Fryer*, 93.

1690.—". . . which chafes and ferments him to such a pitch; that with a *Catarry* or *Bagonet* in his hands he first falls upon those that are near him . . . killing and stabbing as he goes. . . ."—*Orington*, 237.

1754.—"To these were added an enamelled dagger (which the Indians call *cuttarri*) and two swords. . . ."—*H. of Nadir*, in *Hanway's Travels*, ii. 386.

1768-71.—"They (the Moguls) on the left side . . . wear a weapon which they call by a name that may be translated *belly-piercer*; it is about 14 inches long; broad near the hilt, and tapering away to a sharp point; it is made of fine steel; the handle has, on each side of it, a catch, which, when the weapon is griped by the hand, shuts round the wrist, and secures it from being dropped."—*Stavorinus*, E.T. i. 457.

1813.—"After a short silent prayer, Lullabhy, in the presence of all the company,

waved his *catarra*, or short dagger, over the bed of the expiring man. . . . The patient continued for some time motionless: in half an hour his heart appeared to beat, circulation quickened, . . . at the expiration of the third hour Lullabhy had effected his cure."—*Forbes*, *Or. Mem.* iii. 249; [2nd ed. ii. 272, and see i. 69].

1856.—"The manners of the bardic tribe are very similar to those of their Rajpoot clients; their dress is nearly the same, but the bard seldom appears without the '*Kutār*,' or dagger, a representation of which is scrawled beside his signature, and often rudely engraved upon his monumental stone, in evidence of his death in the sacred duty of *Trāgā*." (q.v.).—*Forbes*, *Rās Mālā*, ed. 1878, pp. 559-560.

1878.—"The ancient Indian smiths seem to have had a difficulty in hitting on a medium between this highly refined brittle steel and a too soft metal. In ancient sculptures, as in Srirangam near Trichinapalli, life-sized figures of armed men are represented, bearing *Kuttars* or long daggers of a peculiar shape; the handles, not so broad as in the later *Kuttars*, are covered with a long narrow guard, and the blades  $2\frac{1}{2}$  inches broad at bottom, taper very gradually to a point through a length of 18 inches, more than  $\frac{2}{3}$  of which is deeply channelled on both sides with 6 converging grooves. There were many of these in the Tanjor armoury, perfectly corresponding . . . and all were so soft as to be easily bent."—*Ind. Antiq.* vii.

**KUZZANNA**, a. Ar.—H. *khizdna*, or *khazdna*, 'a treasury.' [In Ar. *khazīnah*, or *khaznah*, means 'a treasury,' representing 1000 *kis* or purses, each worth about £5 (see *Burton*, *Ar. Nights*, i. 405).] It is the usual word for the district and general treasuries in British India; and *khazdnchī* for the treasurer.

1683.—"Ye King's Duan (see **DEWAUN**) had demanded of them 8000 Rupees on account of remains of last year's *Tallecas* (see **TALLICA**) . . . ordering his *Peasdash* (*Peshdash*, an assistant) to see it suddenly paid in ye King's *Cuzzanna*."—*Hedges*, *Diary*, Hak. Soc. i. 103.

[1757.—"A mint has been established in Calcutta; continue coining gold and silver into *Siccas* and *Mohurs* . . . they shall pass current in the provinces of Bengal, Bahar and Orissa, and be received into the *Cadganna*. . . ."—*Perwannah* from *Jaffier Ally Khan*, in *Vereist*, App. 145.]

**KUZZILBASH**, n.p. Turki *kizil-bāsh*, 'red-head.' This title has been since the days of the Safavi (see **SOPHY**) dynasty in Persia, applied to the Persianized Turks, who form the ruling class in that country, from the red caps which they wore. The

class is also settled extensively over Afghanistan. ["At Kābul," writes Bellew (*Races of Afghanistan*, 107), "he (Nādir) left as *chandaul*, or 'rear guard,' a detachment of 12,000 of his Kizilbāsh (so named from the red caps they wore), or Mughal Persian troops. After the death of Nādir they remained at Kābul as a military colony, and their descendants occupy a distinct quarter of the city, which is called *Chandaul*. These Kizilbāsh hold their own ground here, as a distinct Persian community of the Shia persuasion, against the native population of the Sunni profession. They constitute an important element in the general population of the city, and exercise a considerable influence in its local politics. Owing to their isolated position and antagonism to the native population, they are favourably inclined to the British authority."] Many of them used to take service with the Delhi emperors; and not a few do so now in our frontier cavalry regiments.

c. 1510.—"L'vsanza loro è di portare vna berretta rossa, ch'auanza sopra la testa mezzo braccio, a guisa d'un zon ('like a top'), che dalla parte, che si mette in testa, vine a esser larga, restringendosi tuttaua sino in cima, et è fatta con dodici coste grosse vn dito . . . ne mai tagliano barba ne mostacchi."—*G. M. Angiolello*, in *Ramusio*, ii. f. 74.

1550.—"Oltra il deserto che è sopra il Corassam fino à Samarcand . . . signorreggiano *Iescil bas*, cioè le berrette verdi, le quali benette verdi sono alcuni Tartari Musulmani che portano le loro berrette di feltro verde acute, e così si fanno chiamare à differentia de Soffiani suoi capitali nemici che signoreggiano la Persia, pur anche essi Musulmani, i quali portano le **berrette rosse**, quali berrette verdi e rosse, hanno continuamente hauuta fra se guerra crudelissima per causa di diversità di opinione nella loro religione."—*Chaggi Memet*, in *Ramusio*, ii. f. 16r. "Beyond the desert above Corassam, as far as Samarkand and the idolatrous cities, the *Yeshilbas* (*Iescilbas*) or 'Green-caps,' are predominant. These Green-caps are certain Musulman Tartars who wear pointed caps of green felt, and they are so called to distinguish them from their chief enemies the Soffians, who are predominant in Persia, who are indeed also Musulmans, but who wear red caps."

1574.—"These Persians are also called *Red Turks*, which I believe is because they have behind on their Turbants, Red Marks, as Cotton Ribbands &c. with Red Brims, whereby they are soon discerned from other Nations."—*Rauwolff*, 173.

1606.—"Cocelbaxas, who are the soldiers

whom they esteem most highly."—*Gousser*, f. 143.

1653.—"Le visité le **keselbache** qui y commande vne petite forteresse, duquel ie receu beaucoup de civilitez."—*De La Boulaye-le-Gouz*, ed. 1657, pp. 284-5.

"**Keselbache** est vn mot composé de *Kesel*, qui signifie rouge, et *bachi*, teste, comme qui diroit **teste rouge**, et par ce terme s'entendent les gens de guerre de Perse, à cause du bonnet de Sophi qui est rouge."—*Ibid.* 545.

1673.—"Those who compose the Main Body of the Cavalry, are the **Cusle-Bashees**, or with us the Chevaliers."—*Fryer*, 356. Fryer also writes **Cusselbash** (Index).

1815.—"The seven Turkish tribes, who had been the chief promoters of his (Isma'il's) glory and success, were distinguished by a particular dress; they wore a red cap, from which they received the Turkish name of **Kuzelbash**, or 'golden heads,' which has descended to their posterity."—*Malcolm*, *H. of Persia*, ii. 502-3.

1828.—"The **Kuzzilbash**, a Tale of Khorasan. By James Baillie Fraser."

1883.—"For there are rats and rats, and a man of average capacity may as well hope to distinguish scientifically between Ghilzaia, Kuki Kheyla, Logar Mahika, Shigwals, Ghazis, Jezailchia, Hazaras, Logaris, Wardaks, Mandozaia, Lepel-Griffin, and **Kizilbashas**, as to master the division of the great race of rats."—*Tribes on My Frontier*, 15.

**KYFE**, n. One often meets with this word (Ar. *kaif*) in books about the Levant, to indicate the absolute enjoyment of the *dolce far niente*. Though it is in the Hindustāni dictionaries, we never remember to have heard it used in India; but the first quotation below shows that it is, or has been, in use in Western India, in something like the Turkish sense. The proper meaning of the Ar. word is 'how?' 'in what manner?' the secondary is 'partial intoxication.' This looks almost like a parallel to the English vulgar slang of 'how comed you so?' But in fact a man's *kaif* is his 'howness,' i.e. what pleases him, his humour; and this passes into the sense of gaiety caused by *hashish*, &c.

1808.—". . . a kind of *confectio Japonica* loaded with opium, *Ganja* or *Bang*, and causing keif, or the first degree of intoxication, lulling the senses and disposing to sleep."—*R. Drummond*.

**KYOUNG**, s. Burm. *kyauug*. A Buddhist monastery. The term is not employed by Padre Sangermano, who uses *bae*, a word, he says, used by the

Portuguese in India (p. 88). I cannot explain it. [See BAO.]

1799.—“The *kioums* or convents of the Rhahaans are different in their structure from common houses, and much resemble the architecture of the Chinese; they are made entirely of wood; the roof is composed of different stages, supported by strong pillars,” &c.—*Symes*, p. 210.

**KYTHEE**, s. Hind. *Kaithi*. A form of cursive Nagari character, used by Bunyas, &c., in Gangetic India. It is from *Kdyath* (Skt. *Kdyastha*), a member of the writer-caste.

## L

**LAC**, s. Hind. *lakh*, from Skt. *lākshā*, for *rdkshā*. The resinous incrustation produced on certain trees (of which the *dhak* (see **DHAWK**) is one, but chiefly **Peepul**, and *khossum* [*kusum*, *kusumb*], i.e. *Schleichera bijuga*, *trijuga*) by the puncture of the Lac insect (*Coccus Lacca*, L.). See *Roxburgh*, in Vol. III. *As. Res.*, 384 *seqq*; [and a full list of the trees on which the insect feeds, in *Watt, Econ. Dict.* ii. 410 *seq.*]. The incrustation contains 60 to 70 per cent. of resinous *lac*, and 10 per cent. of dark red colouring matter from which is manufactured *lac-dye*. The material in its original crude form is called *stick-lac*; when boiled in water it loses its red colour, and is then termed *seed-lac*; the melted clarified substance, after the extraction of the dye, is turned out in thin irregular laminae called *shell-lac*. This is used to make sealing-wax, in the fabrication of varnishes, and very largely as a stiffening for men's hats.

Though *lakh* bears the same sense in Persian, and *lak* or *luk* are used in modern Arabic for sealing-wax, it would appear from Dozy (*Glos.*, pp. 295-6, and *Oosterlingen*, 57), that identical or approximate forms are used in various Arabic-speaking regions for a variety of substances giving a red dye, including the *coccus ilicis* or **Kermes**. Still, we have seen no evidence that in India the word was applied otherwise than to the *lac* of our heading. (Garcia says that the

Arabs called it *loc-sumutri*, ‘lac of Sumatra’; probably because the Pegu lac was brought to the ports of Sumatra, and purchased there.) And this the term in the *Periplus* seems unquestionably to indicate; whilst it is probable that the passage quoted from Aelian is a much misconceived account of the product. It is not nearly so absurd as De Monfart's account below. The English word *lake* for a certain red colour is from this. So also are *lacquer* and *lackedred* ware, because *lac* is used in some of the varnishes with which such ware is prepared.

c. A.D. 80-90.—These articles are imported (to the ports of *Barbarici*, on the W. of the Red Sea) from the interior parts of *Ariakē*:—

“Σιδηρος Ἰνδικὸς καὶ στόμωμα (Indian iron and steel)

\* \* \* \*

Λάκκος χρωματίνος (*Lac-dye*).”

*Periplus*, § 6.

c. 250.—“There are produced in India animals of the size of a beetle, of a red colour, and if you saw them for the first time you would compare them to cinnabar. They have very long legs, and are soft to the touch; they are produced on the trees that bear *electrum*, and they feed on the fruit of these. The Indians catch them and crush them, and with these dye their red cloaks, and the tunics under these, and everything else that they wish to turn to this colour, and to dye. And this kind of clothing is carried also to the King of Persia.”—*Aelian, de Nat. Animal.* iv. 46.

c. 1343.—The notice of *lacca* in Pegolotti is in parts very difficult to translate, and we do not feel absolutely certain that it refers to the Indian product, though we believe it to be so. Thus, after explaining that there are two classes of *lacca*, the *matura* and *acerba*, or ripe and unripe, he goes on: “It is produced attached to stalks, i.e. to the branches of shrubs, but it ought to be clear from stalks, and earthy dust, and sand, and from *castiere* (!). The stalks are the twigs of the wood on which it is produced, the *castiere* or *figs*, as the Catalans call them, are composed of the dust of the thing, which when it is fresh heaps together and hardens like pitch; only that pitch is black, and those *castiere* or *figs* are red and of the colour of unripe *lacca*. And more of these *castiere* is found in the unripe than the ripe *lacca*,” and so on.—*Della Decima*, fil. 365.

1510.—“There also grows a very large quantity of *lacca* (or *lacra*) for making red colour, and the tree of this is formed like our trees which produce walnuts.”—*Varthema*, 238.

1516.—“Here (in Pegu) they load much fine *laquar*, which grows in the country.”—*Barbosa, Lisbon Acad.*, 366.

*LACCADIVE ISLANDS.*

500

*LACK.*



1554.—“(Money of Ormuz).—A leque is equivalent to 50 pardaos of çadis, which is called ‘bad money,’ (and this *leque* is not a coin but a number by which they reckon at Ormuz): and each of these pardaos is equal to 2 azares, and each azar to 10 çadis, each çadi to 100 dinars, and after this fashion they calculate in the books of the Custom-house. . . .”—Nunez, *Lyrro dos Pesos, &c.*, in *Subsidios*, 25.

Here the azar is the Persian *hazār* or 1000 (*dīnārs*); the çadi Pers. *sad* or 100 (*dīnārs*); the leque or lak, 100,000 (*dīnārs*); and the *tomān* (see TOMAUN), which does not appear here, is 10,000 (*dīnārs*).

c. 1300.—“They went to the *Kāfir*’s tent, killed him, and came back into the town, whence they carried off money belonging to the Sultan amounting to 12 laks. The lak is a sum of 100,000 (silver) *dīnārs*, equivalent to 10,000 Indian gold *dīnārs*.”—*Ibn Batuta*, iii. 106.

c. 1340.—“The Sultan distributes daily two laks in alms, never less; a sum of which the equivalent in money of Egypt and Syria would be 160,000 pieces of silver.”—*Shihābuddīn Dimishki*, in *Notes and Exts.*, xiii. 192.

In these examples from Pinto the word is used apart from money, in the Malay form, but not in the Malay sense of 10,000:

c. 1540.—“The old man desiring to satisfy Antonio de Faria’s demand, Sir, said he . . . the chronicles of those times affirm, that in only four yeares and an half sixteen Lacasaas (*lucasa*) of men were slain, every Lacasa containing an hundred thousand.”—Pinto (orig. cap. xlv.) in Logan, p. 53.

c. 1546.—“. . . he ruined in 4 months space all the enemies countries, with such a destruction of people as, if credit may be given to our histories . . . there died fifty Laquesaas of persons.”—*Ibid.* p. 224.

1615.—“And the whole present was worth ten of their Leakes, as they call them; a Leake being 10,000 pounds sterling; the whole 100,000 pounds sterling.”—*Coryat’s Letters from India* (*Crudities*, iii. f. 25r).

1616.—“He received twenty lecks of roupies towards his charge (two hundred thousand pounds sterling).”—*Sir T. Roe*, reprint, p. 35; [Hak. Soc. i. 201, and see i. 95, 183, 238].

1651.—“Yeder Lac is hondert duyssend.”—*Rogierius*, 77.

c. 1665.—“Il faut cent mille roupies pour faire un lek, cent mille leks pour faire un couron, cent mille courons pour faire un padan, et cent mille padan pour faire un nil.”—*Therriot*, v. 54.

1673.—“In these great Solemnities, it is usual for them to set it around with lamps to the number of two or three Leagues, which is so many hundred thousand in our account.”—*Fryer*, [p. 104, reading *Lecques*].

1684.—“They have by information of the servants dug in severall places of the house,

where they have found great summes of money. Under his bed were found Lacks 4½. In the House of Office two Lacks. They in all found Ten Lacks already, and make no doubt but to find more.”—*Hedges, Diary*, Jan. 2; [Hak. Soc. i. 145].

1692.—“. . . a lack of Pagodas. . . .”—In *Wheeler*, i. 262.

1747.—“The Nabob and other Principal Persons of this Country are of such an extreme lacrative (*sic*) Disposition, and . . . are so exceedingly avaritious, occasioned by the large Proffers they have received from the French, that nothing less than Lacks will go near to satisfie them.”—*Letter from Ft. St. David to the Court*, May 2 (MS. Records in India Office).

1778.—“Sir Matthew Mite will make up the money already advanced in another name, by way of future mortgage upon his estate, for the entire purchase, 5 lacks of roupies.”—*Footle, The Nabob*, Act I. sc. i.

1785.—“Your servants have no Trade in this country; neither do you pay them high wages, yet in a few years they return to England with many lacs of pagodas.”—*Nabob of Arcot*, in *Burke’s Speech on his Debts*, *Works*, iv. 18.

1833.—“Tout le reste (et dans le reste il y a des intendants riches de plus de vingt laks) s’assied par terre.”—*Jacquemont, Correspond.* ii. 120.

1879.—“In modern times the only numbers in practical use above ‘thousands’ are *laku* (‘lac’ or ‘lakh’) and *koṭi* (‘crore’); and an Indian sum is wont to be pointed thus: 123, 45, 67, 890, to signify 123 crores, 45 lakhs, + 67 thousand, eight hundred and ninety.”—*Whitney, Sansk. Grammar*, 161.

The older writers, it will be observed (c. 1600-1620), put the lakh at £10,000; Hamilton (c. 1700) puts it at £12,500; Williamson (c. 1810) at the same; then for many years it stood again as the equivalent of £10,000; now (1880) it is little more than £8000; [now (1901) about £6666].

## LACKERAGE. (See KHIRAJ.)

LALL-SHRAUB, s. Englishman’s Hind. *lāl-sharāb*, ‘red wine.’ The universal name of claret in India.

[c. 1780.—“To every plate are set down two glasses; one pyramidal (like hobnob glasses in England) for Loll Shrub (*scilicet*, claret); the other a common sized wineglass for whatever beverage is most agreeable.”—*Diary of Mrs. Fay*, in *Busteed, Echoes*, 123.]

LALLA, s. P.—H. *lald*. In Persia this word seems to be used for a kind of domestic tutor; now for a male nurse, or as he would be called in India, ‘child’s bearer.’ In N. India it is usually applied to a native clerk writing the vernacular, or to a respect-

able merchant. [For the Pers. usage see *Blochmann, Ain*, i. 426 note.]

[1765.—“Amongst the first to be considered, I would recommend Juggut Seet, and one Gurdy Loll.”—*Verelst*, App. 218.

[1841.—“Where there are no tigers, the Lalla (scribe) becomes a shikaree.”—*Society in India*, ii. 176.]

**LAMA**, s. A Tibetan Buddhist monk. Tibet. *bLama* (*b* being silent). The word is sometimes found written *Llama*; but this is nonsense. In fact it seems to be a popular confusion, arising from the name of the S. American quadruped which is so spelt. See quotation from *Times* below.

c. 1590.—“Fawning Court doctors . . . said it was mentioned in some holy books that men used to live up to the age of 1000 years . . . and in Thibet there were even now a class of **Lamahs** or Mongolian devotees, and recluses, and hermits that live 200 years and more. . . .”—*Baddoni*, quoted by *Blochmann, Ain*, i. 201.

1664.—“This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Lassa, and of the Tribe *Lamy* or **Lama**, which is that of the men of the Law in that country, as the *Brahmans* are in the Indies . . . he related of his great **Lama** that when he was old, and ready to die, he assembled his council, and declared to them that now he was passing into the Body of a little child lately born. . . .”—*Bernier*, E.T. 135; [ed. *Constable*, 424].

1716.—“Les Thibetaines ont des Religieux nommés **Lamas**.”—In *Lettres Edif.* xii. 438.

1774.—“. . . ma questo primo figlio . . . rinunziò la corona al secondo e lui difatti si fece religioso o **lama** del paese.”—*Della Tomba*, 61.

c. 1818.—

“The Parliament of Thibet met—

The little **Lama**, called before it,  
Did there and then his whipping get,  
And, as the Nursery Gazette  
Assures us, like a hero bore it.”

*T. Moore, The Little Grand Lama.*

1876.—“. . . Hastings . . . touches on the analogy between Tibet and the high valley of Quito, as described by De la Condamine, an analogy which Mr. Markham brings out in interesting detail. . . . But when he enlarges on the wool which is a staple of both countries, and on the animals producing it, he risks confirming in careless readers that popular impression which might be expressed in the phraseology of Fluelen—“’Tis all one; ’tis alike as my fingers is to my fingers, and there is **Llamas** in both.”—*Rev. of Markham's Tibet*, in *Times*, May 15.

The passage last quoted is in jesting vein, but the following is serious and delightful:—

1879.—“The landlord prostrated himself as reverently, if not as lowly, as a Peruvian

before his *Grand Llama*.”—*Patty's Dream*, a novel reviewed in the *Academy*, May 17.

**LAMASERY, LAMASERIE**, s. This is a word, introduced apparently by the French R. C. Missionaries, for a **lama** convent. Without being positive, I would say that it does not represent any Oriental word (*e.g.* compound of *lami* and *serai*), but is a factitious French word analogous to *nonnerie, vacherie, laiterie*, &c.

[c. 1844.—“According to the Tartars, the **Lamasery** of the Five Towers is the best place you can be buried in.”—*Huc, Travels in Tartary*, i. 78.]

**LAMBALLIE, LOMBALLIE, LOMBARDIE, LUMBANAH**, &c., s. Dakh. Hind. *Lāmbārā*, Mahr. *Lambān*, with other forms in the languages of the Peninsula. [Platts connects the name with Skt. *lamba*, ‘long, tall’; the *Madras Gloss.* with Skt. *lampata*, ‘greedy.’] A wandering tribe of dealers in grain, salt, &c., better known as *Banjārs* (see **BRINJARRY**). As an Anglo-Indian word this is now obsolete. It was perhaps a corruption of *Lubhāna*, the name of one of the great clans or divisions of the *Banjārās*. [Another suggestion made is that the name is derived from their business of carrying salt (Skt. *lavana*); see *Crooke, Tribes of N.W.P.* i. 158.]

1756.—“The army was constantly supplied . . . by bands of people called **Lamballis**, peculiar to the Deccan, who are constantly moving up and down the country, with their flocks, and contract to furnish the armies in the field.”—*Orme*, ii. 102.

1785.—“What you say of the scarcity of grain in your army, notwithstanding your having a *cutwāl* (see **COTWAL**), and so many **Lumbānehs** with you, has astonished us.”—*Letters of Tippoo*, 49.

**LANCHARA**, s. A kind of small vessel often mentioned in the Portuguese histories of the 16th and 17th centuries. The derivation is probably Malay *lanchār*, ‘quick, nimble.’ [Mr. Skeat writes: “The real Malay form is *Lanchar-an*, which is regularly formed from Malay *lanchār*, ‘swift,’ and *lan-chara* I believe to be a Port. form of *lunchar-an*, as **lanchara** could not possibly, in Malay, be formed from *lanchār*, as has hitherto been implied or suggested.”]

c. 1535.—“In questo paese di Cambaia (read Camboja) vi sono molti fiumi, molti

quali vi sono li nauili detti Lancharas, cō li quali vanno navigando la costa di Siam. . . ."  
—*Sommario de' Regni, &c.*, in *Ramusio*, i. f. 336.

c. 1539.—"This King (of the Batas) understanding that I had brought him a letter and a Present from the Captain of Malaca, caused me to be entertained by the *Xabundar* (see **SHABUNDER**). . . . This General, accompanied with five Lanchares and twelve Ballons, came to me to the Port where I rode at anchor."—*Pinto*, E.T. p. 81.

**LANDWIND**, s. Used in the south of India. A wind which blows seaward during the night and early morning. [The dangerous effects of it are described in *Madras Gloss.* s.v.] In Port. *Terrenho*.

1561.—"Correndo a costa com terrenhos."—*Correa*, *Lendas*, I. i. 115.

[1596.—"The East winds beginne to blow from off the land into the seas, whereby they are called *Terreinhas*."—*Linckoten*, *Hak.* Soc. i. 234.

[1612.—"Send John Dench . . . that in the morning he may go out with the land-torne and return with the seatorne."—*Danvers*, *Letters*, i. 206.]

1644.—"And as it is between monsoon and monsoon (*monsam*) the wind is quite uncertain only at the beginning of summer. The N.W prevails more than any other wind . . . and at the end of it begin the land winds (*terrenhas*) from midnight to about noon, and these are E. winds."—*Bocurro*, *MS*.

1673.—". . . we made for the Land, to gain the Land Breezes. They begin about Midnight, and hold till Noon, and are by the Portugals named *Terrhenoes*."—*Fryer*, 23.

[1773.—See the account in *Ira*, 76.]

1838.—"We have had some very bad weather for the last week; furious land-wind, very fatiguing and weakening. . . . Everything was so dried up, that when I attempted to walk a few yards towards the beach, the grass crunched under my feet like snow."—*Letters from Madras*, 199-200.

**LANGASQUE**, n.p. The most usual old form for the Japanese city which we now call *Nagasaki* (see *Sainsbury*, *passim*).

1611.—"After two or three dayes space a Iesuite came vnto vs from a place called *Langesacke*, to which place the Carake of *Macao* is yeerely wont to come."—*W.* *Adams*, in *Purchas*, i. 126.

1613.—The Journal of Capt. John Saris has both *Nangasaque* and *Langasaque*.—*Ibid.* 366.

1614.—"Geeve hym counsell to take heed of one Pedro Guzano, a papist Christian, whose is his hoste at *Miacu*; for a lyinge

fryre (or Jesuit) tould Mr. Peacock at *Langasaque* that Capt. Adams was dead in the howse of the said Guzano, which now I know is a lye per letters I received. . . ."—*Cocks*, to *Wickham*, in *Diary*, &c., ii. 264.

1618.—"It has now com to passe, which before I feared, that a company of rich usurers have gotten this sentence against us, and com doune together every yeare to *Langasaque* and this place, and have allwais byn accustomed to buy by the *pancado* (as they call it), or whole sale, all the goodes which came in the carick from *Amacan*, the *Portingales* having no prevelegese as we have."—The same to the E.I. Co., ii. 207-8.

Two years later *Cocks* changes his spelling and adopts *Nangasaque* (*Ibid.* 300 and to the end).

**LAN JOHN, LANGIANNE**, &c., n.p. Such names are applied in the early part of the 17th century to the Shan or Laos State of *Luang Prabhan* on the Mekong. *Lan-chan* is one of its names signifying in Siamese, it is said, 'a million of elephants.' It is known to the Burmese by the same name (*Len-Shen*). It was near this place that the estimable French traveller *Henri Mouhot* died, in 1861.

1587.—"I went from Pegu to *Iamahey* (see **JANGOMAY**), which is in the country of the *Langeiannes*; it is five and twentie dayes journey North-east from Pegu."—*Fitch*, in *Hakl.* ii.

c. 1598.—"Thus we arrived at *Lanchan*, the capital of the Kingdom (*Lao*) where the King resides. It is a Kingdom of great extent, but thinly inhabited, because it has been frequently devastated by Pegu."—*De Morga*, 98.

1613.—"There reigned in Pegu in the year 1590 a King called *Ximindo ginico*, Lord reigning from the confines and roots of Great Tartary, to the very last territories bordering on our fortress of Malaca. He kept at his court the principal sons of the Kings of *Ovã*, *Tangu*, *Porão*, *Lanjão* (i.e. *Ava*, *Taungu*, *Prome*, *Lanjang*), *Jangomã*, *Siam*, *Camboja*, and many other realms, making two and thirty of the white umbrella."—*Bocurro*, 117.

1617.—"The merchants of the country of *Lan John*, a place joining to the country of *Jangoma* (**JANGOMAY**) arrived at the city of *Judea* . . . and brought great store of merchandize."—*Sainsbury*, ii. 90.

1663.—"Entre tant et de si puissans Royaumes du dernier Orient, desquels on n'a presque iamais entendu parler en Europe, il y en a vn qui se nomme *Lao*, et plus proprement le Royaume des *Langiens* . . . le Royaume n'a pris son nom que du grand nombre d'Elephants qui s'y rencontrent: de vray ce mot de *Langiens* signifie proprement, milliers d'Elephants."—*Mariai*, *H. Nouvelle et Vriera des Royaumes de Tanguin et de Lau* (Fr. Tr., Paris, 1666), 329, 337.

1668.—*Lanchang* appears in the Map of Siam in De la Loubère's work, but we do not find it in the book itself.

c. 1692.—"*Laos* est situé sous le même Climat que Tonquin; c'est un royaume grand et puissant, séparé des États voisins par des forêts et par des déserts. . . . Les principales villes sont Landjam et Tsamaja."—*Kämpfer, H. du Japon*, i. 22-3.

**LANTÉA**, *a.* A swift kind of boat frequently mentioned by F. M. Pinto and some early writers on China; but we are unable to identify the word.

c. 1540.—". . . that . . . they set sail from *Leampoo* for *Malaca*, and that being advanced as far as the Isle of *Sambor* they had been set upon by a *Pyrat*, a *Quarant* by Nation, called *Chia Acem*, who had three *Junks*, and four *Lanteas*. . . ."—*Pinto, E.T.* p. 89.

c. 1560.—"There be other lesser shipping than *Junkes*, somewhat long, called *Bancones*, they place three *Oares* on a side, and rowe very well, and load a great deal of goods, there be other lesse called *Lanteas*, which doe rowe very swift, and beare a good burthen also: and these two sorts of Ships, viz., *Bancones* and *Lanteas*, because they are swift, the theowes do commonly use."—*Caspar da Cruz, in Purchas*, iii. 174.

**LAOS**, *n.p.* A name applied by the Portuguese to the civilised people who occupied the inland frontier of Burma and Siam, between those countries on the one hand and China and Tongking on the other; a people called by the Burmese *Shana*, a name which we have in recent years adopted. They are of the same race of *Thai* to which the Siamese belong, and which extends with singular identity of manners and language, though broken into many separate communities, from *Assam* to the Malay Peninsula. The name has since been frequently used as a singular, and applied as a territorial name to the region occupied by this people immediately to the North of Siam. There have been a great number of separate principalities in this region, of which now one and now another predominated and conquered its neighbours. Before the rise of Siam the most important was that of which *Sakotai* was the capital, afterwards represented by *Nieng-mai*, the *Zamné* of the Burmese and the *Jangomay* of some old English documents. In later times the chief States were *Muang Luang Prabang* (see **LAN JOHN**) and *Vien-shan*, both upon the Mekong.

It would appear from Lieut. Macleod's narrative, and from Garnier, that the name of *Laos* is that by which the branch of these people on the Lower Mekong, i.e. of those two States, used to designate themselves. *Muang Prabang* is still quasi independent; *Vien-shan* was annexed with great cruelties by Siam, c. 1828.

1553.—"Of silver of 11 dinheiros alloy he (*Albuquerque*) made only a kind of money called *Malayuzes*, which silver came thither from Pegu, whilst from Siam came a very pure silver of 12 dinheiros assay, procured from certain people called *Laos*, lying to the north of these two kingdoms."—*Barros, II. vi. 6.*

1553.—". . . certain very rugged mountain ranges, like the Alps, inhabited by the people called *Gueos* who fight on horseback, and with whom the King of Siam is continually at war. They are near him only on the north, leaving between the two the people called *Laos*, who encompass this Kingdom of Siam, both on the North, and on the East along the river *Mecon*. . . and on the south adjoin these *Laos* the two Kingdoms of *Camboja* and *Champa* (see **CHAMPA**), which are on the sea-board. These *Laos*. . . though they are lords of so great territories, are all subject to this King of Siam, though often in rebellion against him."—*Ibid.* III. ii. 5.

"Three Kingdoms at the upper part of these, are those of the *Laos*, who (as we have said) obey Siam through fear: the first of these is called *Jangoma* (see **JANGOMAY**), the chief city of which is called *Chimay*. . . the second *Chacray Chacra*: the third *Lanchan* (see **LAN JOHN**) which is below the others, and adjoins the Kingdom of *Cacho*, or *Cachichina*. . . ."—*Ibid.*

c. 1560.—"These *Laos* came to *Cambodia*, downe a River many daies Iournie, which they say to have his beginning in *China* as many others which runne into the *Sea* of *India*: it hath eight, fifteen, and twentie fathome water, as my selfe saw by experience in a great part of it; it passeth through manie vnkowne and desert Countries of great Woods and Forests where there are innumerable Elephants, and many Buffes . . . and certayne beastes which in that Countrie they call *Balas* (see **ABADA**)."—*Caspar da Cruz, in Purchas*, iii. 160.

c. 1598.—". . . I offered to go to the *Laos* by land, at my expence, in search of the King of *Cambodia*, as I knew that that was the road to go by. . . ."—*Blas de Herman (Gonzalez, in De Moray (E.T. by Hon. H. Stanley, Hak. Soc.), p. 97.*

1641.—"Concerning the Land of the *Laos*, and a Journey made therunto by our Folk in Anno 1641" (etc.).—*Valentijn*, III. Pt. ii. pp. 60 seqq.

1663.—"*Relation Nouvelle et Curieuse du Royaume de Laos*.—Traduite de l'Italien du P. de Marini, Romain. Paris, 1663."

1766.—“Les peuples de Lao, nos voisins, n'admettent ni la question ni les peines arbitraires . . . ni les horribles supplices qui sont parmi nous en usage ; mais aussi nous les regardons comme de barbares. . . . Toute l'Asie convient que nous dansons beaucoup mieux qu'eux.”—*Voltaire, Dialogue XXI., André des Couches à Siam.*

**LAR**, n.p. This name has had several applications.

(a). To the region which we now call Guzerat, in its most general application. In this sense the name is now quite obsolete ; but it is that used by most of the early Arab geographers. It is the *Λαρικὴ* of Ptolemy ; and appears to represent an old Skt. name *Lāta*, adj. *Lātaka*, or *Latika*. [“The name *Lāta* appears to be derived from some local tribe, perhaps the *Lattas*, who, as *r* and *l* are commonly used for each other, may possibly be the well-known *Rashtrakūtas* since their great King *Amoghavarsha* (A.D. 851-879) calls the name of the dynasty *Ratta*.”—*Bombay Gazetteer*, I. pt. i. 7.]

c. A.D. 150.—“*Τῆς δὲ Ἰνδοσκυθίας τὰ ἀπὸ ἀνατολῶν τὰ μὲν ἀπὸ θαλάσσης κατέχει ἡ Λαρική χώρα, ἐν ᾗ μεσόγειοι ἀπὸ μὲν δίσσεως τοῦ Ναμάδου ποταμοῦ πόλις ἦδε. . . . Βαρίγαζα ἐμπόριον.*”—*Ptolemy*, VII. ii. 62.

c. 940.—“On the coast, e.g. at *Saimūr*, at *Sūbāra*, and at *Tāna*, they speak *Lārī* ; these provinces give their name to the Sea of *Lār* (*Lārāwī*) on the coast of which they are situated.”—*Maṣ'ūdī*, i. 381.

c. 1020.—“. . . to Kach the country producing gum (*mokl*, i.e. *Bdellium*, q.v.), and *Kāndrād* (!) . . . to *Somnāt*, fourteen (*para-sangs*) ; to *Kambāya*, thirty . . . to *Tāna* five. There you enter the country of *Lārān*, where is *Jaimūr*” (i.q. *Saimūr*, see **CHOUL**).—*Al-Birūnī*, in *Elliot*, i. 66.

c. 1190.—“*Udaya* the *Parmār* mounted and came. The *Dors* followed him from *Lār*. . . .”—The Poem of *Chand Bardai*, E.T. by *Beames*, in *Ind. Antiq.* i. 275.

c. 1330.—“A certain Traveller says that *Tāna* is a city of Guzerat (*Juzail*) in its eastern part, lying west of *Malabūr* (*Munādr*) ; whilst *Ibn Sa'yid* says that it is the furthest city of *Lār* (*Al-Lār*), and very famous among traders.”—*Abulfeda*, in *Gildemeister*, p. 188.

(b). To the Delta region of the Indus, and especially to its western part. Sir H. Elliot supposes the name in this use, which survived until recently, to be identical with the preceding, and that the name had originally extended continuously over the coast, from the western part of the Delta to beyond

*Bombay* (see his *Historians*, i. 378). We have no means of deciding this question (see **LARRY BUNDER**).

c. 1820.—“*Dīwal* . . . was reduced to ruins by a Muhammedan invasion, and another site chosen to the eastward. The new town still went by the same name . . . and was succeeded by *Lārī Bandar* or the port of *Lār*, which is the name of the country forming the modern *delta*, particularly the western part.”—*M'Murdo*, in *J.R. As. Soc.* i. 29.

(c). To a Province on the north of the Persian Gulf, with its capital.

c. 1220.—*Lār* is erroneously described by *Yakūt* as a great island between *Sirāf* and *Kish*. But there is no such island.\* It is an extensive province of the continent. See *Barbier de Meynard, Dict. de la Perse*, p. 501.

c. 1330.—“We marched for three days through a desert . . . and then arrived at *Lār*, a big town having springs, considerable streams, and gardens, and fine bazars. We lodged in the hermitage of the pious *Shaikh Abu Dulaf Muhammad*. . . .”—*Ibn Batuta*, ii. 240.

c. 1487.—“Retorneing alongest the coast, forneagainst *Ormuz* there is a towne called *Lār*, a great and good towne of merchaundise, about ij<sup>m</sup>l. houses. . . .”—*Josafa Barbaro*, old E.T. (Hak. Soc.) 80.

[c. 1590.—“*Lār* borders on the mountains of *Great Tibet*. To its north is a lofty mountain which dominates all the surrounding country, and the ascent of which is arduous. . . .”—*Atia*, ed. *Jarrett*, ii. 363.]

1553.—“These benefactions the Kings of *Ormuz* . . . pay to this day to a mosque which that *Caciz* (see **CASIS**) had made in a district called *Hongez* of *Sheikh Doniar*, adjoining the city of *Lara*, distant from *Ormuz* over 40 leagues.”—*Barros*, II. ii. 2.

1602.—“This man was a Moor, a native of the Kingdom of *Lara*, adjoining that of *Ormuz* : his proper name was *Cufo*, but as he was a native of the Kingdom of *Lara* he took a surname from the country, and called himself *Cufo Larym*.”—*Costa*, IV. vii. 6.

1622.—“*Lār*, as I said before, is capital of a great province or kingdom, which till our day had a prince of its own, who rightfully or wrongfully reigned there absolutely ; but about 23 years since, for reasons rather generous than covetous, as it would seem, it was attacked by *Abbas K.* of Persia, and the country forcibly taken. . . . Now *Lār* is the seat of a Sultan dependent on the Khan of *Shiraz*. . . .”—*P. della Valle*, ii. 322.

1727.—“And 4 Days Journey within Land, is the City of *Laar*, which according to their fabulous tradition is the Burying-

\* It is possible that the island called *Shaikh Shu'aib*, which is off the coast of *Lār*, and not far from *Sirāf*, may be meant. *Barbosa* also mentions *Lār* among the islands in the Gulf subject to the K. of *Ormuz* (p. 87).



place of Lot. . . .”—*A. Hamilton*, i. 92; [ed. 1744].

**LARĀĪ**, s. This Hind. word, meaning ‘fighting,’ is by a curious idiom applied to the biting and annoyance of fleas and the like. [It is not mentioned in the dictionaries of either Fallon or Platts.] There is a similar idiom (*jang kardan*) in Persian.

**LAREK**, n.p. *Ldrak*; an island in the Persian Gulf, not far from the island of Jerun or Ormus.

[1623.—“At noon, being near **Lareck**, and no wind stirring, we cast Anchor.”—*P. della Valle*, Hak. Soc. i. 3.]

1685.—“We came up with the Islands of Ormus and **Arack** . . .” (called **Lareck** afterwards).—*Hedges*, *Diary*, May 23; [Hak. Soc. i. 202].

**LARIN**, s. Pers. *lārī*. A peculiar kind of money formerly in use on the Persian Gulf, W. Coast of India, and in the Maldivé Islands, in which last it survived to the last century. The name is there retained still, though coins of the ordinary form are used. It is sufficiently described in the quotations, and representations are given by De Bry and Tavernier. The name appears to have been derived from the territory of **Lar** on the Persian Gulf. (See under that word, [and Mr. Gray’s note on *Pyrard de Laval*, Hak. Soc. i. 232 seq.].)

1525.—“As tamgas **larys** valem cada hũa sesẽnta reis. . . .”—*Lembrança, das Cousas da India*, 38.

c. 1563.—“I have seen the men of the Country who were Gentiles take their children, their sonnes and their daughters, and have desired the Portugalls to buy them, and I have seene them sold for eight or ten **larines** apiece, which may be of our money x s. or xiii s. iiii d.”—*Master Caesar Frederike*, in *Hakl.* ii. 343.

1583.—Gasparo Balbi has an account of the **Larino**, the greater part of which seems to be borrowed *literatim* by Fitch in the succeeding quotation. But Balbi adds: “The first who began to strike them was the King of **Lar**, who formerly was a powerful King in Persia, but is now a small one.”—f. 35.

1587.—“The said **Larine** is a strange piece of money, not being round, as all other current money in Christianitie, but is a small rod of silver, of the greatnesse of the pen of a goose feather . . . which is wrested so that two endes meet at the just half part, and in the head thereof is a stamp *Turkesco*, and these be the best current

money in all the Indias, and 6 of these **Larines** make a duckat.”—*R. Fitch*, in *Hakl.* ii. 407.

1598.—“An Oxe or a Cowe is there to be bought for one **Larijn**, which is as much as halfe a Gilderne.”—*Linschoten*, 28; [Hak. Soc. i. 94; in i. 48 **Larynen**; see also i. 242].

c. 1610.—“La monnoye du Royaume n’est que d’argent et d’une sorte. Ce sont des pieces d’argent qu’ils appellent **larina**, de valeur de huit sols ou enuiron de nostre monnoye . . . longues comme le doigt mais redoublées. . . .”—*Pyrard de Laval*, i. 163; [Hak. Soc. i. 232].

1613.—“We agreed with one of the Governor’s kinred for twenty **laries** (twenty shillings) to conduct us. . . .”—*N. Whittington*, in *Purchas*, i. 484.

1622.—“The **lari** is a piece of money that I will exhibit in Italy, most eccentric in form, for it is nothing but a little rod of silver of a fixed weight, and bent double unequally. On the bend it is marked with some small stamp or other. It is called **Lari** because it was the peculiar money of the Princes of **Lar**, invented by them when they were separated from the Kingdom of Persia. . . . In value every 5 **lari** are equal to a piastre or patacca of reals of Spain, or ‘piece of eight’ as we choose to call it.”—*P. della Valle*, ii. 434.

**LARKIN**, s. (obsolete). A kind of drink—apparently a sort of **punch**—which was popular in the Company’s old factories. We know the word only on the authority of Pietro della Valle; but he is the most accurate of travellers. We are in the dark as to the origin of the name. On the one hand its form suggests an *eponymus* among the old servants of the Company, such as Robert *Larkin*, whom we find to have been engaged for the service in 1610, and to have died chief of the Factory of Patani, on the E. coast of the Malay Peninsula, in 1616. But again we find in a Vocabulary of “Certaine Wordes of the Naturall Language of Iaua,” in Drake’s *Voyage* (Hak. iv. 246): “**Larnike** = **Drinke**.” Of this word we can trace nothing nearer than (Javan.) *larih*, ‘to pledge, or invite to drink at an entertainment,’ and (Malay) *larih-larahan*, ‘mutual pledging to drink.’ It will be observed that della Valle assigns the drink especially to Java.

1623.—“Meanwhile the year 1622 was drawing near its close, and its last days were often celebrated of an evening in the House of the English, with good fellowship. And on one of these occasions I learned from them how to make a beverage called



**Larkin**, which they told me was in great vogue in Java, and in all those other islands of the Far East. This said beverage seemed to me in truth an admirable thing,—not for use at every meal (it is too strong for that),—but as a tonic in case of debility, and to make tasty possets, much better than those we make with Muscatel wines or Cretan malmseys. So I asked for the recipe; and am taking it to Italy with me. . . . It seemed odd to me that those hot southern regions, as well as in the environs of Hormuz here, where also the heat is great, they should use both spice in their food and spirits in their drink, as well as sundry other hot beverages like this larkin."—*P. della Valle*, ii. 475.

**LARRY-BUNDER**, n.p. The name of an old seaport in the Delta of the Indus, which succeeded Daibul (see **DIUL-SIND**) as the chief haven of Sind. We are doubtful of the proper orthography. It was in later Mahomedan times called *Ldhori-bandar*, probably from presumed connection with Lahore as the port of the Punjab (*Elliot*, i. 378). At first sight M'Murdo's suggestion that the original name may have been *Ldri-bandar*, from **Lār**, the local name of the southern part of Sind, seems probable. M'Murdo, indeed, writing about 1820, says that the name *Lāri-Bandar* was not at all familiar to natives; but if accustomed to the form *Ldhori-bandar* they might not recognize it in the other. The shape taken however by what is apparently the same name in our first quotation is adverse to M'Murdo's suggestion.

1090. — "This stream (the Indus) after passing (Alor) . . . divides into two streams; one empties itself into the sea in the neighbourhood of the city of **Lāharāni**, and the other branches off to the East, to the borders of Kach, and is known by the name of *Sind Sagar*, i.e. Sea of Sind."—*Al-Birūnī*, in *Elliot*, i. 49.

c. 1323. — "I travelled five days in his company with Alā-ul-Mulk, and we arrived at the seat of his Government, i.e. the town of **Lāhari**, a fine city situated on the shore of the great Sea, and near which the River Sind enters the sea. Thus two great waters join near it; it possesses a grand haven, frequented by the people of Yemen, of Fārs (etc). . . . The Amir Alā-ul-Mulk . . . told me that the revenue of this place amounted to 60 *lots* a year."—*Ibn Batuta*, iii. 112.

1565. — "Blood had not yet been spilled, when suddenly, news came from Thatta, that the Firingis had passed **Lāhori-bandar**, and attacked the city."—*Tārīkh-i-Tāhiri*, in *Elliot*, i. 277.

[1607.—"Then you are to saile for Lawrie in the Bay of the River Syndus."—*Birdwood*, *First Letter-book*, 251.

[1611.—"I took . . . Larree, the port town of the River Sinda."—*Danvers*, *Letters*, i. 162.]

1613.—"In November 1613 the Expedition arrived at Laurebunder, the port of Sinda, with Sir Robert Shirley and his company."—*Sainsbury*, i. 321.

c. 1665.—"Il se fait aussi beaucoup de trafic au Loure-bender, qui est à trois jours de Tatta sur la mer, où la rade est plus excellente pour Vaisseaux, qu'en quelque autre lieu que ce soit des Indes."—*Thevenot*, v. 159.

1679.—". . . If Suratt, Baroach, and Bundarlaree in Scinda may be included in the same Phyrmaund to be customs free . . . then that they get these places and words inserted."—*Fl. St. Geo. Consus.*, Feb. 20. In *Notes and Exts.*, No. 1. Madras, 1871.

1727.—"It was my Fortune . . . to come to Larribunder, with a Cargo from Mallebar, worth above £10,000."—*A. Hamilton*, i. 116; [ed. 1744, i. 117, Larribundar].

1739. — "But the Castle and town of **Lohre Bender**, with all the country to the eastward of the river **ATTOK**, and of the waters of the **SCIND**, and **NALA SUNKHRA**, shall, as before, belong to the Empire of Hindostan."—*H. of Nadir*, in *Hanway*, ii. 387.

1753.—"Le bras gauche du Sind se rend à **Laheri**, où il s'épanche en un lac; et ce port, qui est celui de Tattanagar, communément est nommé **Laurebender**."—*D'Aville*, p. 40.

1763.—"Les Anglois ont sur cette côte encore plusieurs petits établissement (*sic*) où ils envoient des premiers Marchands, des sous-Marchands, ou des Facteurs, comme en *Scindi*, à trois endroits, à **Tatta**, une grande ville et la résidence du Seigneur du pays, à **Lar Bunder**, et à **Schah-Bunder**."—*Niebuhr*, *Voyage*, ii. 8.

1780.—"The first place of any note, after passing the bar, is **Laribunda**, about 5 or 6 leagues from the sea."—*Dunn's Oriental Navigator*, 5th ed. p. 96.

1813.—"**Laribunder**. This is commonly called **Scindy River**, being the principal branch of the Indus, having 15 feet water on the bar, and 6 or 7 fathoms inside; it is situated in latitude about 24° 30' north. . . . The town of **Laribunder** is about 5 leagues from the sea, and vessels of 200 tons used to proceed up to it."—*Milburn*, i. 146.

1831. — "We took the route by **Durajee** and **Moerpoor**. . . . The town of **Lahory** was in sight from the former of these places, and is situated on the same, or left bank of the **Pitteo**."—*A. Burnes*, 2nd. ed. i. 22.

**LASCAR**, n. The word is originally from Pers. *lashkar*, 'an army,' 'a camp.' This is usually derived from **Ar. al'askar**, but it would rather seem that

Ar. 'askar, 'an army' is taken from this Pers. word: whence *lashkari*, 'one belonging to an army, a soldier.' The word *lascár* or *lascár* (both these pronunciations are in vogue) appears to have been corrupted, through the Portuguese use of *lashkari* in the forms *lasquarin*, *lascari*, &c., either by the Portuguese themselves, or by the Dutch and English who took up the word from them, and from these *lashkár* has passed back again into native use in this corrupt shape. The early Portuguese writers have the forms we have just named in the sense of 'soldier'; but *lascar* is never so used now. It is in general the equivalent of *khalasi*, in the various senses of that word (see **CLASSY**), viz. (1) an inferior class of artilleryman ('gun-lascar'); (2) a tent-pitcher, doing other work which the class are accustomed to do; (3) a sailor. The last is the most common Anglo-Indian use, and has passed into the English language. The use of *lascar* in the modern sense by Pyrard de Laval shows that this use was already general on the west coast at the beginning of the 17th century, [also see quotation from Pringle below]; whilst the curious distinction which Pyrard makes between *Lascar* and *Lascari*, and Dr. Fryer makes between *Luscar* and *Lascar* (accenting probably *Lúscar* and *Lascár*) shows that *lashkari* for a soldier was still in use. In Ceylon the use of the word *lascaren* for a local or civil soldier long survived; perhaps is not yet extinct. The word *lashkari* does not seem to occur in the *Ain*.

[1523.—"Fighting men called *Lascaryns*."—*Alguns documentos*, Tombo, p. 479.]

[1538.—"My mother only bore me to be a Captain, and not your *Lascar* (*lascarin*)."—Letter of Nuno da Cunha, in *Barrus*, Dec. IV. bk. 10, ch. 21.]

1541.—"It is a proverbial saying all over India (i.e. Portuguese India, see s.v.) that the good *Lasquarin*, or 'soldier' as we should call him, must be an Abyssinian."—*Castro*, *Roteiro*, 73.

1546.—"Besides these there were others (who fell at Diu) whose names are unknown, being men of the lower rank, among whom I knew a *lascarym* (a man getting only 600 reis of pay) who was the first man to lay his hand on the Moorish wall, and shouted aloud that they might see him, as many have told me. And he was immediately thrown down wounded in five places with stones and bullets, but still lived; and a

noble gentleman sent and had him rescued and carried away by his slaves. And he survived, but being a common man he did not even get his pay!"—*Correa*, iv. 567.

1552.—"... eles os reparte polos *lascarins* do suas capitania, q assi chamdo soldados."—*Custunkeda*, ii. 67. [Mr. White-way notes that in the orig. *repartem* for *reparte*, and the reference should be ii. 16.]

1554.—"Moreover the Senhor Governor conceded to the said ambassador that if in the territories of Idalaha (see **IDALCAN**), or in those of our Lord the King there shall be any differences or quarrels between any Portuguese *lascarina* or *peons* (*pidas*) of oura, and *lascarina* of the territories of Idalaha and *peons* of his, that the said Idalaha shall order the delivery up of the Portuguese and *peons* that they may be punished if culpable. And in like manner . . ."—*S. Botelho*, *Tombo*, 44.

1572.—"Erant in eo praesidio *Lascari* circiter septingenti artis scolopettariae peritissimi."—*E. Acosta*, i. 236r.

1598. "The soldier of *Bullagate*, which is called *Lascarin*. . . ."—*Linachetra*, 74; [in *Hak. Soc.* i. 264, *Lascarin*.]

1600. "Todo a mais churma e meneyo das naos são Mouros que chamão *Lascários*. . . ."—*Lucena*, *Life of St. Franc. Xavier*, lv. iv. p. 223.

[1602.—"... because the *Lascars* (*lascaris*), for so they call the Arab sailors."—*Coste*, Dec. X. bk. 3, ch. 13.]

c. 1610.—"Mesmes tous les mariniers et les pilotes sont Indiens, tant Gentils que Mahometans. Tous ces gens de mer les appellent *Lascars*, et les soldats *Lascaris*."—*Pyrard de Laval*, i. 317; [*Hak. Soc.* i. 436; also see ii. 3, 17].

[1615.—"... (two horses with six *Lascars* and two *caffers* (see **CAFFER**)."—*Foster*, *Letters*, iv. 112.]

1644.—"... The *aldens* of the jurisdiction of Damam, in which district there are 4 fortified posts defended by *Lascari* (*Lascaris*) who are mostly native Christian soldiers, though they may be heathen as some of them are."—*Becarro*, MS.

1673.—"The Seamen and Soldiers differ only in a Vowel, the one being pronounced with an *u*, the other with an *a*, as *Lascu*, a soldier, *Lascar*, a seaman."—*Fryer*, 107.

[1683-84.—"The Warehousekeeper having Beavercall dayes advised the Council of Ship Welfares tardynesse in receiving & stowing away the Goods, . . . alledging that they have not hands Sufficient to dispatch them, though we have spared them tenn *Lascars* for that purpose. . . ."—*Pringle*, *Diary N. & Geo.*, 1st ser. iii. 7 seq., also see p. 43.]

1685.—"They sent also from Sofragas D. Antonio da Motta Galvaon with 6 companies, which made 190 men; the *Dinava* (see **DISSAVE**) of the adjoining provinces joined him with 4000 *Lascarina*."—*Ridgway*, *H. of the I. of Ceylon* (from French Tr., p. 241).

1690.—“For when the *English* Sailors at that time perceiv'd the softness of the Indian *Lascars*; how tame they were . . . they embark'd again upon a new Design . . . to . . . rob these harmless Traffickers in the *Red Sea*.”—*Orington*, 464.

1726.—“*Lascaryns*, or Loopers, are native soldiers, who have some regular maintenance, and in return must always be ready.”—*Valentijn, Ceylon, Names of Offices, &c.*, 10.

1755.—“Some *Lascars* and *Sejoes* were now sent forward to clear the road.”—*Orme*, ed. 1803, i. 394.

1787.—“The Field Pieces attached to the Cavalry draw up on the Right and Left Flank of the Regiment; the Artillery *Lascars* forming in a line with the Front Rank the full Extent of the Drag Ropes, which they hold in their hands.”—*Regus. for the Hon. Company's Troops on the Coast of Coromandel*, by M.-Gen. Sir Archibald Campbell, K.B. Govr. & C. in C. Madras, p. 9.

1803.—“In those parts (of the low country of Ceylon) where it is not thought requisite to quarter a body of troops, there is a police corps of the natives appointed to enforce the commands of Government in each district; they are composed of *Conganies*, or sergeants, *Araljies*, or corporals, and *Lascarines*, or common soldiers, and perform the same office as our Sheriff's men or constables.”—*Percival's Ceylon*, 222.

1807.—“A large open boat formed the van, containing his excellency's guard of *lascareens*, with their spears raised perpendicularly, the union colours flying, and Ceylon drums called *tomtoms* beating.”—*Cordiner's Ceylon*, 170.

1872.—“The *lascars* on board the steamers were insignificant looking people.”—*The Dilemma*, ch. ii.

In the following passages the original word *lashkar* is used in its proper sense for ‘a camp.’

[1614.—“He said he bought it of a banyan in the *Lasker*.”—*Foster, Letters*, ii. 142.

[1615.—“We came to the *Lasker* the 7th of February in the evening.”—*Ibid.* iii. 85.]

1616.—“I took horse to avoid presse, and other inconvenience, and crossed out of the *Laskar*, before him.”—*Sir T. Roe*, in *Purchas*, i. 559; see also 560; [*Hak. Soc.* ii. 324].

1682.—“ . . . presents to the Seir *Lascart* (*sur-i-lashkar*, ‘head of the army’) this day received.”—*Pringle, Diary Ft. St. Geo.*, 1st ser. i. 84.]

**LĀT, LĀT SĀHIB**, s. This, a popular corruption of *Lord Sahib*, or *Lord Sāhib*, as it is written in Hind., is the usual form from native lips, at least in the Bengal Presidency, of the title by which the Governor-General has long been known in the vernacu-

lars. The term also extends nowadays to Lieutenant-Governors, who in contact with the higher authority become *Chhotā* (‘Little’) *Lāt*, whilst the Governor-General and the Commander-in-Chief are sometimes discriminated as the *Mulki Lāt Sāhib* [or *Barē Lāt*], and the *Jangi Lāt Sāhib* (‘territorial’ and ‘military’), the Bishop as the *Lāt Pādrē Sāhib*, and the Chief Justice as the *Lāt Justy Sāhib*. The title is also sometimes, but very incorrectly, applied to minor dignitaries of the supreme Government, [whilst the common form of blessing addressed to a civil officer is “*Huzūr Lāt Guvnar, Lāt Sikritar ho-jden*.”

1824.—“He seemed, however, much puzzled to make out my rank, never having heard (he said) of any ‘*Lord Sahib*’, except the Governor-General, while he was still more perplexed by the exposition of ‘*Lord Bishop Sahib*’, which for some reason or other my servants always prefer to that of *Lord Padre*.”—*Heber*, i. 69.

1837.—“The Arab, thinking I had purposely stolen his kitten, ran after the buggy at full speed, shouting as he passed Lord Auckland's tents, ‘*Dohā'ī, dohā'ī, Sāhib! dohā'ī, Lord Sāhib!*’ (see *DOAI*). ‘*Mercy, mercy, sir! mercy, Governor-General!*’ The faster the horse rushed on, the faster followed the shouting Arab.”—*Wanderings of a Pilgrim*, ii. 142.

1868.—“The old barber at Roorkee, after telling me that he had known Strachey when he first began, added, ‘*Ab Lāt-Sekretur hai! Ah! hum bhi boodda hogya!*’ (‘Now he is *Lord Secretary!* Ah! I too have become old!’)”—*Letter from the late M.-Gen. W. W. H. Greathed*.

1877.—“ . . . in a rare but most valuable book (*Halloway's Observations on India*, 1825, pp. 254-8), in which the author reports, with much quiet humour, an aged native's account of the awful consequences of contempt of an order of the (as he called the Supreme Court) ‘*Shubreem Koorut*,’ the order of Impey being ‘*Lord Justey Sahib-kahookm*,’ the instruments of whose will were ‘*abidabhis*’ or affidavits.”—*Letter from Sir J. F. Stephen*, in *Times*, May 31.

**LĀT**, s. Hind. *lat*, used as a corruption of the English *lot*, in reference to an auction (*Carnegie*).

**LĀT, LĀTH**, s. This word, meaning a staff or pole, is used for an obelisk or columnar monument; and is specifically used for the ancient Buddhist columns of Eastern India.

[1861-62.—“The pillar (at Besarb) is known by the people as *Bhīm-Sen-kā-lāt* and *Bhīm-Sen-kā-lānda*.”—*Cunningham, Arch. Rep.* i. 61.]

**LATERITE**, s. A term, first used by Dr. Francis Buchanan, to indicate a reddish brick-like argillaceous formation much impregnated with iron peroxide, and hardening on exposure to the atmosphere, which is found in places all over South India from one coast to the other, and the origin of which geologists find very obscure. It is found in two distinct types: viz. (1) *High-level Laterite*, capping especially the trap-rocks of the Deccan, with a bed from 30 or 40 to 200 feet in thickness, which perhaps at one time extended over the greater part of Peninsular India. This is found as far north as the Rajmahal and Monghyr hills. (2) *Low-level Laterite*, forming comparatively thin and sloping beds on the plains of the coast. The origin of both is regarded as being, in the most probable view, modified volcanic matter; the low-level laterite having undergone a further rearrangement and deposition; but the matter is too complex for brief statement (see *Newbold*, in *J.R.A.S.*, vol. viii.; and the *Manual of the Geol. of India*, pp. xlv. *seqq.*, 348 *seqq.*). Mr. King and others have found flint weapons in the low-level formation. Laterite is the usual material for road-metal in S. India, as **kunkur** (q.v.) is in the north. In Ceylon it is called **cabook** (q.v.).

1800.—“It is diffused in immense masses, without any appearance of stratification, and is placed over the granite that forms the basis of *Malayala*. . . . It very soon becomes as hard as brick, and resists the air and water much better than any brick I have seen in India. . . . As it is usually cut into the form of bricks for building, in several of the native dialects it is called the brick-stone (*Iticacullee*) [*Malayāl. rettukal*]. . . . The most proper English name would be **Laterite**, from *Lateritis*, the appellation that may be given it in science.”—*Buchanan, Mysore, &c.*, ii. 440-441.

1860.—“Natives resident in these localities (Galle and Colombo) are easily recognisable elsewhere by the general hue of their dress. This is occasioned by the prevalence along the western coast of **laterite**, or, as the Singhalese call it, **cabook**, a product of disintegrated gneiss, which being subjected to detrition communicates its hue to the soil.”—*Tennent's Ceylon*, i. 17.

**LATTEE**, s. A stick; a bludgeon, often made of the male bamboo (*Dendrocalamus strictus*), and sometimes bound at short intervals with iron rings, forming a formidable weapon.

The word is Hind. *lāthī* and *lathī*, Mahr. *laththa*. This is from Prakrit *latthī*, for Skt. *yashti*, ‘a stick,’ according to the Prakrit grammar of Vavaruchi (ed. Cowell, ii. 32); see also *Lassen, Institutiones, Ling. Prakrit*, 195. *Jiski lāthī, us kī bhains*, is a Hind. proverb (*cujus baculum ejus bubalus*), equivalent to the “good old rule, the simple plan.”

1830.—“The natives use a very dangerous weapon, which they have been forbidden by Government to carry. I took one as a curiosity, which had been seized on a man in a fight in a village. It is a very heavy *lāthī*, a solid male bamboo, 5 feet 5 inches long, headed with iron in a most formidable manner. There are 6 jagged semicircular irons at the top, each 2 inches in length, 1 in height, and it is shod with iron bands 16 inches deep from the top.”—*Wanderings of a Pilgrim*, i. 133.

1878.—“After driving some 6 miles, we came upon about 100 men seated in rows on the roadside, all with **latties**.”—*Life in the Mofussil*, i. 114.

**LATTEAL**, s. Hind. *lāthiyāl*, or, more cumbrously, *lāthiwālā*, ‘a club-man,’ a hired ruffian. Such gentry were not many years ago entertained in scores by planters in some parts of Bengal, to maintain by force their claims to lands for sowing indigo on.

1878.—“Doubtless there were hired **latties** . . . on both sides.”—*Life in the Mofussil*, ii. 6.

**LAW-OFFICER**. This was the official designation of a Mahomedan officer learned in the (Mahomedan) law, who was for many years of our Indian administration an essential functionary of the judges' Courts in the districts, as well as of the Sudder or Courts of Review at the Presidency.

It is to be remembered that the law administered in Courts under the Company's government, from the assumption of the Dewanny of Bengal, Bahar, and Orissa, was the Mahomedan law; at first by the hands of native **Cazees** and **Mufties**, with some superintendence from the higher European servants of the Company; a superintendence which, while undergoing sundry vicissitudes of system during the next 30 years, developed gradually into a European judiciary, which again was set on an extended and quasi-permanent footing by Lord Cornwallis's Government, in Regulation IX. of 1793.

(see **ADAWLUT**). The Mahomedan law continued, however, to be the professed basis of criminal jurisprudence, though modified more and more, as years went on, by new **Regulations**, and by the recorded constructions and circular orders of the superior Courts, until the accomplishment of the great changes which followed the Mutiny, and the assumption of the direct government of India by the Crown (1858). The landmarks of change were (a) the enactment of the Penal Code (Act XLV. of 1860), and (b) that of the Code of Criminal Procedure (Act. XXV. of 1861), followed by (c) the establishment of the High Court (July 1, 1862), in which became merged both the **Supreme Court** with its peculiar jurisdiction, and the (quondam-Company's) Sudder Courts of Review and Appeal, civil and criminal (*Dewanny Adawlut*, and *Nizamat Adawlut*).

The authoritative exposition of the Mahomedan Law, in aid and guidance of the English judges, was the function of the Mahomedan **Law-officer**. He sat with the judge on the bench at Sessions, i.e. in the hearing of criminal cases committed by the magistrate for trial; and at the end of the trial he gave in his written record of the proceedings with his **Futwa** (q.v.) (see *Regn.* IX. 1793, sect. 47), which was his judgment as to the guilt of the accused, as to the definition of the crime, and as to its appropriate punishment according to Mahomedan Law. The judge was bound attentively to consider the *futwa*, and if it seemed to him to be consonant with natural justice, and also in conformity with the Mahomedan Law, he passed sentence (save in certain excepted cases) in its terms, and issued his warrant to the magistrate for execution of the sentence, unless it were one of death, in which case the proceedings had to be referred to the Sudder Nizamut for confirmation. In cases also where there was disagreement between the civilian judge and the Law-officer, either as to finding or sentence, the matter was referred to the Sudder Court for ultimate decision.

In 1832, certain modifications were introduced by law (*Regn.* VI. of that year), which declared that the *futwa* might be dispensed with either by

referring the case for report to a **punchayet** (q.v.), which sat apart from the Court; or by constituting assessors in the trial (generally three in number). The frequent adoption of the latter alternative rendered the appearance of the Law-officer and his *futwa* much less universal as time went on. The post of **Law-officer** was indeed not actually abolished till 1864. But it would appear from enquiry that I have made, among friends of old standing in the Civil Service, that for some years before the issue of the Penal Code and the other reforms already mentioned, the **Moolvee** (*maulavi*) or Mahomedan **Law-officer** had, in some at least of the Bengal districts, practically ceased to sit with the judge, even in cases where no assessors were summoned.\* I cannot trace any legislative authority for this, nor any Circular of the Sudder Nizamut; and it is not easy, at this time of day, to obtain much personal testimony. But Sir George Yule (who was Judge of Rungpore and Bogra about 1855-56) writes thus:

"The **Moolvee-ship** . . . must have been abolished before I became a judge (I think), which was 2 or 3 years before the Mutiny; for I have no recollection of ever sitting with a *Moolvee*, and I had a great number of heavy criminal cases to try in Rungpore and Bogra. Assessors were substituted for the *Moolvee* in some cases, but I have no recollection of employing these either."

Mr. Seton-Karr, again, who was Civil and Sessions Judge of Jessore (1857-1860), writes:

"I am quite certain of my own practice . . . and I made deliberate choice of native assessors, whenever the law required me to have such functionaries. I determined never to sit with a *Maulavi*, as, even before the Penal Code was passed, and came into operation, I wished to get rid of *futwas* and differences of opinion."

The office of Law-officer was formally abolished by Act XI. of 1864.

In respect of civil litigation, it had been especially laid down (*Regn.* of April 11, 1780, quoted below) that in suits regarding successions, inheritance, marriage, caste, and all religious usages

\* *Reg.* I. of 1810 had empowered the Executive Government, by an official communication from its Secretary in the Judicial Department, to dispense with the attendance and *futwa* of the Law officers of the courts of circuit, when it seemed advisable. But in such case the judge of the court passed no sentence, but referred the proceedings with an opinion to the *Nizamut Adawlut*.



and institutions, the Mahommedan laws with respect to Mahommedans, and the Hindū laws with respect to Hindūs, were to be considered as the general rules by which the judges were to form their decisions. In the respective cases, it was laid down, the *Mahommedan and Hindū law-officers* of the court were to attend and expound the law.

In this note I have dealt only with the Mahommedan law-officer, whose presence and co-operation was so long (it has been seen) essential in a criminal trial. In civil cases he did not sit with the judge (at least in memory of man now living), but the judge could and did, in case of need, refer to him on any point of Mahommedan Law. The Hindū law-officer (**Pundit**) is found in the legislation of 1793, and is distinctly traceable in the Regulations down at least to 1821. In fact he is named in the Act XI. of 1864 (see quotation under **CAZEE**) abolishing Law-officers. But in many of the districts it would seem that he had very long before 1860 practically ceased to exist, under what circumstances exactly I have failed to discover. He had nothing to do with criminal justice, and the occasions for reference to him were presumably not frequent enough to justify his maintenance in every district. A *Pundit* continued to be attached to the Sudder Dewanny, and to him questions were referred by the District Courts when requisite. Neither *Pundit* nor *Moolree* is attached to the High Court, but native judges sit on its Bench. It need only be added that under Regulation III. of 1821, a magistrate was authorized to refer for trial to the Law-officer of his district a variety of complaints and charges of a trivial character. The designation of the Law-officer was *Maulavi*. (See **ADAWLUT**, **CAZEE**, **FUTWA**, **MOOLVEE**, **MUFFY**.)

1780.—“That in all suits regarding inheritance, marriage, and caste, and other religious usages or institutions, the laws of the Koran with respect to Mahommedans, and those of the Shaster with respect to Gentoos, shall be invariably adhered to. On all such occasions the **Molavies** or Brahmins shall respectively attend to expound the law; and they shall sign the report and assist in passing the decree.”—*Regulation passed by the G.-G. and Council*, April 11, 1780.

1793.—“II. The **Law Officers** of the Sudder Dewanny Adawlut, the Nizamut Adawlut, the provincial Courts of Appeal,

the courts of circuit, and the *sillah* and city courts . . . shall not be removed but for incapacity or misconduct. . . .”—*Reg. XII. of 1793*.

In §§ iv., v., vi. **Cauzy** and **Muffy** are substituted for **Law-Officer**, but referring to the same persons.

1799.—“IV. If the *futwa* of the law officers of the Nizamut Adawlut declare any person convicted of wilful murder not liable to suffer death under the Mahomedan law on the ground of . . . the Court of *Nizamut Adawlut* shall notwithstanding sentence the prisoner to suffer death. . . .”—*Reg. VIII. of 1799*.

**LAXIMANA, LAQUESIMENA**, &c., s. Malay *Laksamana*, from Skt. *lakshmana*, ‘having fortunate tokens’ (which was the name of a mythical hero, brother of *Rama*). This was the title of one of the highest dignitaries in the Malay State, commander of the forces.

1511.—“There used to be in Malacca five principal dignities . . . the third is **Lassamane**; this is Admiral of the Sea. . . .”—*Albuquerque*, by *Birch*, iii. 87.

c. 1539.—“The King accordingly set forth a Fleet of two hundred Sails. . . . And of this Navy he made General the great **Laque Xemena**, his Admiral, of whose Valor the History of the *Indies* hath spoken in divers places.”—*Pinto*, in *Çogan*, p. 38.

1553.—“**Lacsamana** was harassed by the King to engage Dom Garcia; but his reply was: Sire, against the Portuguese and their high-sided vessels it is impossible to engage with low-cut *lancharas* like ours. Leave me (to act) for I know this people well, seeing how much blood they have cost me; good fortune is now with thee, and I am about to avenge you on them. And so he did.”—*Barros*, III. viii. 7.

[1615.—“On the morrow I went to take my leave of **Laxaman**, to whom all strangers’ business are resigned.”—*Foster, Letters*, iv. 6.]

**LEAGUER**, s. The following use of this word is now quite obsolete, we believe, in English; but it illustrates the now familiar German use of *Lager-Bier*, i.e. ‘beer for laying down, for keeping’ (primarily in cask). The word in this sense is neither in *Minsheu* (1627), nor in *Bayley* (1730).

1747.—“That the Storekeeper do provide **Leaguers** of good Columbo or Batavia arrack.”—*Ft. St. David Consn.*, May 5 (MS. Record in India Office).

1782.—“Will be sold by Public Auction by Mr. Bondfield, at his Auction Room, formerly the Court of Cutcherry . . . Square and Globe Lanthorns, a quantity of Country Rum in **Leaguers**, a Slave Girl, and a variety of other articles.”—*India Gazette*, Nov. 23.



**LECQUE**, s. We do not know what the word used by the Abbé Raynal in the following extract is meant for. It is perhaps a mistake for *last*, a Dutch weight.

1770.—“They (Dutch at the Cape) receive a still smaller profit from 60 *lecques* of red wine, and 80 or 90 of white, which they carry to Europe every year. The *lecque* weighs about 1,200 pounds.”—*Raynal*, E.T. 1777, i. 231.

**LEE**, s. Chin. *lǐ*. The ordinary Chinese itinerary measure. Books of the Jesuit Missionaries generally interpret the modern *lǐ* as  $\frac{1}{3}$  of a league, which gives about 3 *lǐ* to the mile; more exactly, according to Mr. Giles,  $27\frac{1}{2}$  *lǐ* = 10 miles; but it evidently varies a good deal in different parts of China, and has also varied in the course of ages. Thus in the 8th century, data quoted by M. Vivien de St. Martin, from Père Gaubil, show that the *lǐ* was little more than  $\frac{1}{5}$  of an English mile. And from several concurrent statements we may also conclude that the *lǐ* is generalised so that a certain number of *lǐ*, generally 100, stand for a day's march. [Archdeacon Gray (*China*, ii. 101) gives 10 *lǐ* as the equivalent of  $3\frac{1}{4}$  English miles; Gen. Cunningham (*Arch. Rep.* i. 305) asserts that Hwen Thsang converts the Indian *yojanas* into Chinese *lǐ* at the rate of 40 *lǐ* per *yojana*, or of 10 *lǐ* per *kos*.]

1585.—“By the said booke it is found that the Chinos haue amongst them but only three kind of measures; the which in their language are called *li*, *pu*, and *icham*, which is as much as to say, or in effect, as a forlong, league, or iorney: the measure, which is called *li*, hath so much space as a man's voice on a plaine ground may bee hearde in a quiet day, halowing or whoping with all the force and strength he may; and ten of these *lis* maketh a *pu*, which is a great Spanish league; and ten *pus* maketh a daye's iourney, which is called *icham*, which maketh 12 (*sic*) long leagues.”—*Mendoza*, i. 21.

1861.—“In this part of the country a day's march, whatever its actual distance, is called 100 *li*; and the *li* may therefore be taken as a measure of time rather than of distance.”—*Col. Sarel*, in *J.R. Geog. Soc.* xxxii. 11.

1878.—“D'après les clauses du contrat le voyage d'une longueur totale de 1,500 *lis*, ou 150 lieues, devait s'effectuer en 18 jours.”—*L. Roussot*, *A Travers la Chine*, 337.

**LEECHEE**, **LYCHEE**, s. Chin. *lǐ-chi*, and in S. China (its native region)

*lǐ-chi*; the beautiful and delicate fruit of the *Nephelium litchi*, Cambessèdes (N. O. *Sapindaceae*), a tree which has been for nearly a century introduced into Bengal with success. The dried fruit, usually ticketed as *lyches*, is now common in London shops.

c. 1540.—“... outra verdura muito mais fresca, e de melhor cheiro, que esta, a que os naturaes da terra chamão *lechias*. . . .”—*Pinto*, ch. lxxviii.

1583.—“*R.* Of the things of China you have not said a word; though there they have many fruits highly praised, such as are *lalichias* (*lalixias*) and other excellent fruits.

“*O.* I did not speak of the things of China, because China is a region of which there is so much to tell that it never comes to an end. . . .”—*Garcia*, f. 157.

1585.—“Also they have a kinde of plummes that they doo call *lechias*, that are of an exceeding gallant tast, and never hurteth anybody, although they should eate a great number of them.”—*Parke's Mendoza*, i. 14.

1598.—“There is a kind of fruit called *Lechyas*, which are like Plums, but of another taste, and are very good, and much esteemed, whereof I have eaten.”—*Linschoten*, 38; [Hak. Soc. i. 131].

1631.—“Adfertur ad nos præterea fructus quidam *Lances* (read *Laices*) vocatus, qui racematim, ut uvæ, crescit.”—*Jac. Bontii*, Dial. vi. p. 11.

1684.—“*Latsea*, or Chinese Chestnuts.”—*Valentijn*, iv. (China) 12.

1750-52.—“*Leicki* is a species of trees which they seem to reckon equal to the sweet orange trees. . . . It seems hardly credible that the country about Canton (in which place only the fruit grows) annually makes 100,000 *tel* of dried *leickis*.”—*Olof Torren*, 302-3.

1824.—“Of the fruits which this season offers, the finest are *leeches* (*sic*) and mangoes; the first is really very fine, being a sort of plum, with the flavour of a Frontignac grape.”—*Heber*, i. 60.

c. 1858.—  
“Et tandis que ton pied, sorti de la bouche,  
Pendait, rose, au bord du manchy (see **MUNCHEEL**)  
À l'ombre des bois noirs touffus, et du *Letchi*,  
Aux fruits moins pourpres que ta bouche.”  
*Leconte de Lisle*.

1878.—“... and the *lich*i hiding under a shell of ruddy brown its globes of translucent and delicately fragrant flesh.”—*P.A. Robinson*, *In My Indian Garden*, 49.

1879.—“... Here are a hundred and sixty *lich*i fruits for you. . . .”—*M. Stokes*, *Indian Fairy Tales* (Calc. ed.) 51.

**LEMON**, s. *Citrus medica*, var. *Limonum*, Hooker. This is of course

not an Anglo-Indian word. But it has come into European languages through the Ar. *leimūn*, and is, according to Hehn, of Indian origin. In Hind. we have both *limū* and *nīmbū*, which last, at least, seems to be an indigenous form. The Skt. dictionaries give *nimbūka*. In England we get the word through the Romance languages, Fr. *limon*, It. *limone*, Sp. *limon*, &c., perhaps both from the Crusades and from the Moors of Spain. [Mr. Skeat writes: "The Malay form is *limau*, 'a lime, lemon, or orange.' The Port. *limão* may possibly come from this Malay form. I feel sure that *limau*, which in some dialects is *limar*, is an indigenous word which was transferred to Europe."] (See **LIME**.)

c. 1200.—"Sunt praeterea aliae arbores fructus acidos, pontici videlicet saporis, ex se procreantes, quos appellant **limones**."—*Jacobi de Vitriaco, Hist. Iherosolym*, cap. lxxxv. in *Bongars*.

c. 1328.—"I will only say this much, that this India, as regards fruit and other things, is entirely different from Christendom; except, indeed, that there be **lemons** in some places, as sweet as sugar, whilst there be other **lemons** sour like ours."—*Friar Jordanus*, 15.

1331.—"Profunditas hujus aquae plena est lapidibus preciosis. Quae aqua multum est yrudinibus et sanguisugis plena. Hos lapides non accipit rex, sed pro animā suā semel vel bis in anno sub aquas ipsos pauperes ire permittit. . . . Et ut ipsi pauperes ire sub aquam possint accipiunt **limonem** et quemdam fructum quem bene pistant, et illo bene se ungunt. . . . Et cum sic sint uncti yrudines et sanguisugae illos offendere non valent."—*Fr. Odoric, in Cathay, &c.*, App., p. xxi.

c. 1333.—"The fruit of the mango-tree (*al-'anba*) is the size of a great pear. When yet green they take the fallen fruit and powder it with salt and preserve it, as is done with the sweet citron and the *lemon* (*al-leimūn*) in our country."—*Ibn Batuta*, iii. 126.

**LEMON-GRASS**, s. *Andropogon citratus*, D.C., a grass cultivated in Ceylon and Singapore, yielding an oil much used in perfumery, under the name of *Lemon-Grass Oil*, *Oil of Verbena*, or *Indian Melissa Oil*. Royle (*Hind. Medicine*, 82) has applied the name to another very fragrant grass, *Andropogon schoenanthus*, L., according to him the *σχοῖνος* of Dioscorides. This last, which grows wild in various parts of India, yields *Rūsa Oil*, alias *O. of Ginger-grass* or of *Geranium*, which

is exported from Bombay to Arabia and Turkey, where it is extensively used in the adulteration of "Otto of Roses."

**LEOPARD**, s. We insert this in order to remark that there has been a great deal of controversy among Indian sportsmen, and also among naturalists, as to whether there are or are not two species of this Cat, distinguished by those who maintain the affirmative, as panther (*F. pardus*) and leopard (*Felis leopardus*), the latter being the smaller, though by some these names are reversed. Even those who support this distinction of species appear to admit that the markings, habits, and general appearance (except size) of the two animals are almost identical. Jerdon describes the two varieties, but (with Blyth) classes both as one species (*Felis pardus*). [Mr. Blanford takes the same view: "I cannot help suspecting that the difference is very often due to age. . . . I have for years endeavoured to distinguish the two forms, but without success." (*Mammalia of India*, 68 seq.)]

**LEWCHEW, LIU KIU, LOO-CHOO**, &c., n.p. The name of a group of islands to the south of Japan, a name much more familiar than in later years during the 16th century, when their people habitually navigated the China seas, and visited the ports of the Archipelago. In the earliest notices they are perhaps mixt up with the Japanese. [Mr. Chamberlain writes the name *Luchu*, and says that it is pronounced *Dūchū* by the natives and *Ryūkyū* by the Japanese (*Things Japanese*, 3rd ed. p. 267). Mr. Pringle traces the name in the "Gold flowered loes" which appear in a Madras list of 1684, and which he supposes to be "a name invented for the occasion to describe some silk stuff brought from the Liu Kiu islands." (*Diary Fr. St. Geo.* 1st ser. iii. 174.)]

1516.—"Opposite this country of China there are many islands in the sea, and beyond them at 175 leagues to the east there is one very large, which they say is the mainland, from whence there come in each year to Malaca 3 or 4 ships like those of the Chinese, of white people whom they describe as great and wealthy merchants. . . . These islands are called *Lequesa*, the people of Malaca say they are better men, and greater and wealthier merchants, and

etter dressed and adorned, and more honourable than the Chinese." — *Barbosa*, 107.

1540.—"And they, demanding of him whence he came, and what he would have, he answered them that he was of the Kingdom of Siam [of the settlement of the Manaucarim foreigners, and that he came from Veniaga] and as a merchant was going to traffique in the Isle of Lequios." — *Pinto* (orig. cap. x. xli), in *Cogan*, 49.

1553.—"Fernaõ Peres . . . whilst he remained at that island of Beniaga, saw there certain junks of the people called Lequios, of whom he had already got a good deal of information at Malaca, as that they inhabited certain islands adjoining that coast of China; and he observed that the most part of the merchandize that they brought was a great quantity of gold . . . and they appeared to him a better disposed people than the Chinese. . . ." — *Barros*, III. 8. See also II. vi. 6.

1556.—(In this year) "a Portugal arrived at Malaca, named *Pero Gomez d'Almeida*, servant to the Grand Master of Santiago, with a rich Present, and letters from the *Santayim*, Prince of the Island of *Tanizuma*, directed to King *John* the third . . . to have five hundred Portugals granted to him, to the end that with them, and his own Forces, he might conquer the Island of *Lequio*, for which he would remain tributary to him at 5000 Kintals of Copper and 1000 Lattin, yearly. . . ." — *Pinto*, in *Cogan*, 188.

615. — "The King of Mashona (*qu. Shama*) . . . who is King of the western islands of Japan . . . has conquered Leques Islands, which not long since were under the Government of China." — *Barry*, i. 447.

"The King of Shashma . . . a man of greates power, and hath conquered islands called the Leques, which not long since were under the government of China. Leque Grande yeeldeth greates of amber greese of the best sorte, will vent 1,000 or 15,000 (*sic*) p<sup>cs</sup>. of cloth, as dutties and such like, per . . ." — *Letter of Raphe Coppindall*, in *i. 272*.

"They being put from Liquea. *Ibid.* i. 1.]

**LIMPO**, n.p. This is the name which the older writers, especially Chinese, give to the Chinese port now called Ning-Po. It is a corruption which appears in several of names used by the Chinese, or of those who learned from them. Thus *Nanking* is similarly corrupted in the publications of the Chinese, and *Yunnan* appears in the Chinese *Ulam*.

Sailing in this manner we arrived at the Ports of Liampo,

which are two Islands one just against another, distant three Leagues from the place, where at that time the Portugals used their commerce; There they had built above a thousand houses, that were governed by Sheriffs, Auditors, Consuls, Judges, and 6 or 7 other kinde of Officers [*com governança de Vereadores, & Ouvidor, & Alcaides, & outras seis ou sete Varas de Justiça & Officiaes de Republica*], where the Notaries underneath the publique Acts which they made, wrote thus, *I, such a one, publique Notarie of this Town of Liampo for the King our Sovereign Lord*. And this they did with as much confidence and assurance as if this Place had been scituated between *Santarem* and *Lisbon*; so that there were houses there which cost three or four thousand Duckats the building, but both they and all the rest were afterwards demolished for our sins by the Chinese. . . ." — *Pinto* (orig. cap. lxvi.), in *Cogan*, p. 82.

What *Cogan* renders '*Ports of Liampo*' is *portas*, i.e. *Gates*. And the expression is remarkable as preserving a very old tradition of Eastern navigation; the oldest document regarding Arab trade to China (the *Relation*, tr. by Reinaud) says that the ships after crossing the Sea of Sanji 'pass the Gates of China. These Gates are in fact mountains washed by the sea; between these mountains is an opening, through which the ships pass' (p. 19). This phrase was perhaps a translation of a term used by the Chinese themselves—see under **BOCCA TIGRIS**.

1553.—"The eighth (division of the coasts of the Indies) terminates in a notable cape, the most easterly point of the whole continent so far as we know at present, and which stands about midway in the whole coast of that great country China. This our people call Cabo de Liampo, after an illustrious city which lies in the bend of the cape. It is called by the natives Nimpo, which our countrymen have corrupted into Liampo." — *Barros*, i. ix. 1.

1696.—"Those Junks commonly touch at *Lympo*, from whence they bring *Petre*, *Geelongs*, and other Silks." — *Boryear*, in *Dalrymple*, i. 87.

1701.—"The Mandarin of Justice arrived late last night from *Limpo*." — *Fragmentary MS. Records of China Factory* (at Chusan?), in India Office, Oct. 24.

1727.—"The Province of *Chequiam*, whose chief city is *Limpoa*, by some called *Nimpoa*, and by others *Ningpoa*." — *A. Hamilton*, ii. 283; [ed. 1744, ii. 282].

1770.—"To these articles of importation may be added those brought every year, by a dozen Chinese Junks, from *Emoy*, *Limpo*, and Canton." — *Raynal*, tr. 1777, i. 249.

**LIKIN, LEKIN**, s. We borrow from Mr. Giles: "An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the

land-tax of China caused by the T'aiping and Nienfei troubles. It was to be set aside for military purposes only—hence its common name of 'war tax'. . . The Chefoo Agreement makes the area of the Foreign concessions at the various Treaty Ports exempt from the tax of *Lekin*" (*Gloss. of Reference*, s.v.). The same authority explains the term as "*li* (*le*, i.e. a cash or 1000 of a tael)-money," because of the original rate of levy. The *likin* is professedly not an imperial customs-duty, but a provincial tax levied by the governors of the provinces, and at their discretion as to amount; hence varying in local rate, and from time to time changeable. This has been a chief difficulty in carrying out the Chefoo Agreement, which as yet has never been authoritatively interpreted or finally ratified by England. [It was ratified in 1886. For the conditions of the Agreement see *Ball, Things Chinese*, 3rd ed. 629 *seqq.*] We quote the article of the Agreement which deals with opium, which has involved the chief difficulties, as leaving not only the amount to be paid, but the line at which this is to be paid, undefined.

1876.—"Sect. III. . . . (iii). On Opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs, and deposited in Bond . . . until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the *likin*: in order to the prevention of the evasion of the duty. The amount of *likin* to be collected will be decided by the different Provincial Governments, according to the circumstances of each."—*Agreement of Chefoo*.

1878.—"La Chine est parsemée d'une infinité de petits bureaux d'octroi échelonnés le long des voies commerciales; les Chinois les nomment *Li-kin*. C'est la source la plus sûre, et la plus productive des revenus."—*Roussel, A Travers la Chine*, 221.

**LILAC**, s. This plant-name is eventually to be identified with *anil* (q.v.), and with the Skt. *nīla*, 'of a dark colour (especially dark blue or black)'; a fact which might be urged in favour of the view that the ancients in Asia, as has been alleged of them in Europe, belonged to the body of the colour-blind (like the writer of this article). The Indian word takes,

in the sense of indigo, in Persian the form *līlang*; in Ar. this, modified into *līlak* and *līlāk*, is applied to the lilac (*Syringa* spp.). Marcel Devic says the Ar. adj. *līlak* has the modified sense 'bleuâtre.' See a remark under **BUCKYNE**. We may note that in Scotland the 'striving after meaning' gives this familiar and beautiful tree the name among the uneducated of 'lily-oak.'

**LIME**, s. The fruit of the small *Citrus medica*, var. *acida*, Hooker, is that generally called *lime* in India, approaching as it does very nearly to the fruit of the West India Lime. It is often not much bigger than a pigeon's egg, and one well-known miniature lime of this kind is called by the natives from its thin skin *kāghazī nīmbū*, or 'paper lime.' This seems to bear much the same relation to the lemon that the miniature thin-skinned orange, which in London shops is called *Tangerine*, bears to the "China orange." But lime is also used with the characterising adjective for the *Citrus medica*, var. *Limetta*, Hooker, or Sweet Lime, an insipid fruit.

The word no doubt comes from the Sp. and Port. *lima*, which is from the Ar. *lima*; Fr. *lime*, Pers. *limā*, *limān* (see **LEMON**). But probably it came into English from the Portuguese in India. It is not in *Minsheu* (2nd ed. 1727).

1404.—"And in this land of Guilan snow never falls, so hot is it; and it produces abundance of citrons and limes and oranges (*cidrus ē limas ē naranjus*)."—*Clavijo*, §lxxvi.

c. 1526.—"Another is the *lime* (*limā*), which is very plentiful. Its size is about that of a hen's egg, which it resembles in shape. If one who is poisoned boils and eats its fibres, the injury done by the poison is averted."—*Baber*, 328.

1563.—"It is a fact that there are some Portuguese so pig-headed that they would rather die than acknowledge that we have here any fruit equal to that of Portugal; but there are many fruits here that bear the bell, as for instance all the *fructus de espinho*. For the lemons of those parts are so big that they look like citrons, besides being very tender and full of flavour, especially those of *Baçaim*; whilst the citrons themselves are much better and more tender (than those of Portugal); and the limes (*limas*) vastly better. . . ."—*Garcia*, f. 133.

c. 1630.—"The Ile inricht us with many good things; Buffolla, Goats, Turtle, Hens,

.

4  
.  
.  
.  
.  
.  
.  
.  
.  
.  
.  
.  
.  
.

4  
.  
.

4  
.  
(  
t  
s  
l

t  
2  
t  
l  
c  
3  
7  
f  
c  
a  
e  
s  
v  
2  
a  
v  
t  
t  
l

4  
.

1700.—“I carried the *Lingulst* into a Merchant's House that was my Acquaintance to consult with that Merchant about removing that *Remora*, that stop'd the Man of War from entering into the Harbour.”—*A. Hamilton*, iii. 254; [ed. 1744].

1711.—“*Linguists* require not too much haste, having always five or six to make choice of, never a Barrel the better Herring.”—*Lockyer*, 102.

1760.—“I am sorry to think your Honour should have reason to think, that I have been anyway concerned in that unlucky affair that happened at the *Negrals*, in the month of October 1759; but give me leave to assure your Honour that I was no further concerned, than as a *Linguister* for the *King's Officer* who commanded the Party.”—Letter to the Gov. of Fort St. George, from *Antonio the Linguist*, in *Dalrymple*, i. 396.

1760-1810.—“If the ten should presume to enter villages, public places, or bazaars, punishment will be inflicted on the *lingulst* who accompanies them.”—*Regulations at Canton*, from *The Fankwa at Canton*, p. 29.

1882.—“As up to treaty days, neither Consul nor Vice-Consul of a foreign nation was acknowledged, whenever either of these officers made a communication to the Hoppo, it had to be done through the Hong merchants, to whom the dispatch was taken by a *Linguist*.”—*The Fankwa at Canton*, p. 50.

**LIP-LAP**, *s.* A vulgar and disparaging nickname given in the Dutch Indies to Eurasians, and corresponding to Anglo-Indian *chee-chee* (q.v.). The proper meaning of *lip-lap* seems to be the uncoagulated pulp of the coco-nut (see *Rumphius*, bk. i. ch. 1). [Mr. Skeat notes that the word is not in the diets, but Klinkert gives Jav. *lap-lap*, ‘a dish-clout.’]

1768-71.—“Children born in the Indies are nicknamed *liplaps* by the Europeans, although both parents may have come from Europe.”—*Statvinna*, E.T. i. 315.

**LISHTEE, LISTEE**, *s.* Hind. *lisht*, English word, ‘a list.’

**LONG-CLOTH**, *s.* The usual name in India for (white) cotton shirtings, or Lancashire calico; but first applied to the Indian cloth of like kind exported to England, probably because it was made of length unusual in India; cloth for native use being ordinarily made in pieces sufficient only to clothe one person. Or it is just possible that it may have been a corruption or misapprehension of *lungi* (see **LOONGHEE**). [This latter view is accepted without

question by Sir G. Birdwood (*Rep. on Old Rec.*, 224), who dates its introduction to Europe about 1675.]

1670.—“We have continued to supply you . . . in regard the Dutch do so fully fall in with the Calicoe trade that they had the last year 50,000 pieces of *Long-cloth*.”—*Letter from Court of E.I.C. to Madras*, Nov. 9th. In *Notes and Exts.*, No. i. p. 2.

[1682.—“ . . . for *Long cloth brown English* 72: Coveds long & 2½ broad No. 1. . . .”—*Pringle, Diary*, Pt. 2d. Geo. 1st ser. i. 40.]

1727.—“*Saderass*, or *Saderass Patan*, a small Factory belonging to the Dutch, to buy up long cloth.”—*A. Hamilton*, i. 358; [ed. 1744].

1785.—“The trade of Fort St. David's consists in long cloths of different colours.”—*Carraccioli's Life of Clive*, i. 5.

1865.—“*Long-cloth*, as it is termed, is the material principally worn in the Tropics.”—*Waring, Tropical Resident*, p. 111.

1880.—“A Chinaman is probably the last man in the world to be taken in twice with a fraudulent piece of *long-cloth*.”—*Pall Mall Budget*, Jan. 9, p. 9.

**LONG-DRAWERS**, *s.* This is an old-fashioned equivalent for *pyjamas* (q.v.). Of late it is confined to the Madras Presidency, and to outfitters' lists. [*Mosquito drawers* were probably like these.]

[1623.—“They wear a pair of *long Drawers* of the same Cloth, which cover not only their Thighs, but legs also to the Feet.”—*P. della Valle*, Hak. Soc. i. 43.]

1711.—“The better sort wear *long Drawers*, and a piece of Silk, or wrought Callico, thrown loose over the Shoulders.”—*Lockyer*, 57.

1774.—“ . . . gave each private man a frock and *long drawers* of chintz.”—*Farrar, V. to N. China*, 100.

1780.—“*Leroy*, one of the French *bessars*, who had saved me from being cut down by Hyder's horse, gave me some soup, and a shirt, and *long-drawers*, which I had great want of.”—*Hon. John Lindsay in List of the Lindsays*, iv. 266.

1789.—“It is true that they (the *Sacs*) wear only a short blue jacket, and blue *long draws*.”—*Notes by Translator of Sir Mutagherin*, i. 87.

1810.—“For wear on board ship, *peas-loons* . . . together with as many pair of wove cotton *long-drawers*, to wear under them.”—*Williamson, V. M.* i. 9.

[1853.—“The Doctor, his gaunt figure very scantily clad in a dirty shirt and a pair of *mosquito drawers*.”—*Campbell, Old Post Ranger*, 3rd ed. 108.]

(See **PYJAMAS**, **MOGUL BREECHES**, **SHULWAURS**, **SIRDRAWS**.)



**LONG-SHORE WIND**, s. A term used in Madras to designate the damp, unpleasant wind that blows in some seasons, especially July to September, from the south.

1837. — "This longshore wind is very disagreeable—a sort of sham sea-breeze blowing from the south; whereas the real sea-breeze blows from the east; it is a regular cheat upon the new-comers, feeling damp and fresh as if it were going to cool one."—*Letters from Madras*, 73.

[1879.—"Strong winds from the south known as **Alongshore winds**, prevail especially near the coast."—*Stuart, Tinnerelly*, 8.]

**LONTAR**, s. The palm leaves used in the Archipelago (as in S. India) for writing on are called *lontar*-leaves. Filet (No. 5179, p. 209) gives *lontar* as the Malay name of two palms, viz. *Borassus flabelliformis* (see **PALMYRA**, **BRAB**), and *Livistona tundifolia*. [See **CADJAN**.] [Mr. Skeat notes that Klinkert gives—"Lontar, metathesis of *ron-tal*, leaf of the *tal* tree, a fan-palm whose leaves were once used for writing on, *borassus flabelliformis*." *Ron* is thus probably equivalent to the Malay *daun*, or in some dialects *don*, 'leaf.' The tree itself is called *p'hun* (*pohun*) *tar* in the E. coast of the Malay Peninsula, *tar* and *tal* being only variants of the same word. Scott, *Malayan Words in English*, p. 121, gives: "*Lontar*, a palm, dial. form of *ddun tal* (*tal*, Hind.)." (See **TODDY**.)

**LOOCHER**, s. This is often used in Anglo-Ind. colloquial for a black-guard libertine, a lewd loafer. It is properly Hind. *luchchā*, having that sense. Orme seems to have confounded the word, more or less, with *lūtiya* (see under **LOOTY**). [A rogue in *Pandurang Hari* (ed. 1873, ii. 168) is *Loochajee*. The place at Matheran originally called "*Louisa Point*" has become "*Loocha Point*!"]

[1829.—". . . nothing-to-do **lootchās** of every sect in Camp. . . ."—*Dr. Sport. Mag.* ed. 1873, i. 121.]

**LOONGHEE**, s. Hind. *lungi*, perhaps originally Pers. *lung* and *lunggi*; [but Platts connects it with *linga*]. A scarf or web of cloth to wrap round the body, whether applied as what the French call *pagne*, i.e. a cloth simply wrapped once or twice round the hips and tucked in at the upper edge, which

is the proper Mussulman mode of wearing it; or as a cloth tucked between the legs like a **dhoty** (q.v.), which is the Hindu mode, and often followed also by Mahomedans in India. The *Qanoon-e-Islam* further distinguishes between the *lunggi* and *dhotti* that the former is a coloured cloth worn as described, and the latter a cloth with only a coloured border, worn by Hindus alone. This explanation must belong to S. India. ["The *lungi* is really meant to be worn round the waist, and is very generally of a checked pattern, but it is often used as a *paggri* (see **PUGGERY**), more especially that known as the *Kohat lungi*" (*Cookson, Mon. on Punjab Silk*, 4). For illustrations of various modes of wearing the garment, see *Forbes Watson, Textile Manufactures and Costumes*, pl. iii. iv.]

1653.—"*Longui* est vne petite pièce de linge, dont les Indiens se servent à cacher les parties naturelles."—*De la Boullaye-le-Gouz*, 529. But in the edition of 1657 it is given: "*Longui* est vn morceau de linge dont l'on se sert au bain en Turquie" (p. 547).

1673.—"The Elder sat in a Row, where the Men and Women came down together to wash, having **Lungies** about their Wastes only."—*Fryer*, 101. In the Index, *Fryer* explains as a "Waste-Clout."

1726.—"Silk **Longis** with red borders, 160 pieces in a pack, 14 *cobidos* long and 2 broad."—*Valentijn*, v. 178.

1727.—". . . For some coarse chequered Cloth, called *Cambaya* (see **COMBOY**), **Lungies**, made of Cotton-Yarn, the Natives would bring Elephant's Teeth."—*A. Hamilton*, i. 9; [ed. 1744].

"(In Pegu) "Under the Frock they have a Scarf or **Lungee** doubled fourfold, made fast about the Middle. . . ."—*Ibid.* ii. 49.

c. 1760.—"Instead of petticoats they wear what they call a **loongee**, which is simply a long piece of silk or cotton stuff."—*Gruer*, i. 143.

c. 1809-10.—"Many use the **Lunggi**, a piece of blue cotton cloth, from 5 to 7 cubits long and 2 wide. It is wrapped simply two or three times round the waist, and hangs down to the knee."—*F. Buchanan*, in *Eastern India*, iii. 102.

**LOOT**, s. & v. Plunder; Hind. *lāt*, and that from Skt. *lotra*, for *loptra*, root *lup*, 'rob, plunder'; [rather *lun*, 'to rob']. The word appears in *Stockdale's Vocabulary*, of 1788, as "**Loot**—plunder, pillage." It has thus long been a familiar item in the Anglo-

Indian colloquial. But between the Chinese War of 1841, the Crimean War (1854-5), and the Indian Mutiny (1857-8), it gradually found acceptance in England also, and is now a recognised constituent of the English *Slang Dictionary*. Admiral Smyth has it in his *Nautical Glossary* (1867) thus: "Loot, plunder, or pillage, a term adopted from China."

1545.—St. Francis Xavier in a letter to a friend in Portugal admonishing him from encouraging any friend of his to go to India seems to have the thing *Loot* in his mind, though of course he does not use the word: "Neminem patiaris amicorum tuorum in Indiam cum Praefectura mitti, ad regias pecunias, et negotia tractanda. Nam de illis vere illud scriptum capere licet: 'Deleantur de libro viventium et cum justis non scribantur.' . . . Invidiam tantum non culpam usus publicus detrahit, dum vix dubitatur fieri non malè quod impunè fit. Ubique, semper, rapitur, congeritur, aufertur. Semel captum nunquam redditur. Quis enumeret artes et nomina, praedarum? Equidem mirari satis nequeo, quot, praeter usitatos modos, insolitis flexionibus inauspicatum illud **rapiendi** verbum quaedam avaritiae barbaria conjuget!"—*Epistolae, Prague, 1667, Lib. V. Ep. vii.*

1842.—"I believe I have already told you that I did not take any **loot**—the Indian word for plunder—so that I have nothing of that kind, to which so many in this expedition helped themselves so bountifully."—*Colin Campbell to his Sister, in L. of Ld. Clyde, i. 120.*

"In the Saugor district the plunderers are beaten whenever they are caught, but there is a good deal of burning and 'looting,' as they call it."—*Indian Administration of Ld. Ellenborough. To the D. of Wellington, May 17, p. 194.*

1847.—"Went to see Marshal Soult's pictures which he **looted** in Spain. There are many Murillos, all beautiful."—*Ld. Malmesbury, Mem. of an Ex-Minister, i. 192.*

1858.—"There is a word called 'loot,' which gives, unfortunately, a venial character to what would in common English be styled robbery."—*Ld. Elgin, Letters and Journals, 215.*

1860.—"**Loot**, swag or plunder."—*Slang Dict. s.v.*

1864.—"When I mentioned the 'looting' of villages in 1845, the word was printed in italics as little known. Unhappily it requires no distinction now, custom having rendered it rather common of late."—*Admiral W. H. Smyth, Synopsis, p. 52.*

1875.—"It was the Colonel Sahib who carried off the **loot**."—*The Dilemma, ch. xxxvii.*

1876.—"Public servants (in Turkey) have vied with one another in a system of universal **loot**."—*Blackwood's Mag. No. cxix. p. 115.*

1878.—"The city (Hongkong) is now patrolled night and day by strong parties of marines and Sikhs, for both the disposition to **loot** and the facilities for **looting** are very great."—*Miss Bird, Golden Chersonese, 34.*

1883.—"'Loot' is a word of Eastern origin, and for a couple of centuries past . . . the **looting** of Delhi has been the day-dream of the most patriotic among the Sikh race."—*Bos. Smith's Life of Ld. Lawrence, ii. 245.*

"At Ta li fu . . . a year or two ago, a fire, supposed to be an act of incendiarism, broke out among the Tibetan encampments which were then **looted** by the Chinese."—*Official Memo. on Chinese Trade with Tibet, 1883.*

## LOOTY, LOOTIEWALLA, s.

a. A plunderer. Hind. *lūtī, lūtīyd, lūtīcālā.*

1757.—"A body of their **Louchees** (see **LOOCHER**) or plunderers, who are armed with clubs, passed into the Company's territory."—*Orme, ed. 1803, ii. 129.*

1782.—"Even the rascally **Looty wallahs**, or Mysorean hussars, who had just before been meditating a general desertion to us, now pressed upon our flanks and rear."—*Munro's Narrative, 295.*

1792.—"The Colonel found him as much dismayed as if he had been surrounded by the whole Austrian army, and busy in placing an ambuscade to catch about six **looties**."—*Letter of T. Munro, in Life.*

"This body (horse plunderers round Madras) had been branded generally by the name of **Looties**, but they had some little title to a better appellation, for they were . . . not guilty of those sanguinary and inhuman deeds. . . ."—*Madras Courier, Jan. 26.*

1793.—"A party was immediately sent, who released 27 half-starved wretches in heavy irons; among them was Mr. Randal Cadman, a midshipman taken 10 years before by Suffrein. The remainder were private soldiers; some of whom had been taken by the **Looties**; others were deserters. . . ."—*Dirom's Narrative, p. 157.*

b. A different word is the Ar.—Pera *lūtīy*, bearing a worse meaning, 'one of the people of Lot,' and more generally 'a blackguard.'

[1824.—"They were singing, dancing, and making the *luti* all the livelong day."—*Hajji Baba, ed. 1851, p. 444.*

[1858.—"The **Loutis**, who wandered from town to town with monkeys and other animals, taught them to cast earth upon their heads (a sign of the deepest grief among Asiatics) when they were asked whether they would be governors of Balkh or Akhcheh."—*Ferrier, H. of the Afghans, 101.*

[1883.—"Monkeys and baboons are kept and trained by the **Lūtis**, or professional



c. 1330.—“Parrots also, or popinjays, after their kind, of every possible colour, except black, for black ones are never found; but white all over, and green, and red, and also of mixed colours. The birds of this India seem really like the creatures of Paradise.”—*Friar Jordanus*, 29.

c. 1430.—“In Bandan three kinds of parrot are found, some with red feathers and a yellow beak, and some parti-coloured which are called **Nori**, that is brilliant.”—*Conti*, in *India in the XVth Cent.*, 17. The last words, in Poggio's original Latin, are: “quos *Noris* appellant hoc est *lucidos*,” showing that Conti connected the word with the Pers. *nūr*—“*lux*.”

1516.—“In these islands there are many coloured parrots, of very splendid colours; they are tame, and the Moors call them **nure**, and they are much valued.”—*Barbosa*, 202.

1555.—“There are hogs also with hornes (see **BABI-ROUSSA**), and parats which prattle much, which they call **Noris**.”—*Galvano*, E.T. in *Hakl.* iv. 424.

[1598.—“There cometh into India out of the Island of Molucas beyond Malacca a kind of birdes called **Noyras**; they are like Parrattes. . . .”—*Linachoten*, *Hak. Soc.* i. 307.]

1601.—“*Psittacorum passim in sylvis multae turmae obvolitant. Sed in Molucanis Insulis per Malaccam avis alia, Noyra dicta, in Indiam importatur, quae psittaci faciem universim exprimit, quem cantu quoque adamussim aemulatur, nisi quod pennis rubicundis crebrioribus vestitur.*”—*De Bry*, v. 4.

1673.—“... Cockatoos and **Newries** from Bantam.”—*Fryer*, 116.

1682.—“The **Lorys** are about as big as the parrots that one sees in the Netherlands. . . . There are no birds that the Indians value more: and they will sometimes pay 30 rix dollars for one. . . .”—*Nieuhof*, *Zee en Land-Reize*, ii. 287.

1698.—“Brought ashore from the Resolution . . . a **Newry** and four yards of broad cloth for a present to the Havildar.”—In *Wheeler*, i. 333.

1705.—“On y trouve de quatre sortes de perroquets, sçavoir, perroquets, **lauris**, per-ruches, & cacatoris.”—*Luillier*, 72.

1809.—

“Twas Camdeo riding on his **lory**,  
Twas the immortal Youth of Love.”  
*Kekama*, x. 19.

1817.—

“Gay sparkling **loories**, such as gleam  
between  
The crimson blossoms of the coral-tree  
In the warm isles of India's summer sea.”  
*Mokanna*.

**LOTA**, s. Hind. *lotā*. The small spheroidal brass pot which Hindus use for drinking, and sometimes for cooking. This is the exclusive Anglo-

Indian application; but natives also extend it to the spherical pipkins of earthenware (see **CHATTY** or **GHURRA**.)

1810.—“... a **lootah**, or brass water vessel.”—*Williamson*, *V. M.* ii. 284.

**LOTE**, s. Mod. Hind. *lot*, being a corruption of Eng. ‘note.’ A bank-note; sometimes called *bānklōt*.

**LOTOO**, s. Burn. *Hlwat-d'hau*, ‘Royal Court or Hall’; the Chief Council of State in Burma, composed nominally of four Wungyis (see **WOON**) or Chief Ministers. Its name designates more properly the place of meeting; compare *Star-Chamber*.

1792.—“... in capital cases he transmits the evidence in writing, with his opinion, to the **Lotoo**, or grand chamber of consultation, where the council of state assembles. . . .”—*Symes*, 307.

1819.—“The first and most respectable of the tribunals is the **Lutō**, comprised of four presidents called *Vungki*, who are chosen by the sovereign from the oldest and most experienced Mandarins, of four assistants, and a great chancery.”—*Sangermano*, 164.

1827.—“Every royal edict requires by law, or rather by usage, the sanction of this council: indeed, the King's name never appears in any edict or proclamation, the acts of the *Lut-d'hau* being in fact considered his acts.”—*Crawford's Journal*, 401.

**LOUTEA, LOYTIA**, &c. s. A Chinese title of respect, used by the older writers on China for a Chinese official, much as we still use *mandarin*. It is now so obsolete that Giles, we see, omits it. “It would almost seem certain that this is the word given as follows in C. C. Baldwin's *Manual of the Foochow Dialect*: ‘*Lo-tia*.’ . . . (in Mandarin *Lao-tye*) a general appellative used for an officer. It means ‘Venerable Father’ (p. 215). In the Court dialect *Ta-lao-ye*, ‘Great Venerable Father’ is the appellative used for any officer, up to the 4th rank. The *y* of this expression is quite different from the *tyé* or *tia* of the former” (Note by M. Terrien de la Couperie). Mr. Balser, after giving the same explanation from Carstairs Douglas's *Amoy Dict.*, adds: “It would seem ludicrous to a Pekingese. Certain local functionaries (Prefects, Magistrates, &c.) are, however, universally known in China as *Fu-mu-tsun*, ‘Parental Officers’ (lit. ‘Father-and-

Mother Officers') and it is very likely that the expression 'Old Papa' is intended to convey the same idea of paternal government."

c. 1500.—"Everyone that in China hath any office, command, or dignitie by the King, is called *Loutia*, which is to say with us *Señor*."—*Gaspar da Cruz*, in *Purchas*, iii. 169.

"I shall have occasion to speake of a certain Order of gentlemen that are called *Loutia*; I will first therefor expound what this word signifieth. *Loutia* is as muche as to say in our language as *Syr*. . . ."—*Isidoro Perreye*, by R. Waller, in *Hakl.* ii.; [ed. 1810, ii. 548].

1585.—"And although all the King's officers and justices of what sort of administration they are, be generally called by the name of *Loytia*; yet euerie one hath a speciall and a particular name besides, according unto his office."—*Mendoza*, tr. by R. Park, n. 101.

1598.—"Not any Man in China is esteemed or accounted of, for his birth, family, or riches, but onely for his learning and knowledgo, such as they that serve at every towne, and have the government of the same. They are called *Loitia* and *Mandorjia*."—*Linschoten*, 39; [Hak. Soc. i. 133].

1618.—"The China Capt. had letters this day per way of Xaxma (see *SATEUMA*) . . . that the letters I sent are received by the noblemen in China in good parte, and a mandarin, or *loytea*, appointed to com for Japan. . . ."—*Cocks*, *Diary*, ii. 44.

1681.—"They call . . . the lords and gentlemen *Loytia*. . . ."—*Martinez de la Puente*, *Compendio*, 26.

**LOVE-BIRD**, *n.* The bird to which this name is applied in Bengal is the pretty little lorikeet, *Loriculus vernalis*, Spurrman, called in Hind. *lutan* or 'pendant,' because of its quaint habit of sleeping suspended by the claws, head downwards.

**LUBBYE LUBBEE**, *n.* [Tel. *Lubbi*, Tam. *Lappai*]; according to C. P. Brown and the *Madras Gloss*, a Dravidian corruption of 'Arabi.' A name given in S. India to a race, Mussulmans in creed, but speaking Tamil, supposed to be, like the **Moplahs** of the west coast, the descendants of Arab emigrants by inter-marriage with native women. "There are few classes of natives in S. India, who in energy, industry, and perseverance, can compete with the *Lubby*"; they often, as pedlars, go about selling beads, precious stones, &c.

1810.—"Some of these (early emigrants from Kufa) landed on that part of the

Western coast of India called the Concan; the others to the eastward of C. Comorin; the descendants of the former are the *Nerayats*; of the latter the *Lubbe*; a name probably given to them by the natives, from that Arabic particle (a modification of *Lubbeik*) corresponding with the English *here I am*, indicating attention on being spoken to. The *Lubbe* pretend to one common origin with the *Nerayats*, and attribute their black complexion to inter-marriage with the natives; but the *Nerayats* affirm that the *Lubbe* are the descendants of their domestic slaves, and there is certainly in the physiognomy of this very numerous class, and in their stature and form, a strong resemblance to the natives of Abyssinia."—*Wilks*, *Hist. Sketches*, i. 243.

1836.—"Mr. Boyd . . . describes the Moors under the name of *Chorias* (see **CHOOLIA**); and Sir Alexander Johnston designates them by the appellation of *Lubbas*. These epithets are however not admissible; for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men."—*Simon Cassie Chitty on the Moors of Ceylon*, in *J.R. As. Soc.* iii. 338.

1868.—"The *Lubbeis* are a curious caste, said by some to be the descendants of Hindus forcibly converted to the Mahometan faith some centuries ago. It seems most probable, however, that they are of mixed blood. They are, comparatively, a fine strong active race, and generally contrive to keep themselves in easy circumstances. Many of them live by traffic. Many are smiths, and do excellent work as such. Others are fishermen, boatmen and the like. . . ."—*Nelam*, *Madras Manual*, Pt. ii. 86.

1869.—In a paper by Dr. Shortt it is stated that the *Lubbays* are found in large numbers on the East Coast of the Peninsula, between Pulicat and Negapatam. Their headquarters are at Nagore, the burial place of their patron saint *Nagori Afir Mahid*. They excel as merchants, owing to their energy and industry.—In *Trans. Asiatic Soc. of London*, N.S. vii. 189-190.

**LUCKERBAUG**, *n.* Hind. *lakra*, *lagra*, *lakurbagha*, *lagurbagha*, 'a hyena.' The form *lakurbagha* is not in the older diets, but is given by Platts. It is familiar in Upper India, and it occurs in *Hickey's Bengal Gazette*, June 24, 1781. In some parts the name is applied to the leopard, as the extract from Buchanan shows. This is the case among the Hindi-speaking people of the Himalaya also (see *Jerdon*). It is not clear what the etymology of the name is, *lakar*, *lakra* meaning in their everyday sense, a stick or piece of timber. But both in

Hind. and Mahr., in an adjective form, the word is used for 'stiff, gaunt, emaciated,' and this may be the sense in which it is applied to the hyena. [More probably the name refers to the bar-like stripes on the animal.] Another name is *harvāgh*, or (apparently) 'bone-tiger,' from its habit of gnawing bones.

c. 1809.—"It was said not to be uncommon in the southern parts of the district (Bhāgalpur) . . . but though I have offered ample rewards, I have not been able to procure a specimen, dead or alive; and the *leopard* is called at Mungger **Lakravagh**."

"The hyaena or **Lakravagh** in this district has acquired an uncommon degree of ferocity."—*F. Buchanan, Eastern India*, iii. 142-3.

[1849.—"The man seized his gun and shot the hyena, but the '**lakkabakka**' got off."—*Mrs. Mackenzie, Life in the Mission*, ii. 152.]

**LUCKNOW**, n.p. Properly *Lakhnau*; the well-known capital of the Nawābs and Kings of Oudh, and the residence of the Chief Commissioner of that British Province, till the office was united to that of the Lieut.-Governor of the N.W. Provinces in 1877. [The name appears to be a corruption of the ancient *Lakshmand-ratī*, founded by *Lakshmana*, brother of Rāmachandra of Ayodhya.]

1528.—"On Saturday the 29th of the latter Jemādi, I reached **Luknow**; and having surveyed it, passed the river Gūmti and encamped."—*Baber*, p. 381.

[c. 1590.—"**Lucknow** is a large city on the banks of the Gūmti, delightful in its surroundings."—*Āin*, ed. *Jarrett*, ii. 173.]

1663.—"In *Agra* the Hollanders have also an House. . . . Formerly they had a good trade there in selling Scarlet . . . as also in buying those cloths of Jelapour and **Laknau**, at 7 or 8 days journey from *Agra*, where they also keep an house. . . ."—*Bernier*, E.T. 94; [ed. *Constable*, 292, who identifies *Jelapour* with Jalālpur-Nāhir in the Fyzābād district.]

**LUDDOO**, s. H. *laddū*. A common native sweetmeat, consisting of balls of sugar and ghee, mixt with wheat and gram flour, and with cocoanut kernel rasped.

[1826.—"My friends . . . called me *boor* *le luddoo*, or the great man's sport."—*Pandurang Hari*, ed. 1873, i. 197.]

[1828.—"When at large we cannot even get *rabri* (porridge), but in prison we eat *ladoo* (a sweetmeat)."—*Tod, Annals*, Calcutta reprint, ii. 185.]

**LUGOW, TO**, v. This is one of those imperatives transformed, in Anglo-Indian jargon, into infinitives, which are referred to under **BUNOW**, **PUCKEROW**. H. inf. *lagā-nā*, imperative *lagā-o*. The meanings of *lagānā*, as given by Shakespear, are: "to apply, close, attach, join, fix, affix, ascribe, impose, lay, add, place, put, plant, set, shut, spread, fasten, connect, plaster, put to work, employ, engage, use, impute, report anything in the way of scandal or malice"—in which long list he has omitted one of the most common uses of the verb, in its Anglo-Indian form *lugow*, which is "to lay a boat alongside the shore or wharf, to moor." The fact is that *lagānā* is the active form of the neuter verb *lag-nā*, 'to touch, lie, to be in contact with,' and used in all the neuter senses of which *lagānā* expresses the transitive senses. Besides neuter *lagnā*, active *lagānā*, we have a secondary casual verb, *lagwānā*, 'to cause to apply,' &c. *Lagnā*, *lagānā* are presumably the same words as our *lie*, and *lay*, A.-S. *licgan*, and *lecgan*, mod. Germ. *liegen* and *legen*. And the meaning 'lay' underlies all the senses which Shakespear gives of *lagā-nā*. [See *Skeat, Concise Etym. Dict.* s.v. *lie*.]

[1839.—"They **lugloed**, or were fastened, about a quarter of a mile below us. . . ."—*Davidson, Travels in Upper India*, ii. 20.]

**LUMBERDAR**, s. Hind. *lam-bardār*, a word formed from the English word 'number' with the Pers. termination *-dār*, and meaning properly 'the man who is registered by a number.' "The registered representative of a coparcenary community, who is responsible for Government revenue." (*Carnegy*). "The cultivator who, either on his own account or as the representative of other members of the village, pays the Government dues and is registered in the Collector's Roll according to his number; as the representative of the rest he may hold the office by descent or by election." (*Wilson*).

[1875. — ". . . Chota Khan . . . was exceedingly useful, and really frightened the astonished **Lambadars**."—*Wilson, Abode of Snow*, 97.]

**LUNGOOR**, s. Hind. *langūr*, from Skt. *lāngūlin*, 'caudatus.' The great white-bearded ape, much patronised



by Hindus, and identified with the monkey-god Hanumān. The genus is *Presbytis*, Illiger, of which several species are now discriminated, but the differences are small. [See *Blanford, Mammalia*, 27, who classes the *Langūr* as *Semnopithecus entellus*.] The animal is well described by Aelian in the following quotation, which will recall to many what they have witnessed in the suburbs of Benares and other great Hindu cities. The *Langūr* of the *Prasii* is *P. Entellus*.

c. 250.—“Among the *Prasii* of India they say that there exists a kind of ape with human intelligence. These animals seem to be about the size of Hyrcanian dogs. Their front hair looks all grown together, and any one ignorant of the truth would say that it was dressed artificially. The beard is like that of a satyr, and the tail strong like that of a lion. All the rest of the body is white, but the head and the tail are red. These creatures are tame and gentle in character, but by race and manner of life they are wild. They go about in crowds in the suburbs of *Latagē* (now *Latagē* is a city of the Indians) and eat the boiled rice that is put out for them by the King's order. Every day their dinner is elegantly set out. Having eaten their fill it is said that they return to their parents in the woods in an orderly manner, and never hurt anybody that they meet by the way.”—*Aelian, De Nat. Animal.* xvi. 10.

1825.—“An alarm was given by one of the sentries in consequence of a baboon drawing near his post. The character of the intruder was, however, soon detected by one of the *Suwarra*, who on the Sepoy's repeating his exclamation of the broken English ‘Who goes 'ere?’ said with a laugh, ‘Why do you challenge the *lungoor*? he cannot answer you.’”—*Heber*, ii. 85.

1859.—“I found myself in immediate proximity to a sort of parliament or general assembly of the largest and most human-like monkeys I had ever seen. There were at least 200 of them, great *lungoors*, some quite four feet high, the jetty black of their faces enhanced by a fringe of snowy whisker.”—*Leach, A Fly on the Wheel*, 49.

1884.—“Less interesting personally than the gibbon, but an animal of very developed social instincts, is *Semnopithecus entellus*, otherwise the Bengal langur. (He) fights for his wives according to a custom not unheard of in other cases; but what is peculiar to him is that the vanquished males ‘receive charge of all the young ones of their own sex, with whom they retire to some neighbouring jungle.’ Schoolmasters and private tutors will read this with interest, as showing the origin and early disabilities of their profession.”—*Saturday Rev.*, May 31, on *Sterndale's Nat. Hist. of Mammalia of India*, &c.

**LUNGOOTY**, s. Hind. *langotī*. The original application of this word seems to be the scantiest modicum of covering worn for decency by some of the lower classes when at work, and tied before and behind by a string round the waist; but it is sometimes applied to the more ample *dhotī* (see **DHOTY**). According to R. Drummond, in Guzerat the “**Langoth** or **Lungota**” (as he writes) is “a pretty broad piece of cotton cloth, tied round the breech by men and boys bathing. . . . The diminutive is **Langotee**, a long slip of cloth, stitched to a loin band of the same stuff, and forming exactly the T bandage of English Surgeons. . . .” This distinction is probably originally correct, and the use of *langūta* by *Abdurrazzāk* would agree with it. The use of the word has spread to some of the Indo-Chinese countries. In the quotation from *Mocquet* it is applied in speaking of an American Indian near the R. Amazon. But the writer had been in India.

c. 1422.—“The blacks of this country have the body nearly naked; they wear only bandages round the middle called *lankoutah*, which descend from the navel to above the knee.”—*Abdurrazzāk, in India in XV. Cent.* 17.

1526.—“Their peasants and the lower classes all go about naked. They tie on a thing which they call a *langoti*, which is a piece of clout that hangs down two spans from the navel, as a cover to their nakedness. Below this pendant modesty-clout is another slip of cloth, one end of which they fasten before to a string that ties on the *langoti*, and then passing the slip of cloth between the two legs, bring it up and fix it to the string of the *langoti* behind.”—*Baber*, 333.

c. 1609.—“Leur capitaine avoit fort bonne façon, encore qu'il fust tout nud et luy seul avoit vn *langoutin*, qui est vne petite pièce de coton pointe.”—*Mocquet*, 77.

1653.—“*Langouti* est une pièce de linge dont les Indou se servent à cacher les parties naturelles.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 547.

[1822.—“The boatmen go nearly naked, seldom wearing more than a *langutty*. . . .” —*Wallace, Fifteen Years in India*, 410.]

1869.—“Son costume se compose, comme celui de tous les Cambodgiens, d'une veste courte et d'un *langouti*.”—*Rev. des Deux Mondes*, lxxix. 854.

“They wear nothing but the *langoty*, which is a string round the loins, and a piece of cloth about a hand's breadth fastened to it in front.”—(*Ref. loc.*), p. 26.

**LUNKA**, n.p. Skt. *Lañka*. The oldest name of Ceylon in the literature both of Buddhism and Brahmanism. Also 'an island' in general.

—, s. A kind of strong cheroot much prized in the Madras Presidency, and so called from being made of tobacco grown in the 'islands' (the local term for which is *lañku*) of the Godavery Delta.

## M

**MĀ-BĀP**, s. 'Āp mā-bāp hai khudā-wand!' 'You, my Lord, are my mother and father!' This is an address from a native, seeking assistance, or begging release from a penalty, or reluctant to obey an order, which the young *sāhib* hears at first with astonishment, but soon as a matter of course.

**MABAR**, n.p. The name given in the Middle Ages by the Arabs to that coast of India which we call Coromandel. The word is Ar. *ma'bar*, 'the ferry or crossing-place.' It is not clear how the name came to be applied, whether because the Arab vessels habitually touched at its ports, or because it was the place of crossing to Ceylon, or lastly whether it was not an attempt to give meaning to some native name. [The *Madras Gloss.* says it was so called because it was the place of crossing from Madura to Ceylon; also see *Logan, Malabar*, i. 280.] We know no occurrence of the term earlier than that which we give from Abdallatif.

c. 1203. — "I saw in the hands of an Indian trader very beautiful mats, finely woven and painted on both sides with most pleasing colours. . . . The merchant told me . . . that these mats were woven of the Indian plantain . . . and that they sold in **Mabar** for two dinars apiece."—*Abd-Allatif, Relation de l'Égypte*, p. 31.

1279-86. — In M. Pauthier's notes on Marco Polo very curious notices are extracted from Chinese official annals regarding the communications, in the time of Kublai Kaan, between that Emperor and Indian States, including **Ma-pa-rh**.—(See pp. 600-605).

c. 1292. — "When you leave the Island of Seilan and sail westward about 60 miles,

you come to the great province of **Maabar**, which is styled India the Greater: it is the best of all the Indies, and is on the mainland."—*Marco Polo*, Bk. iii. ch. 16.

c. 1300. — "The merchants export from **Ma'bar** silken stuffs, aromatic roots; large pearls are brought from the sea. The productions of this country are carried to 'Irāk, Khorāsān, Syria, Russia and Europe."—*Rashiduddīn*, in *Elliot*, i. 69.

1303. — "In the beginning of this year (703 H.), the Maliki-'Azam, Takiū-d-dīn . . . departed from the country of Hind to the passage (*ma'bar*) of corruption. The King of **Ma'bar** was anxious to obtain his property and wealth, but Malik Mu'azzam Sirāju-d-dīn, son of the deceased, having secured his goodwill, by the payment of 200,000 dīnārs, not only obtained the wealth, but rank also of his father."—*Wasāf*, in *Elliot*, iii. 45.

1310. — "The country of **Ma'bar**, which is so distant from Dehli that a man travelling with all expedition could only reach it after a journey of 12 months, there the arrow of any holy warrior had not yet reached."—*Amir Khusrū*, in *Elliot*, iii. 85.

c. 1330. — "The third part (of India) is **Ma'bar**, which begins some three or four days journey to the eastward of Kaulam; this territory lies to the east of Malabar. . . . It is stated that the territory **Ma'bar** begins at the Cape Kumhari, a name which applies both to a mountain and a city. . . . Biyyardāwal is the residence of the Prince of **Ma'bar**, for whom horses are imported from foreign countries."—*Abulfeda*, in *Gildemeister*, p. 185. We regret to see that M. Guyard, in his welcome completion of Reinaud's translation of Abulfeda, absolutely, in some places, substitutes "Coromandel" for "**Ma'bar**." It is French fashion, but a bad one.

c. 1498. — "Zo deser stat Kangera anlanden alle Kouffscheyff die in den landen so doyn hauen, ind licht in eyner provincie **Moabar** genant."—*Pilgerfahrt des Ritters Arnold von Harff* (a fiction-monger), p. 140.

1753. — "Selon cet autorité le pays du continent qui fait face à l'île de Ceilan est **Maabar**, ou le grande Inde: et cette interpretation de Marc-Pol est autant plus juste, que *maha* est un terme Indien, et propre même à quelques langues Scythiques ou Tartares, pour signifier grand. Ainsi, **Maabar** signifie la grande region."—*D'Anville*, p. 105. The great Geographer is wrong!

## MACAO, n.p.

a. The name applied by the Portuguese to the small peninsula and the city built on it, near the mouth of Canton River, which they have occupied since 1557. The place is called by the Chinese *Ngao-mān* (*Ngao*, 'bay or inlet,' *Mān*, 'gate'). The Portuguese name is alleged to be taken from *A-mū-ngao*, 'the Bay of Ama,' i.e. of the Mother, the so-called

'Queen of Heaven,' a patroness of seamen. And indeed *Amacao* is an old form often met with.

c. 1567.—"Hanno i Portoghesi fatta vna picciola cittade in vna Isola vicina a' i liti della China chiamato *Machao* . . . ma i datii sono del Rè della China, e vanno a pagarli a Canton, bellissima cittade, e di grande importanza, distante da *Machao* due giorni e mezzo."—*Cesare de' Federici*, in *Ramusio*, iii. 391.

c. 1570.—"On the fifth day of our voyage it pleased God that we arrived at . . . *Lampacau*, where at that time the *Portugals* exercised their commerce with the *Chinenses*, which continued till the year 1557, when the *Mandarins* of *Canton*, at the request of the *Merchants* of that Country, gave us the port of *Macao*, where the trade now is; of which place (that was but a desert Iland before) our countrymen made a very goodly plantation, wherein there were houses worth three or four thousand Duckats, together with a Cathedral Church. . . ."—*Pinto*, in *Cogan*, p. 315.

1584.—"There was in *Machao* a religious man of the order of the barefoote friars of S. Francis, who vnderstanding the great and good desire of this king, did sende him by certaine Portugal merchants . . . a cloth whereon was painted the day of iudgement and hell, and that by an excellent workman."—*Mendoza*, ii. 394.

1585.—"They came to *Amacao*, in Iuly, 1585. At the same time it seasonably hapned that *Linsilan* was commanded from the court to procure of the Strangers at *Amacao*, certaine goodly feathers for the King."—From the *Jesuit Accounts*, in *Purchas*, iii. 330.

1599 . . . — "*Amacao*." See under **MONSOON**.

1602. — "Being come, as heretofore I wrote your Worship, to *Macao* a city of the *Portugals*, adjoyning to the firme Land of China, where there is a Colledge of our Company."—Letter from *Diego de Pantoia*, in *Purchas*, iii. 350.

[1611. — "There came a Jesuit from a place called *Langasack* (see **LANGASQUE**), which place the Carrack of *Amakan* yearly was wont to come."—*Dancers*, *Letters*, i. 146.]

1615.—"He adviseth me that 4 juncks are arrived at *Langasque* from *Chanchew*, which with this ship from *Amacan*, will cause all matters to be would chepe."—*Cocks's Diary*, i. 35.

[ . . . " . . . carried them prisoners aboard the great ship of *Amacan*."—*Foster*, *Letters*, iv. 46.]

1625. — "That course continued divers yeeres till the *Chinois* growing lesse fearefull, granted them in the greater Iland a little *Peninsula* to dwell in. In that place was an Idoll, which still remained to be scene, called *Ama*, whence the *Peninsula* was called *Amacao*, that is *Amas Bay*."—*Purchas*, iii. 319.

b. **MACAO, MACCAO**, was also the name of a place on the Pegu River which was the port of the city so called in the day of its greatness. A village of the name still exists at the spot.

1554.—"The *baar* (see **BAHAR**) of *Macao* contains 120 *biças*, each *biça* 100 *ticals* (q.v.) . . ."—*A. Nunes*, p. 39.

1568.—"Si fa commodamente il viaggio sino a *Macciao* distante da Pegu dodeci miglia, e qui si sbarca."—*Ces. Federici*, in *Ramusio*, iii. 395.

1587.—"From *Cirion* we went to *Macao*, &c."—*R. Fitch*, in *Hakl.* ii. 391. (See **DELING**).

1599. — "The King of *Arracan* is now ending his business at the Town of *Macao*, carrying thence the Silver which the King of *Tangu* had left, exceeding three millions."—*N. Pimenta*, in *Purchas*, iii. 1748.

**MACAREO**, s. A term applied by old voyagers to the phenomenon of the bore, or great tidal wave as seen especially in the Gulf of Cambay, and in the Sitang Estuary in Pegu. The word is used by them as if it were an Oriental word. At one time we were disposed to think it might be the Skt. word *makara*, which is applied to a mythological sea-monster, and to the Zodiacal sign Capricorn. This might easily have had a mythological association with the furious phenomenon in question, and several of the names given to it in various parts of the world seem due to associations of a similar kind. Thus the old English word *Oegir* or *Eagre* for the bore on the Severn, which occurs in Drayton, "seems to be a reminiscence of the old Scandinavian deity *Oegir*, the god of the stormy sea."\* [This theory is rejected by *N.E.D.* s.v. *Eagre*.] One of the Hindi names for the phenomenon is *Menulhd*, 'The Ram'; whilst in modern Guzerat, according to R. Drummond, the natives call it *ghord*, "likening it to the war horse, or a squadron of them."† But nothing could illustrate the naturalness of such a figure as *makara*, applied to the bore, better than the following paragraph in the review-article just quoted (p. 401), which was evidently penned without any allusion to or suggestion of such an

\* See an interesting paper in the *Saturday Review* of Sept. 29, 1863, on *Le Mascaret*.

† Other names for the bore in India are: Hind. *humai*, and in Bengal *bda*.

origin of the name, and which indeed makes no reference to the Indian name, but only to the French names of which we shall presently speak :

"Compared with what it used to be, if old descriptions may be trusted, the Mascaret is now stripped of its terrors. It resembles the great nature-force which used to ravage the valley of the Seine, like one of the mythical dragons which, as legends tell, laid whole districts waste, about as much as a lion confined in a cage resembles the free monarch of the African wilderness."

Take also the following :

1885.—"Here at his mouth Father Meghna is 20 miles broad, with islands on his breast as large as English counties, and a great tidal bore which made a daily and ever-varying excitement. . . . In deep water, it passed merely as a large rolling billow ; but in the shallows it rushed along, roaring like a crested and devouring monster, before which no small craft could live."—*Lt.-Col. T. Lewin, A Fly on the Wheel*, 161-162.

But unfortunately we can find no evidence of the designation of the phenomenon in India by the name of *makara* or the like ; whilst both *mascaret* (as indicated in the quotation just made) and *macrée* are found in French as terms for the bore. Both terms appear to belong properly to the Garonne, though *mascaret* has of late began on the Seine to supplant the old term *barre*, which is evidently the same as our *bore*. [The *N.E.D.* suggests O. N. *bára*, 'wave.'] Littré can suggest no etymology for *mascaret* ; he mentions a whimsical one which connects the word with a place on the Garrone called St. *Macuire*, but only to reject it. There would be no impossibility in the transfer of an Indian word of this kind to France, any more than in the other alternative of the transfer of a French term to India in such a way that in the 16th century visitors to that country should have regarded it as an indigenous word, if we had but evidence of its Indian existence. The date of Littré's earliest quotation, which we borrow below, is also unfavourable to the probability of transplantation from India. There remains the possibility that the word is *Basque*. The Saturday Reviewer already quoted says that he could find nothing approaching to *Mascaret* in a Basque French Dict., but this hardly seems final.

The vast rapidity of the flood-tide in the Gulf of Cambay is mentioned by

Mas'ūdī, who witnessed it in the year H. 303 (A.D. 915) i. 255 ; also less precisely by Ibn Batuta (iv. 60). There is a paper on it in the *Bo. Govt. Selections*, N.S. No. xxvi., from which it appears that the bore wave reaches a velocity of 10½ knots. [See also *Forbes, Or. Mem.* 2nd. ed. i. 313.]

1553.—"In which time there came hither (to Diu) a concourse of many vessels from the Red Sea, the Persian Gulf, and all the coast of Arabia and India, so that the places within the Gulf of Cambaya, which had become rich and noble by trade, were by this port undone. And this because it stood outside of the **Macareos** of the Gulf of Cambaya, which were the cause of the loss of many ships."—*Barros*, II. ii. cap 9.

1568.—"These Sholds (G. of Cambay) are an hundred and foure-score miles about in a straight or gulfe, which they call **Macareo** (*Muccareo* in orig.) which is as much as to say a race of a Tide."—*Master C. Frederick, Hukl.* ii. 342 ; [and comp. ii. 362].

1583.—"And having sailed until the 23d of the said month, we found ourselves in the neighbourhood of the **Macareo** (of Martaban) which is the most marvellous thing that ever was heard of in the way of tides, and high waters. . . . The water in the channel rises to the height of a high tree, and then the boat is set to face it, waiting for the fury of the tide, which comes on with such violence that the noise is that of a great earthquake, insomuch that the boat is soused from stem to stern, and carried by that impulse swiftly up the channel."—*Gasparo Balbi*, ff. 91r, 92.

1613.—"The **Macareo** of waves is a disturbance of the sea, like water boiling, in which the sea casts up its waves in foam. For the space of an Italian mile, and within that distance only, this boiling and foaming occurs, whilst all the rest of the sea is smooth and waveless as a pond. . . . And the stories of the Malays assert that it is caused by souls that are passing the Ocean from one region to another, or going in *caplas* from the Golden Chersonesus . . . to the river Ganges."—*Godinho de Eredia*, f. 41r. [See *Skeat, Malay Magic*, 10 seq.]

1644.—". . . thence to the Gulf of Cambaya with the impetuosity of the currents which are called **Macareo**, of whose fury strange things are told, insomuch that a stone thrown with force from the hand even in the first speed of its projection does not move more swiftly than those waters run."—*Bocarro, M.S.*

1727.—"A Body of Waters comes rolling in on the Sand, whose Front is above two Fathoms high, and whatever Body lies in its Way it overturns, and no Ship can evade its Force, but in a Moment is overturned, this violent Boer the Natives called a **Macree**."—*A. Hamilton*, ii. 33 ; [ed. 1744, ii. 32].

1811.—Solvyns uses the word **Macrée** as French for 'Bore,' and in English describes

his print as "... the representation of a phenomenon of Nature, the *Macrée* or tide, at the mouth of the river Ougly."—*Les Hindous*, iii.

**MACASSAR**, n.p. In Malay *Mangkassar*, properly the name of a people of *Celebes* (q.v.), but now the name of a Dutch seaport and seat of Government on the W. coast of the S.W. peninsula of that spider-like island. The last quotation refers to a time when we occupied the place, an episode of Anglo-Indian history almost forgotten.

[1605-6—"A description of the Iland Selebes or *Makassar*."—*Birdwood, Letter Book*, 77.

[1610.—"Selebes or *Makassar*, wherein are spent and uttered these wares following."—*Danvers, Letters*, i. 71.

[1664-5.—"... and anon to Gresham College, where, among other good discourse, there was tried the great poyson of *Macassa* upon a dogg, but it had no effect all the time we sat there."—*Pepys, Diary*, March 15; ed. *Wheatley*, iv. 372.]

1816.—"Letters from *Macassar* of the 20th and 27th of June (1815), communicate the melancholy intelligence of the death of Lieut. T. C. Jackson, of the 1st Regt. of Native Bengal Infantry, and Assistant Resident of *Macassar*, during an attack on a fortified village, dependent on the dethroned Raja of Boni."—*As. Journal*, i. 297.

## MACE, s.

a. The crimson net-like mantle, which envelops the hard outer shell of the nutmeg, when separated and dried constitutes the *mace* of commerce. Hanbury and Flückiger are satisfied that the attempt to identify the *Macir*, *Macer*, &c., of Pliny and other ancients with mace is a mistake, as indeed the sagacious Garcia also pointed out, and Chr. Acosta still more precisely. The name does not seem to be mentioned by Mas'ūdī; it is not in the list of aromatics, 25 in number, which he details (i. 367). It is mentioned by Edrisi, who wrote c. 1150, and whose information generally was of much older date, though we do not know what word he uses. The fact that nutmeg and mace are the product of one plant seems to have led to the fiction that clove and cinnamon also came from that same plant. It is, however, true that a kind of aromatic bark was known in the Arab pharmacopœia of the Middle Ages under the name of *kirfat-al-karanful*

or 'bark of clove,' which may have been either a cause of the mistake or a part of it. The mistake in question, in one form or another, prevailed for centuries. One of the authors of this book was asked many years ago by a respectable Mahomedan of Delhi if it were not the case that cinnamon, clove, and nutmeg were the produce of one tree. The prevalence of the mistake in Europe is shown by the fact that it is contradicted in a work of the 16th century (*Bodæi, Comment. in Theophrastum*, 992); and by the quotation from Funnel.

The name mace may have come from the Ar. *basbdan*, possibly in some confusion with the ancient *macir*. [See Skeat, *Concise Dict.* who gives F. *macis*, which was confused with M. F. *macer*, probably Lat. *macer*, *macir*, doubtless of Eastern origin.]

c. 1150.—"On its shores (i.e. of the sea of Sanf or *Champa*), are the dominions of a King called Mihraj, who possesses a great number of populous and fertile islands, covered with fields and pastures, and producing ivory, camphor, nutmeg, *mace*, clove, aloeswood, cardamom, cubeb, &c."—*Edrisi*, i. 89; see also 51.

c. 1347.—"The fruit of the clove is the nutmeg, which we know as the scented nut. The flower which grows upon it is the *mace* (*basbdan*). And this is what I have seen with my own eyes."—*Ibn Batuta*, iv. 243.

c. 1370.—"A gret Yle and great Contree, that men clepen Java. . . . There growen alle manere of Spicerie more plentyfousliche than in any other contree, as of Gyngevere, Clowegyloures, Canelle, Zedewalle, Notemuges, and *Maces*. And wytethe wel, that the Notemuge bereth the *Maces*. For righte as the Note of the Haselle hath an Husk withouten, that the Note is closed in, til it be ripe, and after falleth out; righte so it is of the Notemuge and of the *Maces*."—*Sir John Maundeville*, ed. 1866, p. 187-188. This is a remarkable passage for it is interpolated by Maundeville, from superior information, in what he is borrowing from Odoric. The comparison to the hazel-nut husk is just that used by Hanbury & Flückiger (*Pharmacographia*, 1st ed. 456).

c. 1430.—"Has (insulas Java) ultra xv dierum cursu duas reperuntur insulae, orientem versus. Altera Sandai appellata, in qua nuce muscatae et maces, altera Bandam nomine, in qua sola gariofali producuntur."—*Conti*, in *Poggius, De Var. Fortunae*.

1514.—"The tree that produces the nut (meg) and *macis* is all one. By this ship I send you a sample of them in the green state."—*Letter of Fior. da Empoli*, in *Archiv. Stor. Ital.* 81.

1563.—"It is a very beautiful fruit, and pleasant to the taste; and you must know



that when the nut is ripe it swells, and the first cover bursts as do the husks of our chestnuts, and shows the mace, of a bright vermilion like fine grain (*i.e.* *coccus*); it is the most beautiful sight in the world when the trees are loaded with it, and sometimes the mace splits off, and that is why the nutmegs often come without the mace."—*Garcia*, f. 129c-130.

[1602-3.—"In yo<sup>r</sup> Provision you shall make in Nutmeggs and Mace haue you a greate care to receiue such as be good."—*Birdwood*, *First Letter Book*, 36; also see 67.]

1705.—"It is the commonly received opinion that Cloves, Nutmegs, Mace, and Cinnamon all grow upon one tree; but it is a great mistake."—*Funnel*, in *Dampier*, iv. 179.

### MACE, s.

b. Jav. and Malay *mds*. [Mr. Skeat writes: "*Mās* is really short for *amds* or *emds*, one of those curious forms with prefixed *a*, as in the case of *abada*, which are probably native, but may have been influenced by Portuguese."] A weight used in Sumatra, being, according to Crawford, 1-16th of a Malay *tael* (q.v.), or about 40 grains (but see below). *Mace* is also the name of a small gold coin of Achin, weighing 9 grs. and worth about 1s. 1d. And *mace* was adopted in the language of European traders in China to denominate the tenth part of the Chinese *liang* or *tael* of silver; the 100th part of the same value being denominated in like manner *candareen* (q.v.). The word is originally Skt. *malshu*, 'a bean,' and then 'a particular weight of gold' (comp. CARAT, BUTTEE).

1539.—". . . by intervention of this thirdsman whom the Moor employed as broker they agreed on my price with the merchant at seven *mases* of gold, which in our money makes a 1400 reys, at the rate of a half cruzado the *mas*."—*Pinto*, cap. xxv. Cogan has, "the fishermen sold me to the merchant for seven *mases* of gold, which amounts in our money to seventeen shillings and sixpence."—p. 31.

1554.—"The weight with which they weigh (at Malacca) gold, musk, seed-pearl, coral, calambuco . . . consists of *cates* which contain 20 *tael*, each *tael* 16 *mases*, each *mas* 20 *cumduryns*. Also one *pual* 4 *mases*, one *mas* 4 *cupdes* (see KOBANG), one *cupdo* 5 *cumduryns* (see CANDAREEN)."—*A. Nunez*, 39.

1598.—"Likewise a Tael of Malacca is 16 *Mases*."—*Linschoten*, 44; [Hak. Soc. i. 149].

1599.—"*Bezar* sive *Bazar* (*i.e.* *Bezoar*, q.v.) per *Masas* venditur."—*De Bry*, ii. 64.

1625.—"I have also sent by Master Tomkins of their coine (Achin) . . . that is

of gold named a *Mas*, and is ninepence halfpennie nearest."—*Capt. T. Davis*, in *Purchas*, i. 117.

1813.—"Milburn gives the following table of weights used at Achin, but it is quite inconsistent with the statements of Crawford and Linschoten above.

4	copangs	=	1 mace
5	mace	=	1 mayam
16	mayam	=	1 tale
5	tales	=	1 bancal
20	bancals	=	1 catty.
200	catties	=	1 babar."

*Milburn*, ii. 329. [Mr. Skeat notes that here "copang" is Malay *kupang*; tale, *tali*; bancal, *bongkal*.]

### MACHEEN, MAHACHEEN, n.p.

This name, *Mahd-china*, "Great China," is one by which China was known in India in the early centuries of our era, and the term is still to be heard in India in the same sense in which Al-Birūnī uses it, saying that all beyond the great mountains (Himālaya) is *Mahd-chin*. But "in later times the majority, not knowing the meaning of the expression, seem to have used it pleonastically coupled with *Chin*, to denote the same thing, *Chin* and *Māchin*, a phrase having some analogy to the way *Sind* and *Hind* was used to express all India, but a stronger one to *Gog* and *Magog*, as applied to the northern nations of Asia." And eventually *Chin* was discovered to be the eldest son of Japhet, and *Māchin* his grandson; which is much the same as saying that Britain was the eldest son of Brut the Trojan, and Great Britain his grandson! (*Cathay and the Way Thither*, p. cxix.).

In the days of the Mongol supremacy in China, when Chinese affairs were for a time more distinctly conceived in Western Asia, and the name of *Mansi* as denoting Southern China, unconquered by the Mongols till 1275, was current in the West, it would appear that this name was confounded with *Māchin*, and the latter thus acquired a specific but erroneous application. One author of the 16th century also (quoted by *Klaproth*, *J. As. Soc.* ser. 2, tom. i. 115) distinguishes *Chin* and *Māchin* as N. and S. China, but this distinction seems never to have been entertained by the Hindus. Ibn Batuta sometimes distinguishes *Sin* (*i.e.* *Chin*) as South China from *Khildi* (see CATHAY) as North China. In times when intimacy with



China had again ceased, the double name seems to have recovered its old vagueness as a rotund way of saying China, and had no more plurality of sense than in modern parlance *Sodor and Man*. But then comes an occasional new application of *Māchīn* to Indo-China, as in Conti (followed by Fra Mauro). An exceptional application, arising from the Arab habit of applying the name of a country to the capital or the chief port frequented by them, arose in the Middle Ages, through which *Canton* became known in the West as the city of *Māchīn*, or in Persian translation *Chīnkahīn*, i.e. Great Chīn.

*Mahāchīna* as applied to China :

636.—“ ‘In what country exists the kingdom of the Great *Thang*? ’ asked the king (Śīlāditya of Kanauj), ‘how far is it from this?’

“ ‘It is situated,’ replied he (Hwen T’sang), ‘to the N.E. of this kingdom, and is distant several ten-thousands of li. It is the country which the Indian people call *Mahā-chīna*. ’”—*Pāṭ. Bouddh.* ii. 254-255.

c. 641.—“*Mohochintan*.” See quotation under CHINA.

c. 1030.—“Some other mountains are called Harmakūt, in which the Ganges has its source. These are impassable from the side of the cold regions, and beyond them lies *Māchīn*.”—*Al-Birūnī*, in *Elliot*, i. 46.

1501.—In the Letter of Amerigo Vespucci on the Portuguese discoveries, written from C. Verde, 4th June, we find mention among other new regions of *Marchin*. Published in Baldelli Boni’s *Il Milione*, p. ciii.

c. 1590.—“Adjoining to Asham is Tibet, bordering upon Khatai, which is properly *Mahacheen*, vulgarly called *Macheen*. The capital of Khatai is Khan Baleegh, 4 days’ journey from the sea.”—*Ayern*, by *Gladwin*, ed. 1800, ii. 4; [ed. *Jarrett*, ii. 118].

[c. 1665.—“ . . . you told me . . . that Persia, Ubec, Kachguer, Tartary, and Catay, Pegu, Siam, China and *Matchine* (in orig. *Tchine et Matchine*) trembled at the name of the Kings of the Indies.”—*Bernier*, ed. *Constable*, 155 sq.]

Applied to Southern China.

c. 1300.—“Khatāi is bounded on one side by the country of *Māchīn*, which the Chinese call *Manzi*. . . . In the Indian language China is called *Mahā-chīn*, i.e. ‘Great China,’ and hence we derive the word *Manzi*.”—*Rashīd-uddīn*, in *H. des Mongols* (*Quatremère*), xci.-xciii.

c. 1349.—“It was the Kaam’s orders that we should proceed through *Manzi*, which was formerly known as *India Marima*” (by which he indicates *Mahā-Chīnā*, see below, in last quotation).—*John Marignolli*, in *Cathay*, p. 364.

Applied to Indo-China :

c. 1430.—“*Ea provincia (Ava)—Macinum incolae dicunt— . . . referta est elephantis.*”—*Conti*, in *Poggini*, *De Var. Fortunae*.

Chin and Machin :

c. 1320.—“The curiosities of *Chīn* and *Māchīn*, and the beautiful products of Hind and Sind.”—*Wassaf*, in *Elliot*, iii. 32.

c. 1440.—“Poi si ritrova in quella istessa provincia di *Zagatai* Sanmarcant città grandissima e ben popolata, per la qual vanno e vengono tutti quelli di *Cini* e *Macini* e del *Cataio*, o mercanti o viandanti che siano.”—*Barbaro*, in *Ramusio*, ii. f. 106v.

c. 1442.—“The merchants of the 7 climates from Egypt . . . from the whole of the realms of *Chīn* and *Māchīn*, and from the city of *Khānbālik*, steer their course to this port.”—*Abdurrazak*, in *Notices et Extraits*, xiv. 429.

[1503.—“*Sin and Masin.*” See under JAVA.]

*Mahāchīn* or *Chīn Kalān*, for Canton.

c. 1030.—In Sprenger’s extracts from *Al-Birūnī* we have “*Sharghūd*, in Chinese *Sanfū*. This is Great China (*Māhāchīn*).”—*Post und Reise-routen des Orients*, 90.

c. 1300.—“This canal extends for a distance of 40 days’ navigation from *Khānbālik* to *Khingsai* and *Zaitūn*, the ports frequented by the ships that come from India, and from the city of *Māchīn*.”—*Rashīd-uddīn*, in *Cathay*, &c., 259-260.

c. 1332.—“ . . . after I had sailed eastward over the Ocean Sea for many days I came to that noble province *Manzi*. . . . The first city to which I came in this country was called *Cens-Kalan*, and ‘tis a city as big as three Venices.”—*Odoric*, in *Cathay*, &c., 103-105.

c. 1347.—“In the evening we stopped at another village, and so on till we arrived at *Sin-Kalān*, which is the city of *Sin-ul-Sin*. . . . one of the greatest of cities, and one of those that has the finest of bazaars. One of the largest of these is the porcelain bazaar, and from it china-ware is exported to the other cities of China, to India, and to Yemen.”—*Ibn Batuta*, iv. 272.

c. 1349.—“The first of these is called *Manzi*, the greatest and noblest province in the world, having no paragon in beauty, pleasantness, and extent. In it is that noble city of *Campeay*, besides *Zayton*, *Cynkalan*, and many other cities.”—*John Marignolli*, in *Cathay*, &c., 373.

**MĀCHIS**, s. This is recent Hind. for ‘lucifer matches.’ An older and purer phrase for sulphur-matches is *dīwāl*, *dīyāl-aīdī*.

**MADAPOLLAM**, n.p. This term, applying to a particular kind of cotton

cloth, and which often occurs in prices current, is taken from the name of a place on the Southern Delta-branch of the Godavery, properly *Mādhavapalam*, [Tel. *Mādhavayya-pālemu*, 'fortified village of Mādhava']. This was till 1833 [according to the *Madras Gloss.* 1827] the seat of one of the Company's Commercial Agencies, which was the chief of three in that Delta; the other two being Bunder Malunka and Injeram. *Madapollam* is now a staple export from England to India; it is a finer kind of white piece-goods, intermediate between calico and muslin.

[1610.—"*Madafunum* is chequered, somewhat fine and well requested in Pryaman."—*Danvers, Letters*, i. 74.]

1673.—"The *English* for that cause (the unhealthiness of Masulipatam), only at the time of shipping, remove to *Medopollon*, where they have a wholesome Seat Forty Miles more North."—*Fryer*, 35.

[1684-85.—"Mr. Benja Northey having brought up Musters of the *Madapoll*<sup>m</sup> Cloth, Itt is thought convenient that the same be taken of him. . . ."—*Pringle, Diary Ft. St. Geo.* 1st ser. iv. 49.]

c. 1840.—"*Pierrette* eût de jolies chemises en *Madapolam*."—*Balzac, Pierrette*.

1879.—". . . liveliness seems to be the unfailing characteristic of autographs, fans, Cremona fiddles, Louis Quatorze snuff-boxes, and the like, however sluggish pig-iron and *Madapollams* may be."—*Sat. Review*, Jan. 11, p. 45.

**MADRAFAXAO**, s. This appears in old Portuguese works as the name of a gold coin of Guzerat; perhaps representing *Muzaffar-shāhī*. There were several kings of Guzerat of this name. The one in question was probably Muzaffar-Shah II. (1511-1525), of whose coinage Thomas mentions a gold piece of 185 grs. (*Pathān Kings*, 353).

1554.—"There also come to this city *Madrafaxaos*, which are a money of Cambaya, which vary greatly in price; some are of 24 tangas of 60 reis the tanga, others of 23, 22, 21, and other prices according to time and value."—*A. Nunez*, 32.

**MADRAS**, n.p. This alternative name of the place, officially called by its founders Fort St. George, first appears about the middle of the 17th century. Its origin has been much debated, but with little result. One derivation, backed by a fictitious legend, derives the name from an imaginary Christian fisherman called

*Madarasen*; but this may be pronounced philologically impossible, as well as otherwise unworthy of serious regard.\* *Lassen* makes the name to be a corruption of *Manda-rājya*, 'Realm of the Stupid!' No one will suspect the illustrious author of the *Indische Alterthumskunde* to be guilty of a joke; but it does look as if some malign Bengalee had suggested to him this gibe against the "Benighted"! It is indeed curious and true that, in Bengal, sepoys and the like always speak of the Southern Presidency as *Mandrāj*. In fact, however, all the earlier mentions of the name are in the form of *Madraspatanam*, 'the city of the *Madras*,' whatever the *Madras* may have been. The earliest maps show *Madraspatanam* as the Mahomedan settlement corresponding to the present Triplicane and Royapettah. The word is therefore probably of Mahomedan origin; and having got so far we need not hesitate to identify it with *Madrasa*, 'a college.' The Portuguese wrote this *Madarasa* (see *Faria y Sousa, Africa Portuguesa*, 1681, p. 6); and the European name probably came from them, close neighbours as they were to Fort St. George, at Mylapore or San Thomé. That there was such a *Madrasa* in existence is established by the quotation from Hamilton, who was there about the end of the 17th century.† *Fryer's Map* (1698, but illustrating 1672-73) represents the Governor's House as a building of Mahomedan architecture, with a dome. This may have been the *Madrasa* itself. *Lockyer* also (1711) speaks of a "College," of which the building was "very ancient"; formerly a hospital, and then used apparently as a residence for young writers. But it is not clear whether the name "College" was not given on this last account. [The *Madras Admin. Man.* says: "The origin of this name has been much discussed. *Madrasa*, a Mahomedan school, has been suggested, which considering the date at which the name is first found seems fanciful. *Manda* is in Sanscrit 'slow.' *Mandardz* was a king of the lunar race.

\* It is given in No. II. of *Selections from the Records of S. Arcot District*, p. 107.

† In a letter from poor Arthur Burnell, on which this paragraph is founded, he adds: "It is sad that the most Philistine town (in the German sense) in all the East should have such a name."

The place was probably called after this king" (ii. 91). The *Madras Gloss.* again writes: "Hind. *Madras*, Can. *Madardsu*, from Tel. *Mandaradzu*, name of a local Telegu Royer," or ruler. The whole question has been discussed by Mr. Pringle (*Diary Ft. St. Geo.*, 1st ser. i. 106 *seqq.*). He points out that while the earliest quotation given below is dated 1653, the name, in the form *Madrazpatam*, is used by the President and Council of Surat in a letter dated 29th December, 1640 (*I. O. Records*, O. C. No. 1764); "and the context makes it pretty certain that Francis Day or some other of the factors at the new Settlement must have previously made use of it in reference to the place, or 'rather,' as the Surat letter says, 'plot of ground' offered to him. It is no doubt just possible that in the course of the negotiations Day heard or caught up the name from the Portuguese, who were at the time in friendly relations with the English; but the probabilities are certainly in the opposite direction. The *nayak* from whom the plot was obtained must almost certainly have supplied the name, or what Francis Day conceived to be the name. Again, as regards Hamilton's mention of a 'college,' Sir H. Yule's remark certainly goes too far. Hamilton writes, 'There is a very Good Hospital in the Town, and the Company's Horse-stables are neat, but the old College where a good many Gentlemen Factors are obliged to lodge, is ill-kept in repair.' This remark taken together with that made by Lockyer . . . affords proof, indeed, that there was a building known to the English as the 'College.' But it does not follow that this, or any, building was distinctively known to Musulmans as the '*madrasa*.' The 'old College' of Hamilton may have been the successor of a Musulman '*madrasa*' of some size and consequence, and if this was so the argument for the derivation would be strengthened. It is however equally possible that some old buildings within the plot of territory acquired by Day, which had never been a '*madrasa*,' was turned to use as a College or place where the young writers should live and receive instruction; and in this case the argument, so far as it rests on a mention of 'a College' by Hamilton

and Lockyer, is entirely destroyed. Next as regards the probability that the first part of '*Madraspatanam*' is 'of Mahommedan origin.' Sir H. Yule does not mention that date of the maps in which *Madraspatanam* is shown 'as the Mahommedan settlement corresponding to the present Triplicane and Royapettah'; but in Fryer's map, which represents the fort as he saw it in 1672, the name '*Madirass*'—to which is added 'the Indian Town with flat houses'—is entered as the designation of the collection of houses on the north side of the English town, and the next makes it evident that in the year in question the name of *Madras* was applied chiefly to the crowded collection of houses styled in turn the 'Heathen,' the 'Malabar,' and the 'Black' town. This consideration does not necessarily disprove the supposed Musulman origin of '*Madras*,' but it undoubtedly weakens the chain of Sir H. Yule's argument." Mr. Pringle ends by saying: "On the whole it is not unfair to say that the chief argument in favour of the derivation adopted by Sir H. Yule is of a negative kind. There are fatal objections to whatever other derivations have been suggested, but if the mongrel character of the compound '*Madrasapatanam*' is disregarded, there is no fatal objection to the derivation from '*madrasa*.' . . . If however that derivation is to stand, it must not rest upon such accidental coincidences as the use of the word 'College' by writers whose knowledge of *Madras* was derived from visits made from 30 to 50 years after the foundation of the colony."]

1653.—"Estant desbarquez le R. P. Zenon reçut lettres de *Madraspatan* de la detention du Rev. P. Ephraim de Neuers par l'Inquisition de Portugal, pour avoir presché a *Madraspatan* que les Catholiques qui folietoient et trampoient dans des puyx les images de Saint Antoine de Pade, et de la Vierge Marie, estoient impies, et que les Indous à tout le moins honorent ce qu'ils estiment Saint. . . ."—*De la Boullaye-le-Gouz*, ed. 1657, 244.

c. 1665.—"Le Roi de Golconde a de grands Revenus. . . . Les Donanes des marchandises qui passent sur ses Terres, et celles des Ports de *Masulipatan* et de *Madraspatan*, lui rapportent beaucoup."—*Thévenot*, v. 306.

1672.—". . . following upon *Madraspatan*, otherwise called *Chinnapatana*, where the English have a Fort called St. George,

chiefly garrisoned by *Toepasses* and *Mistices*; from this place they annually send forth their ships, as also from Suratte."—*Baldaeus*, Germ. ed. 152.

1673.—"Let us now pass the Pale to the Heathen Town, only parted by a wide Parrade, which is used for a *Buzzar*, or Mercate-place. *Maderas* then divides itself into divers long streets, and they are chequered by as many transverse. It enjoys some *Choultries* for Places of Justice; one Exchange; one *Pagod*. . . ."—*Fryer*, 38-39.

1726.—"The Town or Place, anciently called *Chinapatnam*, now called *Madraspatnam*, and Fort St. George."—*Letters Patent*, in *Charters of E.I. Company*, 368-9.

1727.—"Fort St. George or *Maderass*, or as the Natives call it, *China Patum*, is a Colony and City belonging to the *English East India Company*, situated in one of the most incommodious Places I ever saw. . . . There is a very good Hospital in the Town, and the Company's Horse-Stables are neat, but the Old College, where a great many Gentlemen Factors are obliged to lodge, is kept in ill Repair."—*A. Hamilton*, i. 364, [ed. 1744, ii. 182]. (Also see **CHINAPATAM**.)

**MADRAS**, s. This name is applied to large bright-coloured handkerchiefs, of silk warp and cotton woof, which were formerly exported from Madras, and much used by the negroes in the W. Indies as head-dresses. The word is preserved in French, but is now obsolete in England.

c. 1830.—". . . We found President Petion, the black Washington, sitting on a very old ragged sofa, amidst a confused mass of papers, dressed in a blue military undress frock, white trowsers, and the everlasting *Madras* handkerchief bound round his brows."—*Tom Cringle*, ed. 1863, p. 425.

1846.—"Et Madame se manifesta ! C'était une de ces vieilles dévinées par Adrien Brauwer dans ses sorcières pour le Sabbat . . . coiffée d'un *Madras*, faisant encore papillottes avec les imprimés, que recevait gratuitement son maître."—*Balzac*, *Le Cousin Pons*, ch. xviii.

**MADREMALUCO**, n.p. The name given by the Portuguese to the Mahommedan dynasty of Berar, called *'Imād-shāhī*. The Portuguese name represents the title of the founder *'Imād-ul-Mulk*, ('Pillar of the State'), otherwise Fath Ullah *'Imād Shāh*. The dynasty was the most obscure of those founded upon the dissolution of the Bāhmani monarchy in the Deccan. (See **COTAMALUCO**, **IDALCAN**, **MELIQUE VERIDO**, **NIZAMALUCO**, **SABAIO**.) It began about 1484, and in 1572 was merged in the kingdom of

Ahmednagar. There is another *Madremaluco* (or *'Imād-ul-Mulk*) much spoken of in Portuguese histories, who was an important personage in Guzerat, and put to death with his own hand the king Sikandar Shāh (1526) (*Barros*, IV. v. 3; *Correa*, ii. 272, 344, &c.; *Couto*, Deca. v. and vi. *passim*).

[1543.—See under **COTAMALUCO**.]

1553.—"The *Madre Maluco* was married to a sister of the *Hidalchan* (see **IDALCAN**), and the latter treated this brother-in-law of his, and *Meleque Verido* as if they were his vassals, especially the latter."—*Barros*, IV. vii. 1.

1563.—"The *Imademaluco* or *Madremaluco*, as we corruptly style him, was a Circassian (*Cherques*) by nation, and had originally been a Christian, and died in 1546. . . . *Imad* is as much as to say 'prop,' and thus the other (of these princes) was called *Imadmaluco*, or 'Prop of the Kingdom.' . . ."—*Garcia*, f. 36v.

Neither the chronology of De Orta here, nor the statement of *Imād-ul-Mulk's* Circassian origin, agree with those of *Firishta*. The latter says that Fath-Ullah *'Imād Shāh* was descended from the heathen of Bijanagar (iii. 485).

**MADURA**, n.p., properly *Madurai*, Tam. *Mathurai*. This is still the name of a district in S. India, and of a city which appears in the Tables of Ptolemy as "*Μόδουρα βασιλειον Παρδιόνος*." The name is generally supposed to be the same as that of *Mathura*, the holy and much more ancient city of Northern India, from which the name was adopted (see **MUTTRA**), but modified after Tamil pronunciation.\* [On the other hand, a writer in *J.R. As. Soc.* (xiv. 578, n. 3) derives *Madura* from the Dravidian *Madur* in the sense of 'Old Town,' and suggests that the northern Mathura may be an offshoot from it.] *Madura* was, from a date, at least as early as the Christian era, the seat of the Pāndya sovereigns. These, according to Tamil tradition, as stated by Bp. Caldwell, had previously held their residence at *Kolkei* on the Tamraparni, the *Κόλκε* of Ptolemy. (See *Caldwell*, pp. 16, 96, 101). The name of *Madura*, probably as adopted from the holier northern *Muttra*, seems to have been a favourite among the Eastern settlements under Hindu influence. Thus we have

\* This perhaps implies an earlier spread of northern influence than we are justified in assuming.

he does not give any authority for his statement that the name of Madagascar "came from Makdishu (Magadoxo) . . . . whose Sheikh invaded it" (*Comment. on Cumœa*, ii. 520). [Owen (*Narrative*, i. 357) writes the name *Mukdeasha*, and Butler (*Narrative*, ii. 215) says it is pronounced by the shore to see him, and made great offers of all that he could require."—*Canto*, IV. viii. 2.

1727.—"Magadoxa, or as the Portuguese call it, Magadocia, is a pretty large City, about 2 or 3 Miles from the Sea, from whence it has a very fine Aspect, being adorn'd with many high Steeples and Mosques."—*A. Hamilton*, l. 12-13, [ed. 1744].



**MAGAZINE**, s. This word is, of course, not Anglo-Indian, but may find a place here because of its origin from Ar. *makhūzin*, plur. of *al-makhzan*, whence Sp. *almacen*, *almagacen*, *maga-cen*, Port. *almazem*, *armazem*, Ital. *magazzino*, Fr. *magazin*.

c. 1340.—“The Sultan . . . made him a grant of the whole city of Siri and all its houses with the gardens and fields of the treasury (*makhzan*) adjacent to the city (of Delhi).”—*Ibn Batuta*, iii. 262.

1539.—“A que Pero de Faria respondeo, que lhe desse elle commissão per mandar nos *almazões*, et que logo proveria no socorro que entendia ser necessario.”—*Pinto*, cap. xxi.

**MAHĀJUN**, s. Hind. from Skt. *mahā-jan*, ‘great person.’ A banker and merchant. In Southern and Western India the vernacular word has various other applications which are given in *Wilson*.

[1813.—“*Mahajen*, *Mahajanum*, a great person, a merchant.”—*Gloss. to 5th Rep.* s.v.]

c. 1861.—

“Down there lives a *Mahajun*—my father gave him a bill,  
I have paid the knave thrice over, and here I’m paying him still.  
He shows me a long stamp paper, and must have my land—must he?  
If I were twenty years younger, he should get six feet by three.”

*Sir A. C. Lyall, The Old Pindaree.*

1885.—“The *Mahajun* hospitably entertains his victim, and speeds his homeward departure, giving no word or sign of his business till the time for appeal has gone by, and the decree is made absolute. Then the storm bursts on the head of the luckless hill-man, who finds himself loaded with an overwhelming debt, which he has never incurred, and can never hope to discharge; and so he practically becomes the *Mahajun*’s slave for the rest of his natural life.”—*Lt.-Col. T. Lewin, A Fly on the Wheel*, 339.

**MAHANNAH**, s. (See **MEEANA**.)

**MAHÉ**, n.p. Properly *Māyēli*. [According to the *Madras Gloss.* the Māl. name is *Mayyazhi*, *mai*, ‘black,’ *azhi*, ‘river mouth’; but the title is from the French *Mahé*, being one of the names of Labourdonnais.] A small settlement on the Malabar coast, 4 m. S.E. of Tellicherry, where the French established a factory for the sake of the pepper trade in 1722, and which they still retain. It is not now of any importance.

**MAHI**, n.p. The name of a considerable river flowing into the upper part

of the Gulf of Cambay. [“The height of its banks, and the fierceness of its floods; the deep gullies through which the traveller has to pass on his way to the river, and perhaps, above all, the bad name of the tribes on its banks, explain the proverb: ‘When the Mahi is crossed, there is comfort’” (*Imp. Gazetteer*, s.v.).]

c. A.D. 80-90.—“Next comes another gulf . . . extending also to the north, at the mouth of which is an island called *Baidās* (Perim), and at the innermost extremity a great river called *Mals*.”—*Periplus*, ch. 42.

**MAHOUT**, s. The driver and tender of an elephant. Hind. *mahā-wat*, from Skt. *mahā-mātra*, ‘great in measure,’ a high officer, &c., so applied. The Skt. term occurs in this sense in the *Mahābhārata* (e.g. iv. 1761, &c.). The *Mahout* is mentioned in the 1st Book of Maccabees as ‘the Indian.’ It is remarkable that we find what is apparently *mahā-mātra*, in the sense of a high officer in Hesychius:

“*Μαμάτραι, οὗ στρατηγὸς παρ’ Ἰνδοῖς.*”—*Hesych.* s.v.

c. 1590.—“*Must* elephants (see **MUST**). There are five and a half servants to each, viz., first a *Mahawat*, who sits on the neck of the animal and directs its movements. . . . He gets 200 *dāms* per month. . . . Secondly a *Bhōi*, who sits behind, upon the rump of the elephant, and assists in battle, and in quickening the speed of the animal; but he often performs the duties of the *Mahawat*. . . . Thirdly the *Met’hs* (see **MATE**). . . . A *Met’h* fetches fodder, and assists in caparisoning the elephant. . . .”—*Ata*, ed. Blochmann, i. 125.

1648.—“. . . and *Mahouts* for the elephants. . . .”—*Van Twist*, 56.

1826.—“I will now pass over the term of my infancy, which was employed in learning to read and write—my preceptor being a *mahouhut*, or elephant-driver—and will take up my adventures.”—*Pandurang Hari*, 21; [ed. 1873, i. 28].

1848.—“Then he described a tiger hunt, and the manner in which the *Mahout* of his elephant had been pulled off his seat by one of the infuriate animals.”—*Thackeray, Vanity Fair*, ch. iv.

**MAHRATTA**, n.p. Hind. *Mar-hatā*, *Marhattā*, *Marhātā* (*Marhātā*, *Mārahtī*, *Mārhaitī*), and *Mardhātā*. The name of a famous Hindu race, from the old Skt. name of their country, *Mahā-rāshtra*, ‘Magna Regio’ [On the other hand H. A. Acworth (*Ballads of the Marathas*, Intro. vi.) derives the word from a tribal name





**Mahratta Entrenchment.**—*India Gazette*, Aug. 10.

[1840.—“Less than a hundred years ago, it was thought necessary to fortify Calcutta against the horsemen of Berar, and the name of the **Mahratta Ditch** still preserves the memory of the danger.”—*Macaulay, Essay on Clive.*]

1872. — “The Calcutta cockney, who glories in the **Mahratta Ditch**. . . .”—*Govinda Samanta*, i. 25.

**MAHSEER, MASEER, MASAL**, &c. Hind. *mahāsir*, *mahāser*, *mahāsaṭṭa*, s. The name is applied to perhaps more than one of the larger species of *Barbus* (N.O. *Cyprinidae*), but especially to *B. Mosul* of Buchanan, *B. Tor*, Day, *B. megalepis*, McLelland, found in the larger Himālayan rivers, and also in the greater perennial rivers of Madras and Bombay. It grows at its largest, to about the size of the biggest salmon, and more. It affords also the highest sport to Indian anglers; and from these circumstances has sometimes been called, misleadingly, the ‘Indian salmon.’ The origin of the name *Mahseer*, and its proper spelling, are very doubtful. It may be Skt. *mahā-śiras*, ‘big-head,’ or *mahā-śalka*, ‘large-scaled.’ The latter is most probable, for the scales are so large that Buchanan mentions that playing cards were made from them at Dacca. Mr. H. S. Thomas suggests *mahā-āśya*, ‘great mouth.’ [The word does not appear in the ordinary dicts.; on the whole, perhaps the derivation from *mahā-śiras* is most probable.]

c. 1809.—“The **Masal** of the Kosi is a very large fish, which many people think still better than the Rohu, and compare it to the salmon.”—*Buchanan, Eastern India*, iii. 194.

1822.—“**Mahasaula** and *Tora*, variously altered and corrupted, and with various additions may be considered as genuine appellations, amongst the natives for these fishes, all of which frequent large rivers.”—*F. Buchanan Hamilton, Fishes of the Ganges*, 304.

1873.—“In my own opinion and that of others whom I have met, the **Mahseer** shows more sport for its size than a salmon.”—*H. S. Thomas, The Rod in India*, p. 9.

**MAINATO**, s. Tam. Mal. *Mainātta*, a washerman or **dhoby** (q.v.).

1516.—“There is another sect of Gentiles which they call **Mainatos**, whose business it is to wash the clothes of the Kings, Bramins, and Naires; and by this they get their living; and neither they nor their

sons can take up any other business.”—*Barbosa, Lisbon ed.*, 334.

c. 1542.—“In this inclosure do likewise remain all the Landresses, by them called **Maynates**, which wash the linnen of the City (Pequin), who, as we were told, are above an hundred thousand.”—*Pinto*, in *Cogan*, p. 133. The original (cap. cv.) has *todos os mainatos*, whose sex *Cogan* has changed.

1554.—“And the farm (*renda*) of **mainatos**, which farm prohibits any one from washing clothes, which is the work of a **mainato**, except by arrangement with the farmer (*Rendeiro*). . . .”—*Tombo*, &c., 53.

[1598.—“There are some among them that do nothing els but wash cloathes: . . . they are called **Maynattos**.”—*Lincolnen*, Hak. Soc. i. 260.

[c. 1610.—“These folk (the washermen) are called **Menates**.”—*Pyrard de Laval*, Hak. Soc. ii. 71.]

1644.—(Expenses of Daman) “For two **maynatos**, three water boys (*bois de agos*), one *sombreyro* boy, and 4 torch bearers for the said Captain, at 1 xerafim each a month, comes in the year to 36,000 *rés* or *rs*. 00120.0.00.”—*Bocarro, MS.* f. 181.

**MAISTRY, MISTRY**, sometimes even **MYSTERY**, s. Hind. *mistri*. This word, a corruption of the Portuguese *mestre*, has spread into the vernaculars all over India, and is in constant Anglo-Indian use. Properly ‘a foreman,’ ‘a master-workman’; but used also, at least in Upper India, for any artizan, as *rāj-mistri* (properly Pers. *rāz*), ‘a mason or bricklayer,’ *lohār-mistri*, ‘a blacksmith,’ &c. The proper use of the word, as noted above, corresponds precisely to the definition of the Portuguese word, as applied to artizans in Bluteau: “Artifice que s’abbe bém o seu officio. *Peritus artifex*. . . . *Opifex, alienorum operum inspector*.” In W. and S. India **maistry**, as used in the household, generally means the cook, or the tailor. (See **CALEEFA**.) **Master** (Мастеръ) is also the Russian term for a skilled workman, and has given rise to several derived adjectives. There is too a similar word in modern Greek, *μυλῶταρ*.

1404.—“And in these (chambers) there were works of gold and azure and of many other colours, made in the most marvellous way; insomuch that even in Paris whence come the subtle **maestros**, it would be reckoned beautiful to see.”—*Clarijo*, § cv. (Comp. *Markham*, p. 125).

1524.—“And the Viceroy (D. Vasco da Gama) sent to seize in the river of the Culymutys four newly-built **catars**, and fetched them to Cochin. These were built

very light for fast rowing, and were greatly admired. But he ordered them to be burned, saying that he intended to show the Moors that we knew how to build better catures than they did; and he sent for Mestre Vyne the Genoese, whom he had brought to build galleys, and asked him if he could build boats that would row faster than the Malabar paraos (see PROW). He answered: 'Sir, I'll build you brigantines fast enough to catch a mosquito. . . .'—*Correa*, ii. 830.

[1548.—"He ordered to be collected in the smithies of the dockyard as many smiths as could be had, for he had many misteres."—*Ibid.* iv. 663.]

1554.—"To the *mestre* of the smith's shop (*ferraria*) 30,000 reis of salary and 600 reis for maintenance" (see BATTA).—*N. Botelho, Tombo*, 65.

1800.—". . . I have not yet been able to remedy the mischief done in my absence, as we have the advantage here of the assistance of some Madras *dubashes* and *maistries*" (ironical).—*Wellington*, i. 67.

1883.—". . . My mind goes back to my ancient Goanese cook. He was only a *maistry*, or more vulgarly a *bolberjee* (see BOBACHEE), yet his sonorous name recalled the conquest of Mexico, or the doubling of the Cape."—*Tribes on My Frontier*, 35.

[1900.—"Mystery very sick, Mem Sahib, very sick all the night."—*Temple Bar*, April.]

**MAJOON**, s. Hind. from Ar. *ma'-jūn*, lit. 'kneaded,' and thence what old medical books call 'an electuary' (i.e. a compound of medicines kneaded with syrup into a soft mass), but especially applied to an intoxicating confection of hemp leaves, &c., sold in the bazar. [*Burton, Ar. Nights*, iii. 159.] In the Deccan the form is *ma'-jūm*. Moxdeen Sheriff, in his Suppt. to the *Pharmac. of India*, writes *mugh-jūn*. "The chief ingredients in making it are *ganja* (or hemp) leaves, milk, *ghae*, poppy-seeds, flowers of the thorn-apple (see DATURA), the powder of nux vomica, and sugar" (*Qanoon-e-Islam*, Gloss. lxxxiii).

1519.—"Next morning I halted . . . and indulging myself with a *maajūn*, made them throw into the water the liquor used for intoxicating fishes, and caught a few fish."—*Baber*, 272.

1563.—"And this they make up into an electuary, with sugar, and with the things above-mentioned, and this they call *maju*."—*Garcia*, f. 27c.

1781. "Our ill-favoured guard brought in a dose of *majum* each, and obliged us to eat it . . . a little after sunset the surgeon came, and with him 30 or 40 Caffres, who seized us, and held us fast till the operation (circumcision) was performed."—*Soldier's letter* quoted in *Hon. John Lindsay's Journal*

of *Captivity in Mysore, Lives of Lindays*, iii. 293.

1874.—". . . it (Bhang) is made up with flour and various additions into a sweetmeat or *majum* of a green colour."—*Hanbury and Flückiger*, 493.

### MALABAR, n.p.

a. The name of the sea-board country which the Arabs called the 'Pepper-Coast,' the ancient *Kerala* of the Hindus, the *Λιμύρακη*, or rather *Διμύρακη*, of the Greeks (see TAMIL), is not in form indigenous, but was applied, apparently, first by the Arab or Arabo-Persian mariners of the Gulf. The substantive part of the name, *Malai*, or the like, is doubtless indigenous; it is the Dravidian term for 'mountain' in the Sanskritized form *Malaya*, which is applied specifically to the southern portion of the Western Ghats, and from which is taken the indigenous term *Malayalam*, distinguishing that branch of the Dravidian language in the tract which we call *Malabar*. This name—*Male* or *Malai*, *Maliuh*, &c.—we find in the earlier post-classic notices of India; whilst in the great Temple-Inscription of Tanjore (11th century) we find the region in question called *Malai-nddu* (*nddu*, 'country'). The affix *bdr* appears attached to it first (so far as we are aware) in the Geography of Edrisi (c. 1150). This (Persian?) termination, *bdr*, whatever be its origin, and whether or no it be connected either with the Ar. *barr*, 'a continent,' on the one hand, or with the Skt. *vāra*, 'a region, a slope,' on the other, was most assuredly applied by the navigators of the Gulf to other regions which they visited besides Western India. Thus we have *Zangi-bdr* (mod. Zanzibar), 'the country of the Blacks'; *Kalab-bdr*, denoting apparently the coast of the Malay Peninsula; and even according to the dictionaries, *Hindū-bdr* for India. In the Arabic work which affords the second of these examples (*Relation*, &c., tr. by Reinaud, i. 17) it is expressly explained: "The word *bdr* serves to indicate that which is both a coast and a kingdom." It will be seen from the quotations below that in the Middle Ages, even after the establishment of the use of this termination, the exact form of the name as given by foreign travellers and writers, varies considerably. But, from the time of

the Portuguese discovery of the Cape route, *Malarar*, or *Malabar*, as we have it now, is the persistent form. [Mr. Logan (*Manual*, i. 1) remarks that the name is not in use in the district itself except among foreigners and English-speaking natives; the ordinary name is *Malayālam* or *Malāyam*, 'the Hill Country.']

c. 545.—“The imports to Taprobane are silk, aloeswood, cloves, sandalwood. . . . These again are passed on from Siedidiba to the marts on this side, such as *Maλē*, where the pepper is grown. . . . And the most notable places of trade are these, *Sindu* . . . and then the five marts of *Maλē*, from which the pepper is exported, viz., *Parti*, *Mangaruth*, *Salopatana*, *Nalopatana*, and *Pudopatana*.”—*Cosmas*, Bk. xi. In *Cathay*, &c., p. clxxviii.

c. 645.—“To the south this kingdom is near the sea. There rise the mountains called *Mo-la-ye* (*Malaya*), with their precipitous sides, and their lofty summits, their dark valleys and their deep ravines. On these mountains grows the white sandalwood.”—*Hsien Tsung*, in *Julien*, iii. 122.

851.—“From this place (Maskat) ships sail for India, and run for Kaulam-Malai; the distance from Maskat to Kaulam-Malai is a month's sail with a moderate wind.”—*Relation*, &c., tr. by *Reinaud*, i. 15. The same work at p. 15 uses the expression “Country of Pepper” (*Balad-ul-falful*).

890.—“From Sindān to *Mali* is five days' journey; in the latter pepper is to be found, also the bamboo.”—*Ibn Khurdādb*, in *Elliot*, i. 15.

c. 1030.—“You enter then on the country of *Lārān*, in which is *Jaimūr* (see under **CHOUL**), then *Maliah*, then *Kānehī*, then *Dravira* (see **DRAVIDIAN**).”—*Al-Birūnī*, in *Reinaud*, *Fragments*, 121.

c. 1150.—“Fandarina (see **PANDARANI**) is a town built at the mouth of a river which comes from *Manibār*, where vessels from India and Sind cast anchor.”—*Idrisi*, in *Elliot*, i. 90.

c. 1200.—“Harisports here in the delightful spring . . . when the breeze from *Malaya* is fragrant from passing over the charming *lacanga*” (cloves).—*Gita Gorinda*.

1270.—“*Malibar* is a large country of India, with many cities, in which pepper is produced.”—*Kāzicīnī*, in *Gildemeister*, 214.

1293.—“You can sail (upon that sea) between these islands and Ormes, and (from Ormes) to those parts which are called (*Minibar*), is a distance of 2,000 miles, in a direction between south and south-east; then 300 miles between east and south-east from *Minibar* to *Maabar*” (see **MABAR**).—Letter of *Fr. John of Montecorvino*, in *Cathay*, i. 215.

1298.—“*Melibar* is a great kingdom lying towards the west. . . . There is in

this kingdom a great quantity of pepper.”—*Marco Polo*, Bk. iii. ch. 25.

c. 1300.—“Beyond Guzerat are *Kankan* (see **CONCAN**) and *Tāna*; beyond them the country of *Malibār*, which from the boundary of *Karoha* to *Kūlam* (probably from *Gheriah* to *Quilon*) is 300 parasangs in length.”—*Rashiduddīn*, in *Elliot*, i. 68.

c. 1320.—“A certain traveller states that India is divided into three parts, of which the first, which is also the most westerly, is that on the confines of *Kerman* and *Sind*, and is called *Gūzerāt*; the second *Manibār*, or the Land of Pepper, east of *Gūzerāt*.”—*Abulfeda*, in *Gildemeister*, 184.

c. 1322.—“And now that ye may know how pepper is got, let me tell you that it groweth in a certain empire, whereunto I came to land, the name whereof is *Minibar*.”—*Friar Odoric*, in *Cathay*, &c., 74.

c. 1343.—“After 3 days we arrived in the country of the *Mulaibār*, which is the country of Pepper. It stretches in length a distance of two months' march along the sea-shore.”—*Ibn Batuta*, iv. 71.

c. 1348-49.—“We embarked on board certain junks from Lower India, which is called *Minubar*.”—*John de' Marignoli*, in *Cathay*, 356.

c. 1420-30.—“. . . Departing thence he . . . arrived at a noble city called *Coloa*. . . . This province is called *Melibaria*, and they collect in it the ginger called by the natives *colombi*, pepper, brazil-wood, and the cinnamon, called *canella grossa*.”—*Conti*, corrected from Jones's tr. in *India* in *XV<sup>th</sup> Cent.* 17-18.

c. 1442.—“The coast which includes Calicut with some neighbouring ports, and which extends as far as (*Kaci*), a place situated opposite to the Island of *Serendib* . . . bears the general name of *Melibār*.”—*Abdurrazzāk*, *ibid.* 19.

1459.—Fra Mauro's great Map has *Milibar*.

1514.—“In the region of India called *Melibar*, which province begins at *Goa*, and extends to *Cape Comedis* (*Comorin*). . . .”—Letter of *Gior. da Empoli*, 79. It is remarkable to find this Florentine using this old form in 1514.

1516.—“And after that the Moors of *Meca* discovered India, and began to navigate near it, which was 610 years ago, they used to touch at this country of *Malabar* on account of the pepper which is found there.”—*Barbosa*, 102.

1553.—“We shall hereafter describe particularly the position of this city of *Calicut*, and of the country of *Malabar* in which it stands.”—*Barros*, Dec. I. iv. c. 6. In the following chapter he writes *Malabar*.

1554.—“From *Dia* to the Islands of *Dia*. Steer first S.S.E., the pole being made by five inches, side towards the land in the direction of E.S.E. and S.E. by E. till you see the mountains of *Monibār*.”—*The Map*, in *J. As. Soc. Ben.* v. 461.

1572.—

"Esta provincia cuja porto agora  
Tomado tendes, **Malabar** se chama :  
Do culto antigo os idolos adora,  
Que cá por estas partes se derrama."  
Camões, vii. 32.

By Burton :

"This province, in whose Ports your ships  
have tane  
refuge, the **Malabar** by name is known ;  
its antique rite adoreth idols vain,  
Idol-religion being broadest sown."

Since De Barros **Malabar** occurs almost  
universally.

[1623.—". . . **Mahabar** Pirates. . . ."—  
*P. della Valle*, Hak. Soc. i. 121.]

1877.—The form **Malibar** is used in a  
letter from Athanasius Peter III., "Patri-  
arch of the Syrians of Antioch" to the  
Marquis of Salisbury, dated Cairo, July 18.

**MALABAR**, n.p.

b. This word, through circumstances  
which have been fully elucidated by  
Bishop Caldwell in his *Comparative  
Grammar* (2nd ed. 10-12), from which  
we give an extract below,\* was applied  
by the Portuguese not only to the  
language and people of the country  
thus called, but also to the *Tamil*  
language and the people speaking  
*Tamil*. In the quotations following,  
those under *A* apply, or may apply,  
to the proper people or language of  
**Malabar** (see **MALAYALAM**); those  
under *B* are instances of the misappli-  
cation to *Tamil*, a misapplication which  
was general (see e.g. in *Orme*, *passim*)  
down to the beginning of the last  
century, and which still holds among  
the more ignorant Europeans and  
Eurasians in S. India and Ceylon.

(A.)

1552.—"A lingua dos Gentios de Canara  
e **Malabar**."—*Castanheda*, ii. 78.

1572.—

"Leva alguns **Malabares**, que tomou  
Por força, dos que o Samorim mandara."  
Camões, ix. 14.

\* "The Portuguese . . . sailing from **Malabar**  
on voyages of exploration . . . made their ac-  
quaintance with various places on the eastern or  
Coromandel Coast . . . and finding the language  
spoken by the fishing and sea-faring classes on  
the eastern coast similar to that spoken on the  
western, they came to the conclusion that it was  
identical with it, and called it in consequence by  
the same name—viz. **Malabar**. . . . A circum-  
stance which naturally confirmed the Portuguese  
in their notion of the identity of the people and  
language of the Coromandel Coast with those of  
**Malabar** was that when they arrived at Cael, in  
Tinnevely, on the Coromandel Coast . . . they  
found the King of Quilon (one of the most im-  
portant places on the **Malabar** Coast) residing  
there."—*Dr. Caldwell*, u.s.

[By Aubertin :

"He takes some **Malabars** he kept on board  
By force, of those whom Samorin had  
sent . . ."]

1582.—"They asked of the **Malabars** which  
went with him what he was!"—*Castanheda*,  
(tr. by N. L.) f. 37v.

1602.—"We came to anchor in the Roade  
of Achen . . . where we found sixteene or  
eighteene saile of shippes of diuers Nations,  
some *Goserrats*, some of *Bengala*, some of  
*Calecut*, called **Malabares**, some *Pegurs*,  
and some *Patanyes*."—*Sir J. Lancaster*, in  
*Purchas*, i. 153.

1606.—In *Gouvea* (*Synodo*, ff. 2r, 3, &c.)  
**Malavar** means the *Malayalam* language.

(B.)

1549.—"Enrico Enriques, a Portuguese  
priest of our Society, a man of excellent  
virtue and good example, who is now in  
the Promontory of Comorin, writes and  
speaks the **Malabar** tongue very well in-  
deed."—Letter of *Xavier*, in *Coleridge's  
Life*, ii. 73.

1680.—"Whereas it hath been hitherto  
accustomary at this place to make sales and  
alienations of houses in writing in the Portu-  
guese, Gentue, and **Mallabar** languages,  
from which some inconveniences have arisen.  
. . ."—*Ft. St. Geo. Consn.*, Sept 9, in *Notes  
and Extracts*, No. iii. 33.

[1682.—"An order in English Portuguese  
Gentue & **Mallabar** for the preventing the  
transportation of this Countrey People and  
makeing them slaves in other Strange  
Countreys. . . ."—*Pringle*, *Diary Ft. St.  
Geo.*, 1st ser. i. 87.]

1718.—"This place (*Tranquebar*) is alto-  
gether inhabited by **Malabarian** Heathens."  
—*Propn. of the Gospel in the East*, Pt. i. (3rd  
ed.), p. 18.

"Two distinct languages are neces-  
sarily required ; one is the *Damulian*, com-  
monly called **Malabarick**."—*Ibid.* Pt. iii. 33.

1734.—"Magnopere commendantes solum,  
ac studium Missionariorum, qui libros sacram  
Ecclesiae Catholicae doctrinam, rerumque  
sacrarum monumenta continentes, pro In-  
dorum Christi fidelium eruditione in linguam  
**Malabaricam** seu *Tamulicam* transtulero."  
—*Brief of Pope Clement XII.*, in *Norbert*, ii.  
432-3. These words are adopted from Card.  
Tournon's decree of 1704 (see *ibid.* i. 173).

c. 1760.—"Such was the ardent zeal of  
M. Ziegenbalg that in less than a year he  
attained a perfect knowledge of the **Malabar**  
tongue. . . . He composed also a  
**Malabarian** dictionary of 20,000 words."—  
*Trac.* i. 261.

1782.—"Les habitans de la côte de  
Coromandel sont appellés *Tamouls*; les  
Européens les nomment improprement  
**Malabars**."—*Sonnerrat*, i. 47.

1801.—"From Niliseram to the Chander-  
gerry River no language is understood but  
the **Malabars** of the Coast."—*Sir T. Munro*,  
in *Life*, i. 322.

In the following passage the word **Malabars** is misapplied still further, though by a writer usually most accurate and intelligent :

1810.—“The language spoken at Madras is the *Talinga*, here called **Malabars**.”—*Maria Graham*, 128.

1860.—“The term ‘**Malabar**’ is used throughout the following pages in the comprehensive sense in which it is applied in the *Singhalese Chronicles* to the continental invaders of Ceylon ; but it must be observed that the adventurers in these expeditions, who are styled in the *Maharanso* ‘*damilos*,’ or Tamils, came not only from . . . ‘**Malabar**,’ but also from all parts of the Peninsula as far north as Cuttack and Orissa.”—*Tennent’s Ceylon*, i. 353.

**MALABAR-CREEPER**, s. *Argyria malabarica*, Choisy.

[**MALABAR EARS**, s. The seed vessels of a tree which Ives calls *Colaga palli*.

1773.—“From their shape they are called **Malabar-Ears**, on account of the resemblance they bear to the ears of the women of the Malabar coast, which from the large slit made in them and the great weight of ornamental rings put into them, are rendered very large, and so long that sometimes they touch the very shoulders.”—*Ives*, 465.

**MALABAR HILL**, n.p. This favourite site of villas on Bombay Island is stated by Mr. Whitworth to have acquired its name from the fact that the Malabar pirates, who haunted this coast, used to lie behind it.

1674.—“On the other side of the great Inlet, to the Sea, is a great Point abutting against Old Woman’s Island, and is called **Malabar-Hill** . . . the remains of a stupendous Pagod, near a Tank of Fresh Water, which the Malabars visited it mostly for.”—*Fryer*, 68 sq.]

[**MALABAR OIL**, s. “The ambiguous term ‘**Malabar Oil**’ is applied to a mixture of the oil obtained from the livers of several kinds of fishes frequenting the Malabar Coast of India and the neighbourhood of Karachi.”—*Watt, Econ. Dict.* v. 113.

**MALABAR RITES**. This was a name given to certain heathen and superstitious practices which the Jesuits of the Madura, Carnatic, and Mysore Missions permitted to their converts, in spite of repeated prohibitions by the Popes. And though these practices were finally condemned

by the Legate Cardinal de Tournon in 1704, they still subsist, more or less, among native Catholic Christians, and especially those belonging to the (so-called) Goa Churches. These practices are generally alleged to have arisen under Father de’ Nobili (“Robertus de Nobilibus”), who came to Madura about 1606. There can be no doubt that the aim of this famous Jesuit was to present Christianity to the people under the form, as it were, of a Hindu translation !

The nature of the practices of which we speak may be gathered from the following particulars of their prohibition. In 1623 Pope Gregory XV., by a constitution dated 31st January, condemned the following:—1. The investiture of Brahmans and certain other castes with the sacred thread, through the agency of Hindu priests, and with Hindu ceremonies. For these Christian ceremonies were to be substituted ; and the thread was to be regarded as only a civil badge. 2. The ornamental use of sandalwood paste was permitted, but not its superstitious use, *e.g.*, in mixture with cowdung ashes, &c., for ceremonial purification. 3. Bathing as a ceremonial purification. 4. The observance of caste, and the refusal of high-caste Christians to mix with low-caste Christians in the churches was disapproved.

The quarrels between Capuchins and Jesuits later in the 17th century again brought the Malabar Rites into notice, and Cardinal de Tournon was sent on his unlucky mission to determine these matters finally. His decree (June 23, 1704) prohibited:—1. A mutilated form of baptism, in which were omitted certain ceremonies offensive to Hindus, specifically the use of ‘*saliva, sul, et insufflatio*.’ 2. The use of Pagan names. 3. The Hinduizing of Christian terms by translation. 4. Deferring the baptism of children. 5. Infant marriages. 6. The use of the Hindu *tali* (see **TALEE**). 7. Hindu usages at marriages. 8. Augury at marriages, by means of a coco-nut. 9. The exclusion of women from churches during certain periods. 10. Ceremonies on a girl’s attainment of puberty. 11. The making distinctions between Pariahs and others. 12. The assistance of Christian musicians at heathen ceremonies. 13. The use



ceremonial washings and bathings. The use of cowdung-ashes. 15. The reading and use of Hindu books. With regard to No. 11 it may be observed that in South India the distinction of castes still subsists, and the only Christian Mission in that quarter which has really succeeded in abolishing caste is that of the Basel Society.

**MALABATHRUM**, s. There can be very little doubt that this classical port from India was the dried leaf of various species of *Cinnamomum*, which leaf was known in Skt. as *malla-pattra*. Some who wrote soon after the Portuguese discoveries took, perhaps not unnaturally, the *pāṇ* or betel-leaf for the *malabathrum* of the ancients; and this was maintained by Jean Vincent in his well-known work on the *Commerce and Navigation of the Ancients*, justifying this in part by the Ar. name of the betel, *tambūl*, which is taken from Skt. *tāmbūla*, betel; *tāmbūla-pattra*, betel-leaf. The *malla-pattra*, however, the produce of certain wild spp. of *Cinnamomum*, obtained both in the hills of Eastern Bengal and in the forests of Southern India, is still valued in India as a medicine and aromatic, though in no such degree as in ancient times, and it is usually known in domestic economy as *tejpat*, or corruptly *tepat*, i.e. 'unguent leaf.' The leaf was in the Arabic *Materia Medica* under the name *sidhaj* or *sidhajī Hindi*, as was till recently in the English *Pharmacopœia* *Folium indicum*, which will still be found in Italian drug-shops. The latter is treated, with his usual acidity and abundance of local knowledge, in the *Colloquios* of Garcia de Orta, of which we give a short extract. This was evidently unknown to Dean Vincent, as he repeats the very errors which Garcia dissipates. Garcia also notes that confusion of *Malabathrum* and *Folium indicum* with spikenard, which is traceable in Pliny as well as among the Arab pharmacologists. The ancients did no doubt apply the name *Malabathrum* to some other substance, an unguent or solid extract. Here, we may notice, mentions that at his time in Malabar, oils in high medical estimation were made from both leaves and root of the "wild cinnamon" of that coast, and that from

the root of the same tree a *camphor* was extracted, having several of the properties of real camphor and more fragrance. (See a note by one of the present writers in *Cathay, &c.*, pp. cxlv.-xlv.) The name *Cinnamon* is properly confined to the tree of Ceylon (*C. Zeylanicum*). The other *Cinnamoma* are properly *Cassia barks*. [See *Watt. Econ. Dict.* ii. 317 seqq.]

c. A.D. 60.—“*Μαλάβαθρον ἐνιοι ὑπολαμβάνουσιν εἶναι τῆς Ἰνδικῆς νάρδου φύλλον, πλανώμενοι ὑπὸ τῆς κατὰ τὴν ὁσμῆν, ἐμφερείας, . . . ἴδιον γὰρ ἐστὶ γένος φυόμενον ἐν τοῖς Ἰνδικοῖς τέλμασι, φύλλον δὲ ἐπισηρόμενον ὕδατι.*”—*Dioscorides, Mat. Med.* i. 11.

c. A.D. 70.—“We are beholden to Syria for Malabathrum. This is a tree that beareth leaves rolled up round together, and seeming to the eye withered. Out of which there is drawn and pressed an Oil for perfumers to use. . . . And yet there cometh a better kind thereof from India. . . . The relish thereof ought to resemble Nardus at the tongue end. The perfume or smell that . . . the leaf yeeldeth when it is boiled in wine, passeth all others. It is strange and monstrous which is observed in the price; for it hath risen from one denier to three hundred a pound.”—*Pliny*, xii. 26, in *Ph. Holland*.

c. A.D. 90.—“ . . . Getting rid of the fibrous parts, they take the leaves and double them up into little balls, which they stitch through with the fibres of the withes. And these they divide into three classes. . . . And thus originate the three qualities of *Malabathrum*, which the people who have prepared them carry to India for sale.”—*Periplus*, near the end. [Also see *Yule, Intro. Gill, River of Golden Sand*, ed. 1883, p. 89.]

1563.—“*R.* I remember well that in speaking of betel you told me that it was not *folium indu*, a piece of information of great value to me; for the physicians who put themselves forward as having learned much from these parts, assert that they are the same; and what is more, the modern writers . . . call betel in their works *tambul*, and say that the Moors give it this name. . . .

“(O. That the two things are different as I told you is clear, for Avicenna treats them in two different chapters, viz., in 259, which treats of *folium indu*, and in 707, which treats of *tambul* . . . and the *folium indu* is called by the Indians *Tamalapatra*, which the Greeks and Latins corrupted into *Malabathrum*.” &c.—*Garcia*, ff. 95r, 96.

c. 1690.—“*Hoc Tambul seu Sirium, licet vulgatissimum in India sit folium, distinguendum est a Folio Indo seu Malabathro, Arabibus Culegi Hindi, in Pharmacopœia, et Indis, Tamala-patru et folio Indo dicto, . . . A nostra autem natione intellexi Malabathrum nihil aliud esse quam folium canellae, seu cinnamomi sylvestria.*”—*Rampsius*, v. 337.

c. 1760.—“ . . . quand l'on considère que les Indiens appellent notre feuille Indienne *tamalapatra* on croit d'apercevoir que le mot Grec *μαλάβατρον* en a été anciennement dérivé.”—(*Diderot*) *Encyclopédie*, xx. 846.

1837.—(*Malatroon* is given in Arabic works of *Materia Medica* as the Greek of *Sadhaj*, and *tuj* and *tej-pat* as the Hindi synonymes). “By the latter names may be obtained everywhere in the bazars of India, the leaves of *Cinn. Tamala* and of *Cinn. albiflorum*.”—*Royle, Essay on Antiq. of Hindoo Medicine*, 85.

**MALACCA**, n.p. The city which gives its name to the Peninsula and the Straits of Malacca, and which was the seat of a considerable Malay monarchy till its capture by the Portuguese under D'Albuquerque in 1511. One naturally supposes some etymological connection between *Malay* and *Malacca*. And such a connection is put forward by De Barros and D'Albuquerque (see below, and also under **MALAY**). The latter also mentions an alternative suggestion for the origin of the name of the city, which evidently refers to the Ar. *mulūkāt*, ‘a meeting.’ This last, though it appears also in the *Sijara Malayu*, may be totally rejected. Crawford is positive that the place was called from the word *malaka*, the Malay name of the *Phyllanthus emblica*, or emblic **Myrobalan** (q.v.), “a tree said to be abundant in that locality”; and this, it will be seen below, is given by Godinho de Eredia as the etymology. *Malaka* again seems to be a corruption of the Skt. *amlaka*, from *amla*, ‘acid.’ [Mr. Skeat writes: “There can be no doubt that Crawford is right, and that the place was named from the tree. The suggested connection between *Malayu* and *Malaka* appears impossible to me, and, I think, would do so to any one acquainted with the laws of the language. I have seen the *Malaka* tree myself and eaten its fruit. Ridley in his Botanical Lists has *laka-laka* and *malaka* which he identifies as *Phyllanthus emblica*, L. and *P. pectinatus* Hooker (*Euphorbiaceae*). The two species are hardly distinct, but the latter is the commoner form. The fact is that the place, as is so often the case among the Malays, must have taken its name from the Sungei *Malaka*, or *Malaka River*.”]

1416.—“There was no King but only a chief, the country belonging to Siam. . . .

In the year 1409, the imperial envoy Cheng Ho brought an order from the emperor and gave to the chief two silver seals, . . . he erected a stone and raised the place to a city, after which the land was called the Kingdom of *Malacca* (*Moa-la-ka*). . . . Tin is found in the mountains . . . it is cast into small blocks weighing 1 catti 8 taels . . . ten pieces are bound together with rattan and form a small bundle, whilst 40 pieces make a large bundle. In all their trading . . . they use these pieces of tin instead of money.”—*Chinese Annals*, in *Groenvelt*, p. 123.

1498.—“*Melequa* . . . is 40 days from Qualecut with a fair wind . . . hence proceeds all the clove, and it is worth there 9 crusados for a *bahar* (q.v.), and likewise nutmeg other 9 crusados the *bahar*; and there is much porcelain and much silk, and much tin, of which they make money, but the money is of large size and little value, so that it takes 3 farazalas (see *Frazala*) of it to make a crusado. Here too are many large parrots all red like fire.”—*Roteiro de V. da Gama*, 110-111.

1510.—“When we had arrived at the city of *Melacha*, we were immediately presented to the Sultan, who is a Moor . . . I believe that more ships arrive here than in any other place in the world. . . .”—*Varthema*, 224.

1511.—“This Paremicura gave the name of *Malaca* to the new colony, because in the language of Java, when a man of *Palimbão* flees away they call him *Malayo*. . . . Others say that it was called *Malaca* because of the number of people who came there from one part and the other in so short a space of time, for the word *Malaca* also signifies to *meet*. . . . Of these two opinions let each one accept that which he thinks to be the best, for this is the truth of the matter.”—*Commentaries of Albuquerque*, E.T. by Birch, iii. 76-77.

1516.—“The said Kingdom of *Ansyane* (see *Siam*) throws out a great point of land into the sea, which makes there a cape, where the sea returns again towards China to the north; in this promontory is a small kingdom in which there is a large city called *Malaca*.”—*Barbosa*, 191.

1553.—“A son of *Paramisora* called *Xaquem Darxa*, (i.e. *Sikandar Shah*) . . . to form the town of *Malaca*, to which he gave that name in memory of the banishment of his father, because in his vernacular tongue (Javanese) this was as much as to say ‘banished,’ and hence the people are called *Malaios*.”—*De Barros*, II. vi. 1.

“That which he (Albuquerque) regretted most of all that was lost on that vessel, was two lions cast in iron, a first-rate work, and most natural, which the King of China had sent to the King of *Malaca*, and which King Mahamed had kept, as an honourable possession, at the gate of his Palace, whence Affonso Albuquerque carried them off, as the principal item of his triumph on the capture of the city.”—*Ibid.* II. vii. 1.

1572.—

“Nem tu menos fugir poderás deste  
 Postoque rica, e postoque assentada  
 Lá no gremio da Aurora, onde nasceste,  
 Opulenta **Malaca** nomeada!  
 Assettas venenosas, que fizeste,  
 Os crises, com que já te vejo armada,  
 Malaios namorados, Jaos valentes,  
 Todos farás ao Luso obedientes.”

Camões, x. 44.

By Burton :

“Nor shalt thou 'scape the fate to fall his  
 prize,  
 albeit so wealthy, and so strong thy site  
 there on Aurora's bosom, whence thy rise,  
 thou Home of Opulence, Malacca hight!  
 The poysoned arrows which thine art  
 supplies,  
 the Krises thirsting, as I see, for fight,  
 th' enamoured Malay-men, the Javan  
 braves,  
 all of the Lusian shall become the slaves.”

1612.—“The Arabs call it *Malakut*, from  
 collecting all merchants.”—*Sijara Malayu*,  
 in *J. Ind. Arch.* v. 322.

1613. — “**Malaca** significa *Mirabolana*,  
 fructa de hua arvore, plantada ao longo de  
 hum ribeiro chamado Aerulele.”—*Godinho de  
 Erédia*, f. 4.

**MALADOO**, s. *Chicken maladoo* is  
 an article in the Anglo-Indian menu.  
 It looks like a corruption from the  
 French *cuisine*, but of what? [*Malad-  
 ooo* or *Manadoo*, a lady informs me, is  
 cold meat, such as chicken or mutton,  
 cut into slices, or pounded up and  
 re-cooked in batter. The Port. *malhado*,  
 ‘beaten-up,’ has been suggested as a  
 possible origin for the word.]

**MALAY**, n.p. This is in the  
 Malay language an adjective, *Malayu*;  
 thus *orang Malayu*, ‘a Malay’; *tdna*  
 [*tdnah*] *Malayu*, ‘the Malay country’;  
*bahasa* [*bhdas*] *Malayu*, ‘the Malay  
 language.’

In Javanese the word *malayu* signi-  
 fies ‘to run away,’ and the proper  
 name has traditionally been derived  
 from this, in reference to the alleged  
 foundation of **Malacca** by Javanese  
 fugitives; but we can hardly attach  
 importance to this. It may be worthy  
 at least of consideration whether the  
 name was not of foreign, i.e. of S.  
 Indian origin, and connected with the  
*Malaya* of the Peninsula (see under  
**MALABAR**). [Mr. Skeat writes: “The  
 tradition given me by Javanese in the  
 Malay States was that the name was  
 applied to Javanese refugees, who  
 peopled the S. of Sumatra. Whatever  
 be the original meaning of the word,  
 it is probable that it started its life-

history as a river-name in the S. of  
 Sumatra, and thence became applied  
 to the district through which the  
 river ran, and so to the people who  
 lived there; after which it spread  
 with the Malay dialect until it in-  
 cluded not only many allied, but also  
 many foreign, tribes; all Malay-  
 speaking tribes being eventually called  
 Malays without regard to racial origin.  
 A most important passage in this con-  
 nection is to be found in Leyden's Tr.  
 of the ‘*Malay Annals*’ (1821), p. 20,  
 in which direct reference to such a  
 river is made: ‘There is a country  
 in the land of Andalás named Paral-  
 embang, which is at present denomin-  
 ated Palembang, the raja of which was  
 denominated Damang Lebar Dawn  
 (chieftain Broad-leaf), who derived his  
 origin from Raja Sulan (Chulan?),  
 whose great-grandson he was. The  
 name of its river Muartatang, into  
 which falls another river named  
 Sungey **Malayu**, near the source of  
 which is a mountain named the  
 mountain Sagantang Maha Miru.’  
 Here Palembang is the name of a  
 well-known Sumatran State, often de-  
 scribed as the original home of the  
 Malay race. In standard Malay ‘*Da-  
 mang Lebar Dawn*’ would be ‘*Démang  
 Lebar Daun*.’ Raja Chulan is prob-  
 ably some mythical Indian king, the  
 story being evidently derived from  
 Indian traditions. ‘Muartatang’ may  
 be a mistake for *Muar Tenang*, which  
 is a place one heard of in the Penin-  
 sula, though I do not know for certain  
 where it is. ‘Sungey Malayu’ simply  
 means ‘River Malayu.’ ‘Sagantang  
 Maha Miru’ is, I think, a mistake for  
*Sa-guntang Maha Miru*, which is the  
 name used in the Peninsula for the  
 sacred central mountain of the world  
 on which the episode related in the  
*Annals* occurred” (see Skeat, *Malay  
 Magic*, p. 2).]

It is a remarkable circumstance,  
 which has been noted by Crawford,  
 that a name which appears on  
 Ptolemy's Tables as on the coast of  
 the Golden Chersonese, and which  
 must be located somewhere about  
 Maulmain, is Μαλειὸν Κῶλον, words  
 which in Javanese (*Malayu-Kulon*)  
 would signify “Malays of the West.”  
 After this the next (possible) occurrence  
 of the name in literature is in the  
*Geography* of Edrisi, who describes  
*Malai* as a great island in the eastern

seas, or rather as occupying the position of the *Lemuria* of Mr. Sclater, for (in partial accommodation to the Ptolemaic theory of the Indian Sea) it stretched eastward nearly from the coast of Zinj, i.e. of Eastern Africa, to the vicinity of China. Thus it must be uncertain without further accounts whether it is an adumbration of the great Malay islands (as is on the whole probable) or of the Island of the Malagashes (Madagascar), if it is either. We then come to Marco Polo, and after him there is, we believe, no mention of the Malay name till the Portuguese entered the seas of the Archipelago.

[A.D. 690.—Mr. Skeat notes: "I Tsing speaks of the 'Molo-yu country,' i.e. the district W. or N.W. of Palembang in Sumatra."]

c. 1150.—"The Isle of **Malai** is very great. . . . The people devote themselves to very profitable trade; and there are found here elephants, rhinoceroses, and various aromatics and spices, such as clove, cinnamon, nard . . . and nutmeg. In the mountains are mines of gold, of excellent quality . . . the people also have windmills."—*Edrisi*, by *Jaubert*, i. 945.

c. 1273.—A Chinese notice records under this year that tribute was sent from Siam to the Emperor. "The Siamese had long been at war with the **Maliyi**, or **Maliurh**, but both nations laid aside their feud and submitted to China."—Notice by Sir T. Wade, in *Bowring's Siam*, i. 72.

c. 1292.—"You come to an Island which forms a kingdom, and is called **Malalur**. The people have a king of their own, and a peculiar language. The city is a fine and noble one, and there is a great trade carried on there. All kinds of spicery are to be found there."—*Marco Polo*, Bk. iii. ch. 8.

c. 1539.—". . . as soon as he had delivered to him the letter, it was translated into the *Portugal* out of the **Malayan** tongue wherein it was written."—*Pinto*, E.T. p. 15.

1548.—". . . having made a breach in the wall twelve fathom wide, he assaulted it with 10,000 strangers, *Turks*, *Abyssians*, *Moors*, *Malauares*, *Achems*, *Javs*, and **Malayos**."—*Ibid.* p. 279.

1553.—"And so these Gentiles like the Moors who inhabit the sea-coasts of the Island (Sumatra), although they have each their peculiar language, almost all can speak the **Malay** of Malacca as being the most general language of those parts."—*Barros*, III. v. 1.

"Everything with them is to be a gentleman; and this has such prevalence in those parts that you will never find a native **Malay**, however poor he may be, who will set his hand to lift a thing of his own or anybody else's; every service must be done by slaves."—*Ibid.* II. vi. 1.

1610.—"I cannot imagine what the *Hollanders* meane, to suffer these **Malaynians**, *Chinesians*, and *Moors* of these countries, and to assist them in their free trade thorow all the *Indies*, and forbid it their owne seruants, countrymen, and Brethern, upon paine of death and losse of goods."—*Peter Williamson Floris*, in *Purchas*, i. 321.

[Mr. Skeat writes: "The word *Malaya* is now often applied by English writers to the Peninsula as a whole, and from this the term **Malaysia** as a term of wider application (i.e. to the Archipelago) has been coined (see quotation of 1610 above). The former is very frequently miswritten by English writers as '*Malay*,' a barbarism which has even found place on the title-page of a book—'*Travel and Sport in Burma, Siam and Malay*, by John Bradley, London, 1876.'"]

**MALAYĀLAM.** This is the name applied to one of the cultivated Dravidian languages, the closest in its relation to the Tamil. It is spoken along the Malabar coast, on the Western side of the **Ghats** (or *Malys* mountains), from the Chandragiri River on the North, near Mangalore (entering the sea in 12° 29'), beyond which the language is, for a limited distance, *Tulu*, and then Canarese, to Trevandrum on the South (lat. 8° 29'), where Tamil begins to supersede it. Tamil, however, also intertwines with Malayālam all along Malabar. The term *Malayalam* properly applies to territory, not language, and might be rendered "Mountain region" [See under **MALABAR**, and *Logan, Man. of Malabar*, i. 90.]

**MALDIVES, MALDIVE ISLDS.** n.p. The proper form of this name appears to be *Male-diva*; not, as the estimable Garcia de Orta says, *Nale-diva*; whilst the etymology which he gives is certainly wrong, hard as it may be to say what is the right one. The people of the islands formerly designated themselves and their country by a form of the word for 'island' which we have in the Skt. *dvīpa* and the Pali *dīpa*. We find this reflected in the *Divi* of Ammianus, and in the *Divu* and *Diba-jāt* (Pera plural) of old Arab geographers, whilst it survives in letters of the 18th century addressed to the Ceylon



Government (Dutch) by the Sultan of the Isles, who calls his kingdom *Divehi Rajjé*, and his people *Divehe mihun*. Something like the modern form first appears in Ibn Batuta. He, it will be seen, in his admirable account of these islands, calls them, as it were, *Mahal-dives*, and says they were so called from the chief group *Mahal*, which was the residence of the Sultan, indicating a connection with *Mahal*, 'a palace.' This form of the name looks like a foreign 'striving after meaning.' But Pyrard de Laval, the author of the most complete account in existence, also says that the name of the islands was taken from *Malé*, that on which the King resided. Bishop Caldwell has suggested that these islands were the *dives*, or islands, of *Malé*, as *Malebatr* (see **MALABAR**) was the coast-tract or continent, of *Malé*. It is, however, not impossible that the true etymology was from *malal*, 'a garland or necklace,' of which their configuration is highly suggestive. [The *Madras Gloss.* gives Malayül. *mal*, 'black,' and *dripa*, 'island,' from the dark soil. For a full account of early notices of the Maldives, see Mr. Gray's note on *Pyrard de Laval*, Hak. Soc. ii. 423 *seqq.*] Milburn (*Or. Commerce*, i. 335) says: "This island was (these islands were) discovered by the Portuguese in 1507." Let us see!

A.D. 362.—"Legationes undique solito cecius concurrebant; hinc Transigritanis pacem obsecrantibus et Armeniis, inde nationibus Indicis certatim cum donis optimates mittentibus ante tempus, ab usque *Divis* et *Serendivis*."—*Ammian. Marcellinus*, xxii. 3.

c. 545.—"And round about it (*Sieledika* or *Tupradane*, i.e. Ceylon) there are a number of small islands, in all of which you find fresh water and coco-nuts. And these are almost all set close to one another."—*Cassius*, in *Cathay*, &c., clxxvii.

851.—"Between this Sea (of Horkand) and the Sea called *Laravi* there is a great number of isles; their number, indeed, it is said, amounts to 1,900; . . . the distance from island to island is 2, 3, or 4 *parangs*. They are all inhabited, and all produce coco-palms. . . . The last of these islands is *Serendib*, in the Sea of Horkand; it is the chief of all; they give the islands the name of *Dibajät*" (i.e. *Dibus*).—*Relation*, &c., tr. by *Reinaud*, i. 4-5.

c. 1030.—"The special name of *Diva* is given to islands which are formed in the sea, and which appear above water in the form of accumulations of sand; these sands continually augment, spread, and unite,

till they present a firm aspect . . . these islands are divided into two classes, according to the nature of their staple product. Those of one class are called *Diva-Kazak* (or the Cowry *Divahs*), because of the cowries which are gathered from coco-branches planted in the sea. The others are called *Diva-Kanbar*, from the word *kanbar* (see **COIR**), which is the name of the twine made from coco-fibres, with which vessels are stitched."—*Al-Biruni*, in *Reinaud*, *Fragments*, 124.

1150.—See also *Edrisi*, in *Jaubert's Transl.* i. 68. But the translator prints a bad reading, *Raibihat*, for *Dibajät*.

c. 1343.—"Ten days after embarking at Calcut we arrived at the Islands called *Dhibat-al-Mahal*. . . . These islands are reckoned among the wonders of the World; there are some 2000 of them. Groups of a hundred, or not quite so many, of these islands are found clustered into a ring, and each cluster has an entrance like a harbour-mouth, and it is only there that ships can enter. . . . Most of the trees that grow on these islands are coco-palms. . . . They are divided into regions or groups . . . among which are distinguished . . . 3° *Mahal*, the group which gives a name to the whole, and which is the residence of the Sultans."—*Ibn Batuta*, iv. 110 *seqq.*

1442.—*Abdurrazzak* also calls them "the isles of *Diva-Mahal*."—In *Not. et Exs.* xiv. 429.

1503.—"But Dom Vasco . . . said that things must go on as they were to India, and there he would inquire into the truth. And so arriving in the Gulf (*golfo*) where the storm befel them, all were separated, and that vessel which steered badly, parted company with the fleet, and found itself at one of the first islands of *Maldiva*, at which they stopped some days enjoying themselves. For the island abounded in provisions, and the men indulged to excess in eating coconuts, and fish, and in drinking bad stagnant water, and in disorders with women; so that many died."—*Correa*, i. 347.

[1512.—"Mafamede Maçay with two ships put into the *Maldiva* islands (*ilhas de Maldiva*)."—*Albuquerque*, *Cartas*, p. 30.]

1563.—"R. Though it be somewhat to interrupt the business in hand,—why is that chain of islands called 'Islands of *Maldiva*'?"

"O. In this matter of the nomenclature of lands and seas and kingdoms, many of our people make great mistakes even in regard to our own lands; how then can you expect that one can give you the rationale of etymologies of names in foreign tongues? But, nevertheless, I will tell you what I have heard say. And that is that the right name is not *Maldiva*, but *Naledira*; for *nale* in *Malabar* means 'four,' and *dive* 'island,' so that in the *Malabar* tongue the name is as much as to say 'Four Isles.' . . . And in the same way we call a certain island that is 12 leagues from *Goa* *Angedira* (see **ANCHEDIVA**), because there are five in the group, and so the name in *Malabar*.

means 'Five Isles,' for *ange* is 'five.' But these derivations rest on common report, I don't detail them to you as demonstrable facts."—*Garcia, Colloquios*, f. 11.

1572.—"Nas ilhas de **Maldiva**." (See **COCO-DE-MER**.)

c. 1610.—"Ce Royaume en leur langage s'appelle **Malé-ragué**, Royaume de Malé, et des autres peuples de l'Inde il s'appelle **Malé-divar**, et les peuples **dines** . . . L'Isle principale, comme j'ay dit, s'appelle **Malé**, qui donne le nom à tout le reste des autres; car le mot **Dines** signifie vn nombre de petites isles amassées."—*Pyrard de Laval*, i. 63, 68, ed. 1679. [Hak. Soc. i. 83, 177.]

1683.—"Mr. Beard sent up his Couriers, which he had received from ye **Mauldivas**, to be put off and passed by Mr. Charnock at Cassumbazar."—*Hedges, Diary*, Oct. 2; [Hak. Soc. i. 122].

**MALUM**, s. In a ship with English officers and native crew, the mate is called *mālum sāhib*. The word is Ar. *mu'allim*, literally 'the Instructor,' and is properly applied to the pilot or sailing-master. The word may be compared, thus used, with our 'master' in the Navy. In regard to the first quotation we may observe that *Nākhuda* (see **NACODA**) is, rather than *Mu'allim*, 'the captain'; though its proper meaning is the owner of the ship; the two capacities of owner and skipper being doubtless often combined. The distinction of *Mu'allim* from *Nākhuda* accounts for the former title being assigned to the mate.

1497.—"And he sent 20 cruzados in gold, and 20 testoons in silver for the **Malemos**, who were the pilots, for of these coins he would give each month whatever he (the Sheikh) should direct."—*Correa*, i. 38 (E.T. by *Id. Stanley of Alderley*, 88). On this passage the Translator says: "The word is perhaps the Arabic for an instructor, a word in general use all over Africa." It is curious that his varied experience should have failed to recognise the habitual marine use of the term.

1541.—"Meanwhile he sent three **catur** (q.v.) to the Port of the **Malems** (*Porto dos Malemos*) in order to get some pilot. . . . In this Port of the *Bandel of the Malems* the ships of the Moors take pilots when they enter the Straits, and when they return they leave them here again."—*Correa*, iv. 168.

\* This Port was immediately outside the Straits, as appears from the description of Dom João de Castro (1541): "Now turning to the 'Gates' of the Strait, which are the chief object of our description, we remark that here the land of Arabia juts out into the sea, forming a prominent Point, and very prolonged. . . . This is the point or promontory which Ptolemy calls *Possidium*. . . . In front of it, a little more than a gunshot

1553.—". . . among whom (at Melinda) came a Moor, a Guzarate by nation, called **Malem Cana**, who, as much for the satisfaction he had in conversing with our people, as to please the King, who was inquiring for a pilot to give them, agreed to accompany them."—*Barros*, I. iv. 6.

c. 1590.—"**Mu'allim** or Captain. He must be acquainted with the depths and shallow places of the Ocean, and must know astronomy. It is he who guides the ship to her destination, and prevents her falling into dangers."—*Ain*, ed. *Blockmann*, i. 280.

[1887.—"The second class, or **Malumis**, are sailors."—*Logan, Malabar*, ii. ccxcv.]

**MAMIRAN, MAMIRA**, s. A medicine from old times of much repute in the East, especially for eye-diseases, and imported from Himalayan and Trans-Himalayan regions. It is a popular native drug in the Punjab bazars, where it is still known as *mamira*, also as *pīlīdrī*. It seems probable that the name is applied to bitter roots of kindred properties but of more than one specific origin. Hanbury and Flückiger describe it as the rhizome of *Coptis Teeta*, Wallich, *tīta* being the name of the drug in the Mishmi country at the head of the Assam Valley, from which it is imported into Bengal. But Stewart states explicitly that the *mamira* of the Punjab bazars is now "known to be" mostly, if not entirely, derived from *Thalictrum foliosum* D.C., a tall plant which is common throughout the temperate Himālaya (5000 to 8000 feet) and on the Kasia Hills, and is exported from Kumaun under the name of **Momiri**. [See *Watt, Econ. Dict.* vi. pt. iv. 42 seq.] "The **Mamira** of the old Arab writers was identified with *Χελιδόνιον μέγα*, by which, however, Löw (*Aram. Pflanzennamen*, p. 220) says they understood *curcuma longa*." W.R.S.

c. A.D. 600–700. — "Μαμίδας, εἰς ῥιζὸν τι πόας ἐστὶν ἔχον ὥσπερ κορδύλαι πυκνοὺς, ὅπως οὐλὰς τε καὶ λευκώματα λεγόμενα πεπιστεύεται, δηλονότι ῥιμπτικῆς ὑπάρχον δυνάμεως."—*Pauli Aeginetae Medici, Libri vii.*, Basileae 1538. Lib. vii. cap. iii. sect. 12 (p. 246).

c. 1020.—"**Memirem** quid est? Est lignum sicut nodi declinans ad nigredinem . . .

off, is an islet called the *Ilha dos Roboens*; because *Roboão* in Arabic means a pilot; and the pilots living here go aboard the ships which come from outside, and conduct them," &c.—*Estreito de Mar Roxo*, &c., 85.

The Island retains its name, and is mentioned as *Pilot Island* by Capt. Haines in *J. R. Geog. Soc.* ix. 126. It lies about 1½ m. due east of *Perim*.





*MANLUTDAR.*

549

*MANCHUA.*



beautiful woman that he had, and, along with her, jewels and a quantity of money."—*Corran*, i. 281.

1525.—"Quatro lancharas (q.v.) grandes e seis qualaluzas (see **CALALUZ**) e manchuanas que se remam muyto."—*Lembrança das Coisas de India*, p. 8.

1552.—"Manchuanas que sem navios de remo."—*Castanheda*, ii. 362.

c. 1610.—"Il a vne petite Galiote, qu'ils appellent Manchouka, fort bien couverte . . . et faut huit ou neuf hommes seulement pour la mener."—*Pyrard de Larut*, ii. 26; [Hak. Soc. ii. 42].

[1623.—". . . boats which they call **Mansiva**, going with 20 or 24 Oars."—*P. della Valle*, Hak. Soc. ii. 211; **Mancina** in ii. 217.

[1679.—"I commanded the **shibbars** and **manchuanas** to keepe a little ahead of me."—*Fule, Hodges' Diary*, Hak. Soc. ii. clxxxiv.]

1682.—"Ex hujusmodi arboribus excavatis naviculas Indi faciunt, quas **Manajonas** appellant, quarum nonnullas longitudine 80, latitudine 9 pedum mensuram superant."—*Rheede, Hort. Malabar*, iii. 27.

[1736.—"All ships and vessels . . . as well as the **manchuanas** appertaining to the Company's officers."—*Treaty*, in *Logan, Malabar*, ii. 31.

**MANDADORE**, *s.* Port. *mandador*, 'one who commands.'

1673.—"Each of which Tribes have a **Mandadore** or Superintendent."—*Fryer*, 67.

**MANDALAY, MANDALÉ**, *n.p.* The capital of the King of Burmah, founded in 1860, 7 miles north of the preceding capital Amarapura, and between 2 and 3 miles from the left bank of the Irawadi. The name was taken from that of a conical isolated hill, rising high above the alluvial plain of the Irawadi, and crowned by a gilt pagoda. The name of the hill (and now of the city at its base) probably represents *Mandara*, the sacred mountain which in Hindu mythology served the gods as a churning-staff at the churning of the sea. The hill appears as *Mandige-tunny* in Major Grant Allan's Map of the Environs of Amarapura (1855), published in the Narrative of Major Phayre's Mission, but the name does not occur in the Narrative itself.

[1860.—See the account of **Mandelay** in *Mason, Burmah*, 14 *supp.*]

1861.—"Next morning the son of my friendly host accompanied me to the **Mandalay Hill**, on which there stands in a gilt chapel the image of Shwewayatta, pointing down with outstretched finger to the Palace

of **Mandalay**, interpreted as the divine command there to build a city . . . on the other side where the hill falls in an abrupt precipice, sits a gigantic Buddha gazing in motionless meditation on the mountains opposite. There are here some caves in the hard rock, built up with bricks and white-washed, which are inhabited by eremites. . . ."—*Bastian's Travels* (German), ii. 89-90.

**MANDARIN**, *a* Port. *Mandarij*, *Mandarin*. Wedgwood explains and derives the word thus: "A Chinese officer, a name first made known to us by the Portuguese, and like the Indian *caste*, erroneously supposed to be a native term. From Portuguese *mandar*, to hold authority, command, govern, &c." So also T. Hyde in the quotation below. Except as regards the word having been first made known to us by the Portuguese, this is an old and persistent mistake. What sort of form would *mandarij* be as a derivative from *mandar*? The Portuguese might have applied to Eastern officials some such word as *mandador*, which a preceding article (see **MANDADORE**) shows that they did apply in certain cases. But the parallel to the assumed origin of *mandarin* from *mandar* would be that English voyagers on visiting China, or some other country in the far East, should have invented, as a title for the officials of that country, a new and abnormal derivation from 'order,' and called them *orderambo*.

The word is really a slight corruption of Hind. (from Skt.) *mantri*, 'a counsellor, a Minister of State,' for which it was indeed the proper old pre-Mahommedan term in India. It has been adopted, and specially affected in various Indo-Chinese countries, and particularly by the Malays, among whom it is habitually applied to the highest class of public officers (see *Crawford's Malay Dict.* s.v. [and *Klinkert*, who writes *manteri*, colloquially *mentri*]). Yet *Crawford* himself, strange to say, adopts the current explanation as from the Portuguese (see *J. Ind. Archip.* iv. 189). [Klinkert adopts the Skt. derivation.] It is, no doubt, probable that the instinctive "striving after meaning" may have shaped the corruption of *mantri* into a semblance of *mandar*. Marsden is still more oddly perverse, *videns malicia, deterius acutius*, when he says: "The officers next in rank to the Sultan are *Mandri*,

which some apprehend to be a corruption of the word *Mandarin*, a title of distinction among the Chinese" (*H. of Sumatra*, 2nd ed. 285). Ritter adopts the etymology from *mandar*, apparently after A. W. Schlegel.\* The true etymon is pointed out in *Notes and Queries in China and Japan*, iii. 12, and by one of the present writers in *Ocean Highways* for Sept. 1872, p. 186. Several of the quotations below will show that the earlier applications of the title have no reference to China at all, but to officers of state, not only in the Malay countries, but in Continental India. We may add that *mantri* (see **MUN-TREE**) is still much in vogue among the less barbarous Hill Races on the Eastern frontier of Bengal (e.g. among the *Kasius* (see **COSSYA**) as a denomination for their petty dignitaries under the chief. Gibbon was perhaps aware of the true origin of *mandarin*; see below.

c. A.D. 400 (?).—"The King desirous of trying cases must enter the assembly composed in manner, together with Brahmans who know the Vedas, and *mantrins* (or counsellors)."—*Manu*, viii. 1.

[1522.—". . . and for this purpose he sent one of his chief *mandarins* (*mandarin*)."—India Office MSS. in an Agreement made by the Portuguese with the "*Rey de Sunda*," this Sunda being that of the Straits.]

1524.—(At the Moluccas) "and they cut off the heads of all the dead Moors, and indeed fought with one another for these, because whoever brought in seven heads of enemies, they made him a knight, and called him *manderym*, which is their name for Knight."—*Corræu*, ii. 808.

c. 1540.—". . . the which corsairs had their own dealings with the *Mandarins* of those ports, to whom they used to give many and heavy bribes to allow them to sell on shore what they plundered on the sea."—*Pinto*, cap. 1.

1552.—(At Malacca) "whence subsist the King and the Prince with their *mandarins*, who are the gentlemen."—*Castanheda*, iii. 207.

„ (In China). "There are among them degrees of honour, and according to their degrees of honour is their service; gentlemen (*idalgas*) whom they call *mandarins* ride on horseback, and when they pass along the streets the common people make way for them."—*Ibid.* iv. 57.

1553.—"Proceeding ashore in two or three boats dressed with flags and with a

grand blare of trumpets (this was at Malacca in 1508-9). . . . Jeronymo Teixeira was received by many *Mandarijs* of the King, these being the most noble class of the city."—*De Barros*, Dec. II. liv. iv. cap. 3.

„ "And he being already known to the *Mandarijs* (at Chittagong, in Bengal), and held to be a man profitable to the country, because of the heavy amounts of duty that he paid, he was regarded like a native."—*Ibid.* Dec. IV. liv. ix. cap. 2.

„ "And from these *Cellates* and native Malays come all the *Mandarins*, who are now the gentlemen (*idalgos*) of Malacca."—*Ibid.* II. vi. 1.

1598.—"They are called . . . *Mandorijs*, and are always borne in the streets, sitting in chariots which are hanged about with Curtaines of Silke, covered with Clothes of Gold and Silver, and are much given to banketing, eating and drinking, and making good cheare, as also the whole land of China."—*Linacoten*, 39; [Hak. Soc. i. 135].

1610.—"The *Mandorins* (officious officers) would have interverted the king's command for their own covetousnesse" (at Siam).—*Peter Williamson Floris*, in *Purchas*, i. 322.

1612.—"Shah Indra Brama fled in like manner to Malacca, where they were graciously received by the King, Mansur Shah, who had the Prince converted to Islamism, and appointed him to be a *Mantor*."—*Sijara Malayu*, in *J. Ind. Arch.* v. 730.

c. 1663.—"Domandò il Signor Carlo se *mandarino* è voce Chinese. Disse esser Portoghese, e che in Chinese si chiamano *Quoan*, che significa signoreggiare, comandare, governare."—*Viaggio del P. Gio. Grueber*, in *Thevenot, Divers Voyages*.

1682.—In the Kingdome of Patane (on E. coast of Malay Peninsula) "The King's counsellors are called *Mentary*."—*Nieuwhof*, *Zee en Land-Reize*, ii. 64.

c. 1690.—"*Mandarinorum* autem nomine intelliguntur omnis generis officarii, qui a *mandando* appellantur *mandarini* lingua Lusitanica, quae unica Europaea est in oris Chinensibus obtinens."—*T. Hyde*, *De Ludis Orientalibus*, in *Synagmata*, Oxon. 1767, ii. 266.

1719. ". . . one of the *Mandarins*, a kind of viceroy or principal magistrate in the province where they reside."—*Robinson Crusoe*, Pt. ii.

1726.—"*Mantris*. Councillors. These give rede and deed in things of moment, and otherwise are in the Government next to the King. . . ." (in Ceylon).—*Valentijn*, *Namex*, &c., 6.

1727.—"Every province or city (Burma) has a *Mandereen* or Deputy residing at Court, which is generally in the City of Ava, the present Metropolis."—*A. Hamilton*, ii. 43, [ed. 1744, ii. 42].

1774.—". . . presented to each of the Batchian *Manteries* as well as the two officers a scarlet coat."—*Forrest*, *V. to N. Guinea*, p. 100.

\* See *Erskunde*, v. 647. The Index to Ritter gives a reference to A. W. Schott, *Mag. für die Literat. des Ausl.*, 1837, No. 123. This we have not been able to see.

1788. — " . . . Some words notoriously corrupt are fixed, and as it were naturalized in the vulgar tongue . . . and we are pleased to blend the three Chinese monosyllables *Con-fu-tsee* in the respectable name of Confucius, or even to adopt the Portuguese corruption of *Mandarin*."—*Gibbon*, Preface to his 4th volume.

1879. — "The *Mentri*, the Malay Governor of Larut . . . was powerless to restore order."—*Miss Bird*, *Golden Chersonese*, 267.

Used as an adjective :

[c. 1848. — "The *mandarin-boat*, or 'Saung-lout,' as it is often called by the natives, is the most elegant thing that floats."—*Bernard*, *Voyage to China*, ii. 71.

[1878. — "The *Cho-Ka-Shun*, or boats in which the *Mandarins* travel, are not unlike large floating caravans."—*Gray*, *China*, ii. 270.]

**MANDARIN LANGUAGE**, a. The language spoken by the official and literary class in China, as opposed to local dialects. In Chinese it is called *Kuan-Hua*. It is substantially the language of the people of the northern and middle zones of China, extending to Yun-nan. It is not to be confounded with the literary style which is used in books. [See *Ball*, *Things Chinese*, 169 seq.]

1674. — "The Language . . . is called *Quenhra* (*hua*), or the Language of *Mandarines*, because as they spread their command they introduced it, and it is used throughout all the Empire, as Latin in Europe. It is very barren, and as it has more Letters far than any other, so it has fewer words."—*Faria y Sousa*, E.T. ii. 468.

**MANGALORE**, n.p. The only place now well known by this name is (a) *Mangal-ūr*, a port on the coast of Southern Canara and chief town of that district, in lat. 12° 51' N. In *Mir Husain Ali's Life of Haidar* it is called "*Gorial Bunder*," perhaps a corr. of *Kandiāl*, which is said in the *Imp. Gaz.* to be the modern native name. [There is a place called *Gurupura* close by; see *Madras Gloss.* s.v. *Goorpore*.] The name in this form is found in an inscription of the 11th century, whatever may have been its original form and etymology. [The present name is said to be taken from the temple of *Mangalā Devī*.] But the name in approximate forms (from *maṅgala*, 'gladness') is common in India. One other port (b) on the coast of Peninsular Guzerat was formerly well known, now commonly called *Mungrola*. And

another place of the name (c) *Manglar* in the valley of Swat, north of Peshāwar, is mentioned by Hwen Tsang as a city of Gandhāra. It is probably the same that appears in Skt. literature (see *Williams*, s.v. *Mangalā*) as the capital of Udyāna.

#### a. Mangalore of Canara.

c. 150. — "Μεγαλὸ δὲ τοῦ Ψευδοστράτου καὶ τοῦ Βάριου πόλεως αἰθερ. Μαγγάρου."—*Ptolemy*, VII. i. 86.

c. 545. — "And the most notable places of trade are these . . . and then the five ports of Malé from which pepper is exported, to wit, Parti, *Mangaruth*. . . ."—*Comas*, in *Cathay*, &c. clxxvii.

[c. 1300. — "*Manjarur*." See under **SHIN-KALI**.]

c. 1343. — "Quitting *Fakanūr* (see **BACANORE**) we arrived after three days at the city of *Manjarūr*, which is large and situated on an estuary. . . . It is here that most of the merchants of Fars and Yemsa land; pepper and ginger are very abundant."—*Ibn Batuta*, iv. 79-80.

1442. — "After having passed the port of Bendinaneh (see **PANDARANI**) situated on the coast of Melibar, (he) reached the port of *Mangalor*, which forms the frontier of the kingdom of Bidjanagar. . . ."—*Alderruzzi*, in *India in the XVth Cent.*, 20.

1516. — "There is another large river towards the south, along the sea-shore, where there is a very large town, peopled by Moors and Gentiles, of the kingdom of Narsinga, called *Mangalor*. . . . They ship there much rice in Moorish ships for Aden, also pepper, which thenceforward the earth begins to produce."—*Barboza*, 82.

1727. — "The Fields here bear two Crops of Corn yearly in the Plains; and the higher Grounds produce Pepper, Betle-nut, Sandalwood, Iron and Steel, which make *Mangalore* a Place of pretty good Trade."—*A. Hamilton*, i. 285, [ed. 1744].

#### b. Mangalor or Mungrola in Guzerat.

c. 150. — "Συραστραῖς . . . Συραστρα κώμη Μεγαλόπολιν ἐπὶ τῆς θαλάσσης."—*Ptolemy*, VII. i. 2.

1516. — " . . . there is another town of commerce, which has a very good port, and is called *Surati Mangalor*, where also many ships of Malabar touch."—*Barboza*, 69.

1536. — " . . . for there was come another catur with letters, in which the Captain of Diu urgently called for help; telling how the King (of Cambay) had equipped large squadrons in the Ports of the Gulf . . . alleging . . . that he was sending them to *Mangalor* to join others in an expedition against Sinde . . . and that all this was false, for he was really sending them in the expectation that the *Rum* would come to

Mangalor next September. . . .—*Co* iv. 701.

1648.—This place is called Mangera *Van Trist*, p. 13.

1727.—“The next maritime town Mangaroul. It admits of Trade, affords coarse Calicoes, white and Wheat, Pulse, and Butter for export. *J. Hamilton*, i. 136, [ed. 1744].

### c. Manglavar in Swat.

c. 630.—“Le royaume de Ou-tchan (Oudiyana) a environ 5000 li de tour en compte 4 ou 5 villes fortifiées. La part des rois de ce pays ont pris pour capitale la ville de Moung-kie-li (Moungali). La population est fort nombreuse.”—*Tsang*, in *Pél. Buddh.* ii. 131-2.

1858.—“Mongkieli se retrouve Manglavar (in Sanskrit Maṅgala-pura) ville située près de la rive gauche de la rivière de Swat, et qui a été longtemps le port des indigènes, la capitale du pays.”—*Vicier de St. Martin*, *Ibid.* iii. 314-315.

**MANGELIN**, s. A small weight corresponding in a general way carat (q.v.), used in the S. of India and in Ceylon for weighing precious stones. The word is Telugu *manj*, in Tamil *manjidi*, [from Skt. *maṅgala* ‘beautiful’]; the seed of the *Anthera patonina* (Compare BUTT) On the origin of this weight see W. Elliot’s *Coins of S. India*. *manjidi* seed was used as a measure of weight from very early times. A pair of 50 taken at random gave an average weight of 4.13 grs. Three pairs of 10 each, selected by eye as light, gave average 5.02 and 5.03 (*op. cit.* p. 1).

1516.—Diamonds “. . . sell by a weight which is called a Manglar, which is equal 2 tores and 1, and 2 tores make a carat weight, and 4 tores weigh one fan.”—*Barbani*, in *Ramano*, i. f. 321r.

1554. (In Ceylon) “A calamp con 20 mangelins, each mangelin 8 grains; a Portuguese of gold weighs 8 calamp and 2 mangelins.”—*A. Nunez*, 35.

1584.—“There is another sort of weight called Mangialino, which is 5 grain Venice weight, and therewith they weigh diamonds and other jewels.”—*Barbani*, ii. 409.

1611.—“Quem não sabe a grandeza das pedras de finissimos diamantes do Rey do Nagá, donde cada dia, e cada hora tiram peças do tamanho de hum ou de muitas de sessenta e oitenta mangelins.”—*Costa*, *Dialogo do Soldado Pratico*, 154.

1665.—“Le poids principal des Diamants est le mangelin; il pèse cinq grains et cinq-vingtièmes.”—*Theressat*, v. 293.

1676.—“At the mine of Rautunda weigh by Mangelins, a Mangelin being

Bombay Mango (c. 1328), as fruit *Aniba*. Some 30 years John de' Marignolli calls it "*amburan*, having a fruit of fragrance and flavour, somewhat a peach" (*Cathay, &c.*, ii. 362). de Orta shows how early the fruit was prized. He seems to have been the owner of the parcel. The Skt. name is *Amra*, and is found in Hwen T'sang (c. 645) pronounced as '*An-mo-lo*."

The mango is probably the alluded to by Theophrastus as having caused dysentery in the army of Alexander. (See the passage JACK).

c. 1328.—"Est etiam alia arbor fructus facit ad modum pruni, qui vocantur *Aniba*. Hi sunt fructus dulces et amabiles, quod ore tenuis hoc minime possit."—*Fr. Jordanus de Voyages, &c.*, iv. 42.

c. 1334.—"The mango tree ('*amburan*') resembles an orange-tree, but is much more leafy; no other tree gives shade, but this shade is unwholesome; whoever sleeps under it gets fever."—*Batavia*, iii. 125. At ii. 185 he writes [The same charge is made against tamarind; see *Burton, Ar. Nights*, i.

c. 1349.—"They have also another called *Amburan*, having a fruit of fragrance and flavour, somewhat a peach."—*John de' Marignolli*, in *Cat.* 362.

1510. "Another fruit is also found which is called *Amba*, the stem of which is called *Manga*," &c.—*Varthema*, 160.

c. 1526.—"Of the vegetable peculiar to Hindustan one is the (*ambra*). . . Such mangoes as are excellent. . . ." &c. *Baber*, 32.

1563.—"O. Boy! go and see the vessels those are coming in from the varandu here—and they are small ones."

"*Servant*. I will bring you word."

"S. Sir! it is Simon Townsend, tenant in Bombay, and he brings a hamper of mangas for you to present to the Governor, and says that he has moored the boat he will come to stop."

"O. He couldn't have come now, poor. I have a manga-tree (mang) on that island of mine which is ready both its two crops, one at this time of year, the other at the end of May, and much as the other crop excels this in quality for fragrance and flavour, this is just as remarkable for coming out of season. But come, let us taste them before His Excellency. Boy! take out six mangas."—*Garcia*, ff. 134, 135. This author also mentions that the mangas of Ormuz were the most cele-

1. 240.

\* The excellence of the (Gua) Mangos is stated to be due to the care and skill of the Jambians (*Annals Maritimes*, ii. 270). In E. India all good kinds have Portuguese or Mahomedan names. The author of *Trides on My Frontier*, 1863, p. 164, mentions the luscious *piria* and the delicate *afra* as two fine varieties, supposed to bear the names of a certain *Perre* and a certain *Afonsa*.



;  
;  
;  
;

—

present was allowed to taste it. This, however, was not all; before the trees were removed there appeared among the foliage birds of such surpassing beauty, in colour and shape, and melody and song, as the world never saw before. . . . At the close of the operation, the foliage, as in autumn, was seen to put on its variegated tints, and the trees gradually disappeared into the earth. . . .”—*Mem. of the Emp. Jehanguier*, tr. by Major D. Price, pp. 96-97.

c. 1650.—“Then they thrust a piece of stick into the ground, and ask'd the Company what Fruit they would have. One told them he would have *Mengues*; then one of the Mountebanks hiding himself in the middle of a Sheet, stooped to the ground five or six times one after another. I was so curious to go upstairs, and look out of a window, to see if I could spy what the Mountebank did, and perceived that after he had cut himself under the armpits with a Razor, he rubb'd the stick with his Blood. After the two first times that he rais'd himself, the stick seemed to the very eye to grow. The third time there sprung out branches with young buds. The fourth time the tree was covered with leaves; and the fifth time it bore flowers. . . . The English Minister protested that he could not give his consent that any Christian should be Spectator of such delusions. So that as soon as he saw that these Mountebanks had of a dry stick, in less than half-an-hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time: he went about to break it, protesting that he would not give the Communion to any person that should stay any longer to see those things.”—*Tavernier, Travels made English*, by J.P., ii. 36; [ed. Ball, i. 67, seq.].

1667.—“When two of these *Jauguis* (see **JOGEE**) that are eminent, do meet, and you stir them up on the point and power of their knowledge or *Jaugisme*, you shall see them do such tricks out of spight to one another, that I know not if *Simon Magnus* could have outdone them. For they divine what one thinketh, make the Branch of a Tree blossome and bear fruit in less than an hour, hatch eggs in their bosome in less than half a quarter of an hour, and bring forth such birds as you demand. . . . I mean, if what is said of them is true. . . . For, as for me, I am with all my curiosity none of those happy Men, that are present at, and see these great feats.”—*Bernier*, E.T. 103; [ed. Constable, 321].

1673.—“Others presented a Mock-Creation of a Mango-Tree, arising from the Stone in a short space (which they did in Hugger-Mugger, being very careful to avoid being discovered) with Fruit Green and Ripe; so that a Man must stretch his Fancy, to imagine it Witchcraft; though the common Sort think no less.”—*Fryer*, 192.

1690.—“Others are said to raise a Mango-Tree, with ripe Fruit upon its Branches, in the space of one or two Hours. To confirm which Relation, it was affirmed confidently

to me, that a Gentleman who had pluckt one of these Mangoes, fell sick upon it, and was never well as long as he kept it 'till he consulted a *Bramin* for his Health, who prescrib'd his only Remedy would be the restoring of the Mango, by which he was restor'd to his Health again.”—*Ovington*, 258-259.

1726.—“They have some also who will show you the kernel of a mango-fruit, or may be only a twig, and ask if you will see the fruit or this stick planted, and in a short time see a tree grow from it and bear fruit: after they have got their answer the jugglers (*Koorde-dansers*) wrap themselves in a blanket, stick the twig into the ground, and then put a basket over them (&c. &c.).

“There are some who have prevailed on these jugglers by much money to let them see how they have accomplished this.

“These have revealed that the jugglers made a hole in their bodies under the armpits, and rubbed the twig with the blood from it, and every time that they stuck it in the ground they wetted it, and in this way they clearly saw it to grow and to come to the perfection before described.

“This is asserted by a certain writer who has seen it. But this can't move me to believe it!”—*Valentijn*, v. (*Chorom.*) 53.

Our own experience does not go beyond Dr. Fryer's, and the hugger-mugger performance that he disparages. But many others have testified to more remarkable skill. We once heard a traveller of note relate with much spirit such an exhibition as witnessed in the Deccan. The narrator, then a young officer, determined with a comrade, at all hazards of fair play or foul, to solve the mystery. In the middle of the trick one suddenly seized the conjuror, whilst the other uncovered and snatched at the mango-plant. But lo! it came from the earth *with a root*, and the mystery was darker than ever! We tell the tale as it was told.

It would seem that the trick was not unknown in European conjuring of the 16th or 17th centuries, e.g.

1657.—“. . . trium horarum spatio arbusculam veram spitamæ longitudine e mensâ facere onasci, ut et alias arbores frondiferas et fructiferas.”—*Magia Universalis*, of P. Gaspar Schottus & Soc. Jes., Herlipoli, 1657, i. 32.

**MANGOSTEEN**, s. From Malay *manggusta* (Crawfurd), or *manggistan* (Favre), in Javanese *Manggis*. [Mr. Skeat writes: “The modern standard Malay form used in the W. coast of the Peninsula is *manggis*, as in Javanese, the forms *manggusta* and *manggistan* never being heard there. The Siamese

form *maangkhut* given in M'Farland's *Siamese Grammar* is probably from the Malay *manggusta*. It was very interesting to me to find that some distinct trace of this word was still preserved in the name of this fruit at Patani-Kelantan on the E. coast, where it was called *bauah 'seta* (or *'setar*), i.e. the '*setar* fruit,' as well as occasionally *mestar* or *mesetar*, clearly a corruption of some such old form as *manggistar*."] This delicious fruit is known throughout the Archipelago, and in Siam, by modifications of the same name; the delicious fruit of the *Garcinia Mangostana* (Nat. Ord. *Guttiferæ*). It is strictly a tropical fruit, and, in fact, near the coast does not bear fruit further north than lat. 14°. It is a native of the Malay Peninsula and the adjoining islands.

1563.—"R. They have bragged much to me of a fruit which they call **mangostans**; let us hear what you have to say of these.

"O. What I have heard of the **mangostan** is that 'tis one of the most delicious fruits that they have in these regions. . . ."

—*Garcia*, f. 151c.

1598.—"There are yet other fruites, as . . . **Mangostaine** [in Hak. Soc. **Mangostains**] . . . but because they are of small account I thinke it not requisite to write severallie of them."—*Linschoten*, 96; [Hak. Soc. ii. 34].

1631.—

"Cedant Hesperii longo hinc, mala aurea, fructus,

Ambrosiâ pascit **Mangostan** et nectare divos—

. . . Inter omnes Indiae fructus longo sapidissimus."

*Jac. Bontii*, lib. vi. cap. 28, p. 115.

1645.—"Il s'y trouve de plus vne espece de fruit propre du terroir de Malaque, qu'ils nomment **Mangostans**."—*Cardim*, *Rel. de la Prov. de Japon*, 162.

1662.—"The **Mangosthan** is a Fruit growing by the Highways in Java, upon bushes, like our Sloes."—*Mandelstam*, tr. *Duclos*, Bk. ii. 121 (*Stanf. Dict.*.)

1727.—"The **Mangostane** is a delicious Fruit, almost in the Shape of an Apple, the Skin is thick and red, being dried it is a good Astringent. The Kernels (if I may so call them) are like Cloves or Garlic, of a very agreeable Taste, but very cold."—*J. Hamilton*, ii. 80 [ed. 1744].

**MANGROVE**, *s.* The sea-loving genera *Rhizophora* and *Avicennia* derive this name, which applies to both, from some happy accident, but from which of two sources may be doubtful. For while the former genus is, according to

Crawford, called by the Malays *manggi-manggi*, a term which he supposes to be the origin of the English name, we see from Oviedo that one or other was called *mangle* in S. America, and in this, which is certainly the origin of the French *manglier*, we should be disposed also to seek the derivation of the English word. Both genera are universal in the tropical tidal estuaries of both Old World and New. Prof. Sayce, by an amusing slip, or oversight probably of somebody else's slip, quotes from Humboldt that "maize, *mangle*, hammock, canoe, tobacco, are all derived through the medium of the Spanish from the Haytian *mahiz*, mangle, *hamaca*, *canoa*, and *tabaco*." It is, of course, the French and not the English *mangle* that is here in question. [Mr. Skeat observes: "I believe the old English as well as French form was *mangle*, in which case Prof. Sayce would be perfectly right. Mangrove is probably *mangle-grove*. The Malay *manggi-manggi* is given by Klinkert, and is certainly on account of the reduplication, native. But I never heard it in the Peninsula, where *mangrove* is always called *bakau*."] The mangrove abounds on nearly all the coasts of further India, and also on the sea margin of the Ganges Delta, in the backwaters of S. Malabar, and less luxuriantly on the Indus mouth.

1535.—"Of the Tree called **Mangle**. . . . These trees grow in places of mire, and on the shores of the sea, and of the rivers, and streams, and torrents that run into the sea. They are trees very strange to see . . . they grow together in vast numbers, and many of their branches seem to turn down and change into roots . . . and these plant themselves in the ground like stems, so that the tree looks as if it had many legs joining one to the other."—*Oviedo*, in *Ramusio*, iii. f. 145r.

"So coming to the coast, embarked in a great Canoe with some 30 Indians, and 5 Christians, whom he took with him, and coasted along amid solitary places and islets, passing sometimes into the sea itself for 4 or 5 leagues,—among certain trees, lofty, dense and green, which grow in the very sea-water, and which they call **mangle**."—*Ibid.* f. 224.

1553.—". . . by advice of a Moorish pilot, who promised to take the people by night to a place where water could be got . . . and either because the Moor desired to land many times on the shore by which he was conducting them, seeking to get away from the hands of those whom he was conducting, or because he was

really perplexed by its being night, and in the middle of a great growth of *mangrove* (*mangues*) he never succeeded in finding the wells of which he spoke."—*Barros*, I. iv. 4.

c. 1830.—“‘Smite my timbers, do the trees bear shellfish?’ The tide in the Gulf of Mexico does not ebb and flow above two feet except in the springs, and the ends of the drooping branches of the *mangrove* trees that here cover the shore, are clustered, within the wash of the water, with a small well-flavoured oyster.”—*Tom Cringle*, ed. 1863, 119.

**MANILLA-MAN**, s. This term is applied to natives of the Philippines, who are often employed on shipboard, and especially furnish the quarter-masters (*Seacunny*, q.v.) in Lascar crews on the China voyage. But *Manilla-man* seems also, from Wilson, to be used in S. India as a hybrid from Telug. *manekā vādu*, ‘an itinerant dealer in coral and gems’; perhaps in this sense, as he says, from Skt. *mani*, ‘a jewel,’ but with some blending also of the Port. *manilha*, ‘a bracelet.’ (Compare **COBRA-MANILLA**.)

**MANJEE**, s. The master, or steersman, of a boat or any native river-craft; Hind. *mānjhī*, Beng. *mājī* and *mājhi*, [all from Skt. *madhya*, ‘one who stands in the middle’]. The word is also a title borne by the head men among the Pahāris or Hill-people of Rājmahal (*Wilson*), [and as equivalent for *Majhwār*, the name of an important Dravidian tribe on the borders of the N.W. Provinces and Chota Nāgpur].

1683.—“We were forced to track our boat till 4 in the Afternoon, when we saw a great black cloud arise out of ye North with much lightning and thunder, which made our *Mangee* or Steerman advise us to fasten our boat in some Creeke.”—*Hedges, Diary*, Hak. Soc. i. 88.

[1706.—“*Manjee*.” See under **HARRY**.]

1781.—“This is to give notice that the principal Gaut *Mangies* of Calcutta have entered into engagements at the Police Office to supply all Persons that apply there with Boats and *Budgerows*, and to give security for the *Dandies*.”—*India Gazette*, Feb. 17.

1784.—“Mr. Austin and his head bearer, who were both in the room of the budgerow, are the only persons known to be drowned. The *manjee* and dandees have not appeared.”—In *Seton-Karr*, i. 25.

1810.—“Their *manjies* will not fail to take every advantage of whatever distress,

or difficulty, the passenger may labour under.”—*Williamson*, V. M. i. 148.

For the Pahari use, see *Long's Selections*, p. 561.

[1864.—“The Khond chiefs of villages and Mootas are termed *Maji* instead of Mulliko as in Goomsur, or Khonro as in Boad. . . .”—*Campbell, Wild Tribes of Khondistan*, 120.]

**MANNICKJOE**, s. Hind. *mdnik-jor*; the white-necked stork (*Ciconia leucocephala*, Gmelin); sometimes, according to Jerdon, called in Bengal the ‘Beef-steak bird,’ because palatable when cooked in that fashion. “The name of *Manikjor* means the companion of Manik, a Saint, and some Mussulmans in consequence abstain from eating it” (*Jerdon*). [Platts derives it from *mdnik*, ‘a ruby.’]

[1840.—“I reached the jheel, and found it to contain many *manickchors*, ibis, paddy birds, &c. . . .”—*Davidson, Travels in Upper India*, ii. 165.]

**MANUCODIATA**. (See **BIRD OF PARADISE**.)

**MARAMUT, MURRUMUT**, s. Hind. from Ar. *maramma(t)*, ‘repair.’ In this sense the use is general in Hindustani (in which the terminal *t* is always pronounced, though not by the Arabs), whether as applied to a stocking, a fortress, or a ship. But in Madras Presidency the word had formerly a very specialised sense as the recognised title of that branch of the Executive which included the conservation of irrigation tanks and the like, and which was worked under the District Civil Officers, there being then no separate department of the State in charge of Civil Public Works. It is a curious illustration of the wide spread at one time of Musulman power that the same Arabic word, in the form *Marama*, is still applied in Sicily to a standing committee charged with repairs to the Duomo or Cathedral of Palermo. An analogous instance of the wide grasp of the Saracenic power is mentioned by one of the Musulman authors whom Amari quotes in his History of the Mahomedan rule in Sicily. It is that the Caliph Al-Māmūn, under whom conquest was advancing in India and in Sicily simultaneously, ordered that the idols taken from the infidels in India should be sent for sale to the infidels in Sicily!

1757.—“On the 6th the Major (Eyre (note) left *Muzadabad* with . . . 10 **Marmutty** men, or pioneers to clear the road.”—*Ires*, 156.

[1873.—“For the actual execution of works there was a **Maramat** Department constituted under the Collector.”—*Boswell, Man. of Nellore*, 642.]

**MARGOSA**, s. A name in the S. of India and Ceylon for the *Nim* (see **NEEM**) tree. The word is a corruption of Port. *amargosa*, ‘bitter,’ indicating the character of the tree. This gives rise to an old Indian proverb, traceable as far back as the *Jdtakas*, that you cannot sweeten the *nim* tree though you water it with syrup and ghee (*Naturam expellas furcā, &c.*).

1727.—“The wealth of an evil man shall another evil man take from him, just as the crows come and eat the fruit of the **margoise** tree as soon as it is ripe.”—Apophtegms translated in *Valentijn*, v. (Ceylon) 390.

1782.—“. . . ils lavent le malade avec de l'eau froide, ensuite ils le frottent rudement avec de la feuille de **Margosier**.”—*Sommerat*, i. 208.

1834.—“Adjacent to the Church stand a number of tamarind and **margosa** trees.”—*Chitty, Ceylon Gazetteer*, 183.

**MARKHORE**, s. Pers. *mār-khōr*, ‘snake-eater.’ A fine wild goat of the Western Himālaya; *Capra megaros*, Hutton.

[1851.—“Hence the people of the country call it the **Markhor** (eater of serpents).”—*Edwards, A Year on the Punjab Frontier*, i. 474.

[1895.—“Never more would he chase the ibex and **makor**.”—*Mrs. Croker, Village Tales*, 112.]

**MARTABAN**, n.p. This is the conventional name, long used by all the trading nations, Asiatic and European, for a port on the east of the Irawadi Delta and of the Sitang estuary, formerly of great trade, but now in comparative decay. The original name is *Talaing, Māt-ta-man*, the meaning of which we have been unable to ascertain.

1514.—“. . . passed then before **Martaman**, the people also heathens; men expert in everything, and first-rate merchants; great masters of accounts, and in fact the greatest in the world. They keep their accounts in books like us. In the said country is great produce of lac, cloths, and provisions.”—*Letter of Gio. da Empoli*, p. 80.

1545.—“At the end of these two days the King . . . caused the Captains that were at the Guard of the Gates to leave them and retire; whereupon the miserable City of **Martabano** was delivered to the mercy of the Souldiers . . . and therein showed themselves so cruel-minded, that the thing they made least reckoning of was to kill 100 men for a crown.”—*Pinto, in Cogan*, 203.

1553.—“And the towns which stand outside this gulf of the Isles of Pegu (of which we have spoken) and are placed along the coast of that country, are **Vagara, Martaban**, a city notable in the great trade that it enjoys, and further on **Rey, Talaga**, and **Tavay**.”—*Barros*, I. ix. 1.

1568.—“*Trouassimo nella città di Martavan intorno a nouanta Portoghesi, tra mercadanti e huomini vagabondi, li quali stauano in gran differenza co' Rettori della città.*”—*Ces. Federici, in Ramusio*, iii. 393.

1586.—“The city of **Martaban** hath its front to the south-east, south, and south-west, and stands on a river which there enters the sea . . . it is a city of **Mauparagia**, a Prince of the King of Pegu's.”—*Gaspard Balbi*, f. 129v, 130v.

1680.—“That the English may settle ffactorys at Serian, Pegu, and Ava . . . and alsoe that they may settle a ffactory in like manner at **Mortavan** . . .”—*Articles to be proposed to the King of Barma and Pegu in Notes and Exts.*, No. iii. p. 8.

1695.—“Concerning *Bartholomew Rodrigues*. . . I am informed and do believe he put into **Mortavan** for want of wood and water, and was there seized by the King's officers, because not bound to that Place.”—*Governor Higginson, in Dalrymple, Or. Rept.* ii. 342-3.

**MARTABAN**, s. This name was given to vessels of a peculiar pottery, of very large size, and glazed, which were famous all over the East for many centuries, and were exported from Martaban. They were sometimes called *Pegu jars*, and under that name specimens were shown at the Great Exhibition of 1851. We have not been able to obtain recent information on the subject of this manufacture. The word appears to be now obsolete in India, except as a colloquial term in Telegu. [The word is certainly not obsolete in Upper India: “The *martaban*’ (Plate ii. fig. 10) is a small deep jar with an elongated body, which is used by Hindus and Muhammadans to keep pickles and acid articles” (*Hallifax, Mono. of Punjab Pottery*, p. 9). In the endeavour to supply a Hindi derivation it has been derived from *imrita-bdn*, ‘the holder of the water of immortality.’ In the *Arabian Nights*

the word appears in the form *bartaman*, and is used for a crock in which gold is buried. (*Burton*, xi. 26). Mr. Bell saw some large earthenware jars at Malé, some about 2 feet high, called *rumba*; others larger and barrel-shaped, called *matabân*. (*Pyrard*, Hak. Soc. i. 259.) For the modern manufacture, see *Scott, Gazetteer of Upper Burma*, 1900, Pt. i. vol. ii. 399 seq.]

c. 1350.—“Then the Princess made me a present consisting of dresses, of two elephant-loads of rice, of two she-buffaloes, ten sheep, four rolls of cordial syrup, and four *Martabâns*, or huge jars, filled with pepper, citron, and mango, all prepared with salt, as for a sea-voyage.”—*Ibn Batuta*, iv. 253.

(?).—“Un grand bassin de *Martabani*.”—1001 *Jours*, ed. Paris 1826, ii. 19. We do not know the date of these stories. The French translator has a note explaining “porcelaine verte.”

1508.—“The lac (*lacre*) which your Highness desired me to send, it will be a piece of good luck to get, because these ships depart early, and the vessels from Pegu and *Martaban* come late. But I hope for a good quantity of it, as I have given orders for it.”—*Letter from the Viceroy Dom Francisco Almeida to the King*. In *Correa*, i. 900.

1516.—“In this town of *Martaban* are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as merchandize.”—*Barbosi*, 185.

1598.—“In this towne many of the great earthen pots are made, which in India are called *Martauanas*, and many of them carryed throughout all India, of all sortes both small and great; some are so great that they will hold full two pipes of water. The cause why so many are brought into India is for that they use them in every house, and in their shippes insteede of caskes.”—*Linschoten*, p. 30; [Hak. Soc. i. 101; see also i. 28, 268].

c. 1610.—“. . . des iurres les plus belles, les mieux vernis et les mieux façonnées que j'aye veu ailleurs. Il y en a qui tiennent autant qu'une pipe et plus. Elles se font au Royaume de *Martabane*, d'où on les apporte, et d'où elles prennent leur nom par toute l'Inde.”—*Pyrard de Lauc*, i. 179; [Hak. Soc. i. 259].

1615.—“Vasa figulina quae vulgo *Martabania* dicuntur per Indiam nota sunt. . . . Per Orientem omnem, quin et Lusitaniâ, horum est usus.”—*Jarric, Thesaurus Rer. Indic.* pt. ii. 389.

1673.—“Je vis un vase d'une certaine terre verte qui vient des Indes, dont les Turcs . . . font un grand estime, et qu'ils achèptent bien cher à cause de la propriété qu'elle a de se rompre à la présence du poison. . . . Ceste terre se nomme *Merdebani*.”—*Journal d'Ant. Galland*, ii. 110.

1673.—“. . . to that end offer Rice, Oyl, and Cocoe-Nuts in a thick Grove, where they piled an huge Heap of long Jars like *Mortivans*.”—*Fryer*, 180.

1688.—“They took it out of the cask, and put it into earthen Jars that held about eight Barrels apiece. These they call *Montaban* Jars, from a town of that name in Pegu, whence they are brought, and carried all over India.”—*Dampier*, ii. 98.

c. 1690.—“Sunt autem haec vastissimae ac turgidae ollae in regionibus *Martavana* et *Siam* confectae, quae per totam transferuntur Indiam ad varios liquores conservandos.”—*Rumphius*, i. ch. iii.

1711.—“. . . Pegu, Quedah, Jahore and all their own Coasts, whence they are plentifully supply'd with several Necessaries, they otherwise must want; As Ivory, Beeswax, *Mortivan* and small Jars, Pepper, &c.”—*Lockyer*, 35.

1726.—“. . . and the *Martavaans* containing the water to drink, when empty require two persons to carry them.”—*Valentijn*, v. 254.

“The goods exported hitherward (from Pegu) are . . . glazed pots (called *Martavans* after the district where they properly belong), both large and little.”—*Ibid.* v. 128.

1727.—“*Martavan* was one of the most flourishing Towns for Trade in the East. . . . They make earthen Ware there still, and glaze them with Lead-ear. I have seen some Jars made there that could contain two Hogsheads of Liquor.”—*J. Hamilton*, i. 63, [ed. 1744, ii. 62].

1740.—“The Pay Master is likewise ordered . . . to look out for all the Pegu Jars in Town, or other vessels proper for keeping water.”—In *Wheeler*, iii. 194.

Such jars were apparently imitated in other countries, but kept the original name. Thus Baillie Fraser says that “certain jars called *Martaban* were manufactured in Oman.”—*Journey into Khorasan*, 18.

1851.—“Assortment of Pegu Jars as used in the Honourable Company's Dispensary at Calcutta.”

“Two large Pegu Jars from Moulmein.”—*Official Catal.* Exhibition of 1851, ii. 921.

**MARTIL, MARTOL, s.** A hammer. Hind *mārtol*, from Port. *martello*, but assisted by imaginary connection with Hind *mār-nd*, ‘to strike.’

**MARTINGALE, s.** This is no specially Anglo-Indian word; our excuse for introducing it is the belief that it is of Arabic origin. Popular assumption, we believe, derives the name from a mythical Colonel Martingale. But the word seems to come to us from the French, in which language, besides the English use,



Littre gives *chauses à la martingale* as meaning "culottes dont le pont était placé par derriere," and this he strangely declares to be the true and original meaning of the word. His etymology, after Ménage, is from *Martiques* in Provence, where, it is alleged, breeches of this kind were worn. Skeat seems to accept these explanations. [But see his *Concise Dict.*, where he inclines to the view given in this article, and adds: "I find Arab. *rataka* given by Richardson as a verbal root, whence *ratak*, going with a short quick step."] But there is a Span. word *al-martuga*, for a kind of bridle, which Urrea quoted by Dozy derives from verb Arab. *rataka*, "qui, à la IVe forme signifie 'effecit ut brevibus assibus incederet.'" This is precisely the effect of a martingale. And we venture to say that probably the word bore its English meaning originally also in French and Spanish, and came from Arabic direct into the latter tongue. Dozy himself, we should add, is inclined to derive the Span. word from *al-mirta'a*, 'a halter.'

**MARWÁREE**, n.p. and s. This word *Mārwārī*, properly a man of the Mārwar [Skt. *maru*, 'desert'], or Jodhpur country in Rājputāna, is used in many parts of India as synonymous with Banya (see **BANYAN**) or Sowcar, from the fact that many of the traders and money-lenders have come originally from Mārwar, most frequently Jains in religion. Compare the Lombard of medieval England, and the *cuorsino* of Dante's time.

[1819. — "Miseries seem to follow the footsteps of the Marwarees." — *Tr. Lit. Soc. Bo.* i. 297.

[1826 — "One of my master's under-shopmen, Sewchund, a Marwarry." — *Pandurang Hari*, ed. 1873, i. 233.]

**MARYACAR**, n.p. According to R. Drummond and a MS. note on the India Library copy of his book R. Catholics in Malabar were so called. *Mariya Karar*, or 'Mary's People.' [The word appears to be really *marakkar*, of which two explanations are given. Logan (*Malabar*, i. 332 note) says that *Marakkur* means 'doer or follower of the Law' (*marqqam*), and is applied to a foreign religion, like that of Christians and Mohammedans. The *Madras Gloss.* (iii. 474) derives it

from Mal. *marakkalam*, 'boat,' and *kar*, a termination showing possession, and defines it as a "titular appellation of the Moplah Mahommedans on the S.W. coast."]

**MASCABAR**, s. This is given by C. P. Brown (MS. notes) as an Indo-Portuguese word for 'the last day of the month,' quoting *Calcutta Review*, viii. 345. He suggests as its etymon Hind. *mds-ke-ba'ad*, 'after a month.' [In N. Indian public offices the *mds-kabūr* is well known as the monthly statement of cases decided during the month. It has been suggested that it represents the Port. *mes-acabar*, 'end of the month'; but according to Platts, it is more probably a corruption of Hind. *mdsik-wdr* or *mds-kd-wdr*.]

**MASH**, s. Hind. *mdsh*, [Skt. *mdsha*, 'a bean']; *Phaseolus radiatus*, Roxb. One of the common Hindu pulses. [See **MOONG**.]

**MASKEE**. This is a term in Chinese "pigeon," meaning 'never mind,' 'n'importe,' which is constantly in the mouths of Europeans in China. It is supposed that it may be the corruption or ellipsis of a Portuguese expression, but nothing satisfactory has been suggested. [Mr. Skeat writes: "Surely this is simply Port. *mas que*, probably imported direct through Macao, in the sense of 'although, even, in spite of,' like French *malgre*. And this seems to be its meaning in 'pigeon':

"That nightey tim begin chop-chop,  
One young man walkee—no can stop.

**Maskee** snow, **maskee** ice!

He cally flag with chop so nice—

Topside Galow!

'*Excelsior*,' in 'pigeon.'"]

**MASULIPATAM**, n.p. This coast town of the Madras Presidency is sometimes vulgarly called *Machhli-patan* or *Machhli-bandar*, or simply *Bandar* (see **BUNDER**, 2); and its name explained (Hind. *machhli*, 'fish') as Fish-town, [the *Madras Gloss.* says from an old tradition of a whale being stranded on the shore.] The etymology may originally have had such a connection, but there can be no doubt that the name is a trace of the Μαῖωλλια and Μαῖωλλον πόλις which we find in Ptolemy's

Tables; and of the *Μασαλία* producing muslins, in the *Periplus*. [In one of the old Logs the name is transformed into *Mesopotamia* (*J.R. As. Soc.*, Jan. 1900, p. 158). In a letter of 1605-6 it appears as *Mesepatimya* (*Birdwood, First Letter Book*, 73).

[1613.—“Concerning the Darling was departed for **Mossapotam**.”—*Foster, Letters*, ii. 14.

[1615.—“Only here are no returns of any large sum to be employed, unless a factory at **Messepotan**.”—*Ibid.* iv. 5.]

1619.—“Master Methwold came from **Missulapatam** in one of the country Boats.”—*Pring*, in *Purchas*, i. 638.

[1623.—“**Mislipatan**.” *P. della Valle*, *Hak. Soc.* i. 148.

[c. 1661.—“It was reported, at one time, that he was arrived at **Massipatam**. . . .” —*Bernier*, ed. *Constable*. 112.]

c. 1681.—“The road between had been covered with brocade velvet, and **Machli-bender** chintz.”—*Seir Mutuqherin*, iii. 370.

1684.—“These sort of Women are so nimble and active that when the present king went to see **Maslipatan**, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City.”—*Tavernier*, E.T. ii. 65; [ed. *Ball*, i. 158].

1789.—“**Masulipatam**, which last word, by the bye, ought to be written **Machlipatan** (Fish-town), because of a Whale that happened to be stranded there 150 years ago.”—Note on *Seir Mutuqherin*, iii. 370.

c. 1790.—“. . . cloths of great value . . . from the countries of Bengal, Bunaras, China, Kashmeer, Boorhanpoor, **Mutchli-puttun**, &c.”—*Meer Hussein Ali*, *H. of Hydr Naik*, 383.

**MATE, MATY**, s. An assistant under a head servant; in which sense or something near it, but also sometimes in the sense of a ‘head-man,’ the word is in use almost all over India. In the Bengal Presidency we have a *mate-bearer* for the assistant body-servant (see **BEARER**); the *mate* attendant on an elephant under the mahout; a *mate* (head) of coolies or *jomponnies* (qq.v.) (see **JOMPON**), &c. And in Madras the *maty* is an under-servant, whose business it is to clean crockery, knives, &c., to attend to lamps, and so forth.

The origin of the word is obscure, if indeed it has not more than one origin. Some have supposed it to be taken from the English word in the sense of comrade, &c.; whilst Wilson

gives *metti* as a distinct Malayalam word for an inferior domestic servant, [which the *Madras Gloss.* derives from Tamil *mel*, ‘high’]. The last word is of very doubtful genuineness. Neither derivation will explain the fact that the word occurs in the *Āin*, in which the three classes of attendants on an elephant in Akbar’s establishment are styled respectively *Mahāwat*, *Bhoī*, and *Meth*; two of which terms would, under other circumstances, probably be regarded as corruptions of English words. This use of the word we find in Skt. dictionaries as *metha*, *mentha*, and *menda*, ‘an elephant-keeper or feeder.’ But for the more general use we would query whether it may not be a genuine Prakrit form from Skt. *mītra*, ‘associate, friend’? We have in Pali *metta*, ‘friendship,’ from Skt. *maitra*.

c. 1590.—“A *met’h* fetches fodder and assists in caparisoning the elephant. *Met’hs* of all classes got on the march 4 *dāms* daily, and at other times 3½.”—*Āin*, ed. *Blackman*, i. 125.

1810.—“In some families *mates* or assistants are allowed, who do the drudgery.”—*Williamson*, *V. M.* i. 241.

1837.—“One *matee*.”—See *Letters from Madras*, 106.

1872.—“At last the morning of our departure came. A crowd of porters stood without the veranda, chattering and squabbling, and the *mate* distributed the boxes and bundles among them.”—*A True Reformer*, ch. vi.

1873.—“To procure this latter supply (of green food) is the daily duty of one of the attendants, who in Indian phraseology is termed a *mate*, the title of Mahout being reserved for the head keeper” (of an elephant).—*Sat. Rev.* Sept. 6, 302.

**MATRANEE**, s. Properly Hind. from Pers. *mihtarānī*; a female sweeper (see **MEHTAR**). [In the following extract the writer seems to mean *Bhathiyāran* or *Bhathiyādrin*, the wife of a *Bhathiyādra* or inn-keeper.

[1785.—“. . . a handsome serai . . . where a number of people, chiefly women, called *metrahnees*, take up their abode to attend strangers on their arrival in the city.”—*Diary*, in *Forbes*, *Or. Mem.* 2nd ed. ii. 404.]

**MATROSS**, s. An inferior class of soldier in the Artillery. The word is quite obsolete, and is introduced here because it seems to have survived a good deal longer in India than in England, and occurs frequently in old Indian narratives. It is Germ.

*MATT.*

563

*MAUND.*

old English word *maund*)\* our present form, which occurs as early as 1611. Some of the older travellers, like Linschoten, misled by the Portuguese *mão*, identified it with the word for 'hand' in that language, and so rendered it.

The values of the *man* as weight, even in modern times, have varied immensely, *i.e.* from little more than 2 *lbs.* to upwards of 160. The 'Indian Maund,' which is the standard of weight in British India, is of 40 *ser*s, each *ser* being divided into 16 *chhitāks*; and this is the general scale of subdivision in the local weights of Bengal, and Upper and Central India, though the value of the *ser* varies. That of the standard *ser* is 80 *tolas* (q.v.) or rupee-weights, and thus the *maund*=82½ *lbs.* avoirdupois. The Bombay maund (or *man*) of 48 *ser*s=28 *lbs.*; the Madras one of 40 *ser*s=25 *lbs.* The Palloda *man* of Ahmadnagar contained 64 *ser*s, and was=163½ *lbs.* This is the largest *man* we find in the 'Useful Tables.' The smallest Indian *man* again is that of Colachy in Travancore, and that=18 *lbs.* 12 oz. 13 dr. The Persian *Tabrizi man* is, however, a little less than 7 *lbs.*; the *man shāhi* twice that; the smallest of all on the list named is the Jeddah *man*=2 *lbs.* 3 oz. 9¾ dr.

B.C. 692.—In the "Eponymy of Zazai," a house in Nineveh, with its shrubbery and gates, is sold for one *maneh* of silver according to the royal standard. Quoted by Sayce, u.s.

B.C. 667.—We find Nergal-sarra-nacir lending "four *maneh*s of silver, according to the *maneh* of Carchemish."—*Ibid.*

c. B.C. 524.—"Cambyses received the Libyan presents very graciously, but not so the gifts of the Cyrenaeans. They had sent no more than 500 *minae* of silver, which Cambyses, I imagine, thought too little. He therefore snatched the money from them, and with his own hand scattered it among the soldiers."—*Herodot.* iii. ch. 13 (E.T. by Rawlinson).

c. A.D. 70.—"Et quoniam in mensuris quoque ac ponderibus crebro Graecis nominibus utendum est, interpretationem eorum semel in hoc loco ponemus: . . . *mna*, quam nostri *minam* vocant pendet drachmas Atticas c."—*Pliny*, xxi., at end.

c. 1020.—"The gold and silver ingots

amounted to 700,400 *mans* in weight."—*Al 'Uthi*, in *Elliot*, ii. 35.

1040.—"The Amīr said:—'Let us keep fair measure, and fill the cups evenly.' . . . Each goblet contained half a *man*."—*Baihaki*, *ibid.* ii. 144.

c. 1343.—

"The *Mena* of Sarai makes in Genoa weight . . . lb. 6 oz. 2  
The *Mena* of Organci (*Urghanj*) in Genoa . . . lb. 3 oz. 9  
The *Mena* of Oltrarre (*Otrār*) in Genoa . . . lb. 3 oz. 9  
The *Mena* of Armalecho (*Al-maligh*) in Genoa . . . lb. 2 oz. 8  
The *Mena* of Camexu (*Kanchen* in N.W. China) . . . lb. 2"  
*Pegolotti*, 4.

1563.—"The value of stones is only because people desire to have them, and because they are scarce, but as for virtues, those of the loadstone, which staunches blood, are very much greater and better attested than those of the emerald. And yet the former sells by *maas*, which are in Cambay . . . equal to 26 *arratels* each, and the latter by *ratis*, which weigh 3 grains of wheat."—*Garcia*, f. 159c.

1598.—"They have another weight called *Mao*, which is a Hand, and is 12 pounds."—*Linschoten*, 69; [Hak. Soc. i. 245].

1610.—"He was found . . . to have sixtie *maunes* in Gold, and every *maune* is five and fiftie pound weight."—*Hartius*, in *Purchas*, i. 218.

1611.—"Each maund being three and thirtie pound English weight."—*Middleton*, *ibid.* i. 270.

[1645.—"As for the weights, the ordinary *mand* is 69 *lires*, and the *livre* is of 16 *onces*; but the *mand*, which is used to weigh indigo, is only 53 *lires*. At Surat you speak of a *ser*, which is 1½ *lires*, and the *livre* is 16 *onces*."—*Tavernier*, ed. *Ball*, i. 38.]

c. 1665.—"Le *man* pese quarante livres par toutes les Indes, mais ces livres ou *serres* sont diferentes selon les Pais."—*Thevenot*, v. 54.

1673.—"A *Lumbrico* (Sconce) of pure Gold, weighing about one Maund and a quarter, which is Forty-two pounds."—*Fryer*, 78.

"The Surat Maund . . . is 40 *Sear*, of 20 *Pice* the *Sear*, which is 37½.

The Pucka Maund at *Agra* is double as much, where is also the Ecbarry Maund which is 40 *Sear*, of 30 *Pice* to the *Sear*. . . ."

*Ibid.* 205.

1683.—"Agreed with Chittur Mulkaw and Muttradas, Merchants of this place (Hugly), for 1,500 Bales of ye best Tisinda Sugar, each bale to weigh 2 Maunds. 6½ *Sears*, Factory weight."—*Hedges*, *Diary*, April 5; [Hak. Soc. i. 75].

1711.—"Sugar, Coffee, Tutanagua, all sorts of Drugs, &c., are sold by the Maund Tabrees; which in the Factory and Custom

\* "Maund, a kind of great Basket or Hamper, containing eight Bales, or two Fata. It is commonly a quantity of 8 bales of unbound Books, each Bale having 1000 *lbs.* weight."—*Giles Jacob*, *New Law Dict.*, 7th ed., 1756, s.v



**MEHAUL**, s. Hind. from Arab. *maḥall*, being properly the pl. of Arab. *maḥall*. The word is used with a considerable variety of application, the explanation of which would involve a greater amount of technical detail than is consistent with the purpose of this work. On this *Wilson* may be consulted. But the most usual Anglo-Indian application of *maḥall* (used as a singular and generally written, incorrectly, *maḥal*) is to 'an estate,' in the Revenue sense, i.e. 'a parcel or parcels of land separately assessed for revenue.' The sing. *maḥall* (also written in the vernaculars *maḥal*, and *maḥal*) is often used for a palace or important edifice, e.g. (see **SHISH-MUHULL**, **TAJ-MAHAL**).

**MEHTAR**, s. A sweeper or scavenger. This name is usual in the Bengal Presidency, especially for the domestic servant of this class. The word is Pers. comp. *mihtar* (Lat. *major*), 'a great personage,' 'a prince,' and has been applied to the class in question in irony, or rather in consolation, as the domestic tailor is called *caleefa*. But the name has so completely adhered in this application, that all sense of either irony or consolation has perished; *mehtar* is a sweeper and nought else. His wife is the *Matranee*. It is not unusual to hear two *mehtars* hailing each other as *Mahārdj*! In Persia the menial application of the word seems to be different (see below). The same class of servant is usually called in W. India *bhangī* (see **BUNGY**), a name which in Upper India is applied to the caste generally and specially to those not in the service of Europeans. [Examples of the word used in the honorific sense will be found below.]

c. 1800.—"**Maitre**." See under **BUNOW**.

1810.—"The **mater**, or sweeper, is considered the lowest menial in every family."—*Williamson*, *V. M.* i. 276-7.

1828.—". . . besides many **mehtars** or stable-boys."—*Hajji Baba in England*, i. 60.

[In the honorific sense :

[1824.—"In each of the towns of Central India, there is . . . a **mehtur**, or head of every other class of the inhabitants down to the lowest."—*Malcolm*, *Central India*, 2nd ed. i. 555.

[1880.—"On the right bank is the fort in which the **Mihtar** or Bādshāh, for he is

known by both titles, resides."—*Biddulph*, *Tribes of the Hindoo Kush*, 61.]

**MELINDE, MELINDA**, n.p. The name (*Malinda* or *Malindi*) of an Arab town and State on the east coast of Africa, in S. lat. 3° 9'; the only one at which the expedition of Vasco da Gama had amicable relations with the people, and that at which they obtained the pilot who guided the squadron to the coast of India.

c. 1150.—"**Melinde**, a town of the Zendi, . . . is situated on the sea-shore at the mouth of a river of fresh water. . . . It is a large town, the people of which . . . draw from the sea different kinds of fish, which they dry and trade in. They also possess and work mines of iron."—*Kārisi* (*Jaubert*), i. 56.

c. 1320.—See also *Abulfeda*, by *Reinard*, ii. 207.

1498.—"And that same day at sundown we cast anchor right opposite a place which is called **Milinde**, which is 30 leagues from Mombaca. . . . On Easter Day those Moors whom we held prisoners, told us that in the said town of **Milinde** were stopping four ships of Christians who were Indians, and that if we desired to take them these would give us, instead of themselves, Christian Pilots."—*Roteiro of Vasco da Gama*, 42-3.

1554.—"As the King of **Melinde** pays no tribute, nor is there any reason why he should, considering the many tokens of friendship we have received from him, both on the first discovery of these countries, and to this day, and which in my opinion we repay very badly, by the ill treatment which he has from the Captains who go on service to this Coast."—*Simão Botelho*, *Tombo*, 17.

c. 1570.—"Di Chiaul si negotia anco per la costa de' **Melindi** in Ethiopia."—*Cassio de Federici* in *Ramusio*, iii. 396v.

1572.—

"Quando chegava a frota áquella parte  
Onde o reino **Melinde** já se via,  
De toldos adornada, e leda de arte:  
Que bem mostra estimar a sancta dia  
Treme a bandeira, voa o estandarte,  
A cor purpurea ao longe apparecia,  
Soam os atambores, e pandeiros:  
E assi entravam ledos e guerreiros."

*Camões*, ii. 73.

By Burton :

"At such a time the Squadron neared the part  
where first **Melinde's** goodly shore unseen  
in awnings drest and pranked with gallant  
art,  
to show that none the Holy Day misween:  
Flutter the flags, the streaming Estandart  
gleams from afar with gorgeous purple  
sheen,  
tom-toms and timbrels mingle martial jar:  
thus past they forwards with the pomp of  
war."



1610.—P. Texeira tells us that among the "Moors" at Ormuz, Alboquerque was known only by the name of **Malandy**, and that with some difficulty he obtained the explanation that he was so called because he came thither from the direction of **Melinde**, which they call **Maland**.—*Relacion de los Reyes de Harmuz*, 45.

[1823.—Owen calls the place **Maleenda** and gives an account of it.—*Narrative*, i. 399 seq.]

1859.—"As regards the immigration of the Wagemu (Ajemi, or Persians), from whom the ruling tribe of the Wasawahili derives its name, they relate that several Shaykhs, or elders, from Shiraz emigrated to Shangaya, a district near the Ozi River, and founded the town of **Malindi** (*Melinda*)."—*Burton*, in *J.R.G.S.* xxix. 51.

**MELIQUE VERIDO**, n.p. The Portuguese form of the style of the princes of the dynasty established at Bidar in the end of the 15th century, on the decay of the Bāhmani kingdom. The name represents 'Malik Barīd.' It was apparently only the third of the dynasty, 'Alī, who first took the title of ('Alī) Barīd Shāh.

1533.—"And as the *solomniā* (!) of Badur was very great, as well as his presumption, he sent word to Yzam Maluco (**Nizamaluco**) and to **Verido** (who were great Lords, as it were Kings, in the Decanin, that lies between the Balgat and Cambaya) . . . that they must pay him homage, or he would hold them for enemies, and would direct war against them, and take away their dominions."—*Correa*, iii. 514.

1563.—"And these regents . . . concerted among themselves . . . that they should seize the King of Daquem in Bedar, which is the chief city and capital of the Decan; so they took him and committed him to one of their number, by name **Verido**; and then he and the rest, either in person or by their representatives, make him a **salaam** (*calema*) at certain days of the year. . . . The **Verido** who died in the year 1510 was a Hungarian by birth, and originally a Christian, as I have heard on sure authority."—*Garcia*, f. 35 and 35r.

c. 1601. "About this time a letter arrived from the Prince Sultān Dāniyāl, reporting that (Malik) Ambar had collected his troops in Bidar, and had gained a victory over a party which had been sent to oppose him by **Malik Barīd**."—*Ināyat U'llah*, in *Elliot*, vi. 104.

**MEM-SAHIB**, s. This singular example of a hybrid term is the usual respectful designation of a European married lady in the Bengal Presidency; the first portion representing *ma'am*. *Madam Sahib* is used at Bombay; *Doremini* (see **DORAY**) in Madras. (See also **BURRA BEEBEE**.)

**MENDY**, s. Hind. *mehndī*, [*meihndī*, Skt. *mendhikā*]; the plant *Lawsonia alba*, Lam., of the N. O. *Lythraceae*, strongly resembling the English privet in appearance, and common in gardens. It is the plant whose leaves afford the *henna*, used so much in Mahomedan countries for dyeing the hands, &c., and also in the process of dyeing the hair. *Mehndī* is, according to Royle, the *Cyprus* of the ancients (see *Pliny*, xii. 24). It is also the *camphire* of Canticles i. 14, where the margin of A.V. has erroneously *cypress* for *cyprus*.

[1813.—"After the girls are betrothed, the ends of the fingers and nails are dyed red, with a preparation from the **Mendey**, or *hinna shrub*."—*Forbes*, *Or. Mem.* 2nd ed. i. 55; also see i. 22.]

c. 1817.—". . . his house and garden might be known from a thousand others by their extraordinary neatness. His garden was full of trees, and was well fenced round with a ditch and **mindey** hedge."—*Mrs. Sherwood's Stories*, ed. 1873, p. 71.

**MERCALL, MARCÁL**, s. Tam. *marakkal*, a grain measure in use in the Madras Presidency, and formerly varying much in different localities, though the most usual was = 12 *seers* of grain. [Also known as *toom*.] Its standard is fixed since 1846 at 800 cubic inches, and =  $\frac{1}{16}$  of a *garce* (q.v.).

1554.—(Negapatam) "Of ghee (*mamtaiga*) and oil, one **mercar** is =  $2\frac{1}{2}$  *canadas*" (a Portuguese measure of about 3 pints).—*A. Nunes*, 36.

1803.—". . . take care to put on each bullock full six **mercalls** or 72 *seers*."—*Wellington Disp.*, ed. 1837, ii. 85.

**MERGUL**, n.p. The name by which we know the most southern district of Lower Burma with its town; annexed with the rest of what used to be called the "Tenasserim Provinces" after the war of 1824-26. The name is probably of Siamese origin; the town is called by the Burmese *Beit* (Sir A. Phayre).

1568.—"*Tenauri* la quale è Città delle regioni del regno di Sion, posta infra terra due o tre marce sopra vn gran fiume . . . ed oue il fiume entra in mare e vna villa chiamata **Mergi**, nel porto della quale ogn' anno si caricano alcune navi di *verme* (see **BRAZIL-wood** and **SAPPAN-wood**), di *nipa* (q.v.), di *belzua* (see **BENJAMIN**), e qualche poco di garofalo, macis, noci. . . ."—*Cra. Federici*, in *Ramusio*, iii. 327v.

[1684-5.—"A Country Vessel belonging to Mr. Thomas Lucas arriv'd in this Road

from **Merge**."—*Pringle, Diary, Ft. St. Geo.*, 1st ser. iv. 19.

[1727. — "**Merjee**." See under **TENASERIM**.]

**MILK-BUSH, MILK-HEDGE**, s. *Euphorbia Tirucalli*, L., often used for hedges on the Coromandel coast. It abounds in acrid milky juices.

c. 1590. — "They enclose their fields and gardens with hedges of the *zekoom* (*zakūm*) tree, which is a strong defence against cattle, and makes the country almost impenetrable by an army."—*Ayren*, ed. *Gladwin*, ii. 68; [ed. *Jarrett*, ii. 239].

[1773. — "**Milky Hedge**. This is rather a shrub, which they plant for hedges on the coast of Coromandel. . . ."—*Ives*, 462.]

1780. — "Thorn hedges are sometimes placed in gardens, but in the fields the **milk bush** is most commonly used . . . when squeezed emitting a whitish juice like milk, that is deemed a deadly poison. . . . A horse will have his head and eyes prodigiously swelled from standing for some time under the shade of a milk hedge."—*Munro's Narr.* 80.

1879. —

"So saying, Buddh  
Silently laid aside sandals and staff,  
His sacred thread, turban, and cloth, and  
came  
Forth from behind the **milk-bush** on the  
sand. . . ."

*Sir E. Arnold, Light of Asia*, Bk. v.

c. 1886. — "The **milk-hedge** forms a very distinctive feature in the landscape of many parts of Guzerat. Twigs of the plant thrown into running water kill the fish, and are extensively used for that purpose. Also charcoal from the stems is considered the best for making gunpowder."—*M.-Gen. R. H. Keatinge*.

**MINCOPIE**, n.p. This term is attributed in books to the Andaman islanders as their distinctive name for their own race. It originated with a vocabulary given by Lieut. Colebrooke in vol. iv. of the *Asiatic Researches*, and was certainly founded on some misconception. Nor has the possible origin of the mistake been ascertained. [Mr. Man (*Proc. Anthropol. Institute*, xii. 71) suggests that it may have been a corruption of the words *min kaich*! 'Come here!']

**MINICOY**, n.p. *Minikai*; [Logan (*Malabar*, i. 2) gives the name as *Menakāyat*, which the *Madras Gloss.* derives from Mal. *min*, 'fish,' *kayam*, 'deep pool.' The natives call it *Maliku* (note by Mr. Gray on the passage from *Pyrard* quoted below).] An island

intermediate between the Maldivé and the Laccadive group. Politically it belongs to the latter, being the property of the Ali Raja of Cannanore, but the people and their language are Maldivian. The population in 1871 was 2800. One-sixth of the adults had perished in a cyclone in 1867. A lighthouse was in 1883 erected on the island. This is probably the island intended for *Mulkee* in that ill-edited book the E.T. of *Tuhfat al-Mujdhidin*. [Mr. Logan identifies it with the "female island" of Marco Polo. (*Malabar*, i. 287.)]

[c. 1610. — ". . . a little island named **Malicut**."—*Pyrard de Laval*, *Hak. Soc.* i. 322.]

**MISCALL**, s. Ar. *misāl* (*mithkal*, properly). An Arabian weight, originally that of the Roman *aureus* and the gold *dīndr*; about 73 gra.

c. 1340. — "The prince, violently enraged, caused this officer to be put in prison, and confiscated his goods, which amounted to 437,000,000 **mithkals** of gold. This anecdote serves to attest at once the severity of the sovereign and the extreme wealth of the country."—*Shihābuddin*, in *Not. et Extr.*, xiii. 192.

1502. — "Upon which the King (of Sofala) showed himself much pleased . . . and gave them as a present for the Captain-Major a mass of strings of small golden beads which they call *pingo*, weighing 1000 **maticals**, every **matical** being worth 500 *reis*, and gave for the King another that weighed 3000 **maticals**. . . ."—*Correa*, i. 24.

**MISREE**, s. Sugar candy. *Misri*, 'Egyptian,' from *Misr*, Egypt, the *Mizraim* of the Hebrews, showing the original source of supply. [We find the *Misri* or 'sugar of Egypt' in the *Arabian Nights* (*Burton*, xi. 396).] (See under **SUGAR**.)

1810. — "The sugar-candy made in India, where it is known by the name of **misery**, bears a price suited to its quality. . . . It is usually made in small conical pots, whence it concretes into masses, weighing from 3 to 6 lbs. each."—*Williamson*, *V. M.* ii. 134.

**MISSAL**, s. Hind. from Ar. *mišāl*, meaning 'similitude.' The body of documents in a particular case before a court. [The word is also used in its original sense of a 'clan.']

[1861. — "The martial spirit of the Sikhs thus aroused . . . formed itself into clans or confederacies called **Misals**. . . ."—*Carr-Brown*, *Punjab and Delhi*, i. 308.]

**MOBED**, s. P. *mūbid*, a title of Parsee Priests. It is a corruption of the Pehlevi *mag6-pat*, 'Lord Magus.'

[1815.—"The rites ordained by the chief **Mobuds** are still observed."—*Malcolm, H. of Persia*, ed. 1829, i. 499.]

**MOCUDDUM**, s. Hind. from Ar. *mukaddam*, 'praepositus,' a head-man. The technical applications are many; e.g. to the headman of a village, responsible for the realisation of the revenue (see **LUMBERDAR**); to the local head of a caste (see **CHOWDRY**); to the head man of a body of peons or of a gang of labourers (see **MATE**), &c. &c. (See further detail in *Wilson*). *Cobarruvias (Tesoro de la Lengua Castellana*, 1611) gives **Almocaden**, "Capitan de Infanteria."

c. 1347.—"... The princess invited . . . the *tandail* (see **TINDAL**) or **mukaddam** of the crew, and the *sipāhsālār* or **mukaddam** of the archers."—*Ibn Batuta*, iv. 250.\*

1538.—"O **Mocadão** da mazmorra q̄ era o carcereiro d'aquella prisão, tanto q̄ os vio mortos, deu logo rebate disso no Guazil da justiça. . . ."—*Pinto*, cap. vi.

„ The Jaylor, which in their language is called **Mocadan**, repairing in the morning to us, and finding our two companions dead, goes away in all haste therewith to acquaint the *Guazil*, which is as the Judge with us."—*Captain's Transl.*, p. 8.

1554.—"E a hum naique, com seys piães (peons) e hum **mocadão**, com seys tochas, hum **bóy** de sombreiro, dous **mainatos**," &c. —*Botelho, Tombo*, 57.

1567.—"... furthermore that no infidel shall serve as scrivener, **shroff** (*zarrāf*) **mocadam** (*mocadão*), naique (see **NAIK**), **peon** (*pido*) **parpatrim** (see **PARBUTTY**), collector of dues, *corregidor*, interpreter, procurator or solicitor in court, nor in any other office or charge in which he can in any way hold authority over Christians."—*Decree of the Sacred Council of Goa*, Dec. 27. In *Arch. Port. Orient.* fascic. 1.

[1598.—"... a chief Boteson . . . which they call **Mocadon**."—*Linschoten*, Hak. Soc. i. 267.

[c. 1610.—"They call these Lascarys and their captain **Moncadon**."—*Piquard de Larat*, Hak. Soc. ii. 117.

\* This passage is also referred to under **NACODA**. The French translation runs as follows: "Cette princesse invita . . . le *tendil* ou 'general des pietons, et le *sipāhsālār* ou 'general des archers.' In answer to a query, our friend, Prof. Robertson Smith, writes: "The word is *riyāl*, and this may be used either as the plural of *riyāl*, 'man,' or as the pl. of *riyāl*, 'pieton.' But foreman, or 'praepositus' of the 'men' (*mukaddam* is not well rendered 'general'), is just as possible." And, if possible, much more reasonable. *Dulaurier (J. As. ser. iv. tom. ix.)* renders *riyāl* here "sailors." See the article **TINDAL**; and see the quotation under the present article from *Bocarro MS.*

[1615.—"The Generall dwelt with the **Makadow** of Swally."—*Sir T. Roe*, Hak. Soc. i. 45; comp. *Danvers, Letters*, i. 234.]

1644.—"Each vessel carries forty mariners and two **mocadons**."—*Bocarro, MS.*

1672.—"Il **Mucadamo**, così chiamano li Padroni di queste barche."—*P. Vincenz. Maria*, 3rd ed. 459.

1680.—"For the better keeping the Boatmen in order, resolved to appoint Black Tom **Muckadam** or Master of the Boatmen, being Christian as he is, his wages being paid at 70 **fanams** per mensem."—*Fort St. Geo. Consn.*, Dec. 23, in *Notes and Exts.* No. iii. p. 42.

1870.—"This headman was called the **Mokaddam** in the more Northern and Eastern provinces."—*Systems of Land Tenure* (Cobden Club), 163.

**MOCOUDDAMA**, s. Hind. from Ar. *mukaddama*, 'a piece of business,' but especially 'a suit at law.'

**MODELLIAR, MODLIAR**, s. Used in the Tamil districts of Ceylon (and formerly on the Continent) for a native head-man. It is also a caste title, assumed by certain Tamil people who styled themselves *Sudras* (an honourable assumption in the South). Tam. *mudaliydr*, *muthaliydr*, an honorific pl. from *mudali*, *muthali*, 'a chief.'

c. 1350. — "When I was staying at Columbum (see **QUILON**) with those Christian chiefs who are called **Modillial**, and are the owners of the pepper, one morning there came to me . . ."—*John de Marignoli*, in *Cathay*, &c., ii. 381.

1522.—"And in opening this foundation they found about a cubit below a grave made of brickwork, white-washed within, as if newly made, in which they found part of the bones of the King who was converted by the holy Apostle, who the natives said they heard was called **Tani** (Tami) **mudolyar**, meaning in their tongue 'Thomas Servant of God.'"—*Corra*, ii. 726.

1544.—"... apud Praefectum locis illis quem **Mudeliarem** vulgo nuncupant."—*S. Fr. Xavierii Epistolae*, 129.

1607.—"On the part of Dom Fernando **Modelliar**, a native of Ceylon, I have received a petition stating his services."—*Letter of K. Philip III.* in *L. das Monções*, 135.

1616.—"These entered the Kingdom of Candy . . . and had an encounter with the enemy at Matalé, where they cut off five-and-thirty heads of their people and took certain *aruches* and **modillares** who are chiefs among them, and who had . . . deserted and gone over to the enemy as is the way of the (*kingulus*)."—*Bocarro*, 495.

1648.—"The 5 August followed from Candy the **Modelliar**, or Great Captain . . .

in order to inspect the ships."—*Van Spilbergen's Voyage*, 33.

1685.—"The **Modeliares** . . . and other great men among them put on a shirt and doublet, which those of low caste may not wear."—*Ribeiro*, f. 46.

1708.—"Mon Révérend Père. Vous êtes tellement accoutumé à vous mêler des affaires de la Compagnie, que non obstant la prière que je vous ai réitérée plusieurs fois de nous laisser en repos, je ne suis pas étonné si vous prenez parti dans l'affaire de Lazaro ci-devant courtier et **Modeliar** de la Compagnie."—*Norbert, Mémoires*, i. 274.

1726.—"**Modelyaar**. This is the same as Captain."—*Valentijn* (Coylon), *Names of Officers*, &c., 9.

1810.—"We . . . arrived at Barbareen about two o'clock, where we found that the provident **Modeliar** had erected a beautiful rest-house for us, and prepared an excellent collation."—*Maria Graham*, 98.

**MOFUSSIL**, s., also used adjectively, "The provinces,"—the country stations and districts, as contra-distinguished from 'the Presidency'; or, relatively, the rural localities of a district as contra-distinguished from the **sudder** or chief station, which is the residence of the district authorities. Thus if, in Calcutta, one talks of the Mofussil, he means anywhere in Bengal out of Calcutta; if one at Benares talks of going into the *Mofussil*, he means going anywhere in the Benares division or district (as the case might be) out of the city and station of Benares. And so over India. The word (Hind. from Ar.) *mufassal* means properly 'separate, detailed, particular,' and hence 'provincial,' as *mufassal 'adilat*, a 'provincial court of justice.' This indicates the way in which the word came to have the meaning attached to it.

About 1845 a clever, free-and-easy newspaper, under the name of *The Mofussilite*, was started at Meerut, by Mr. John Lang, author of *Too Clever by Half*, &c., and endured for many years.

1781.—". . . a gentleman lately arrived from the **Moussel**" (plainly a misprint).—*Hicky's Bengal Gazette*, March 31.

"A gentleman in the **Mofussil**, Mr. P., fell out of his chaise and broke his leg. . . ."—*Ibid.*, June 30.

1810.—"Either in the Presidency or in the **Mofussil**. . . ."—*Williamson*, *V. M.* ii. 499.

1836.—". . . the **Mofussil** newspapers which I have seen, though generally disposed to cavil at all the acts of the Govern-

ment, have often spoken favourably of the measure."—*T. B. Macaulay*, in *Life*, &c. i. 399.

**MOGUL**, n.p. This name should properly mean a person of the great nomad race of Mongols, called in Persia, &c., *Mughals*; but in India it has come, in connection with the nominally Mongol, though essentially rather Turk, family of Baber, to be applied to all foreign Mahommedans from the countries on the W. and N.W. of India, except the Pathāns. In fact these people themselves make a sharp distinction between the *Mughal Irānī*, of Pers. origin (who is a Shīah), and the *M. Tārānī* of Turk origin (who is a Sunni). *Beg* is the characteristic affix of the Mughal's name, as *Khān* is of the Pathān's. Among the Mahommedans of S. India the *Moguls* or *Mughals* constitute a strongly marked caste. [They are also clearly distinguished in the Punjab and N.W.P.] In the quotation from Baber below, the name still retains its original application. The passage illustrates the tone in which Baber always speaks of his kindred of the Steppe, much as Lord Clyde used sometimes to speak of "confounded Scotchmen."

In Port. writers *Mogol* or *Mogor* is often used for "Hindustān," or the territory of the **Great Mogul**.

1247.—"Terra quaedam est in partibus orientis . . . quae **Mongal** nominatur. Haec terra quondam populos quatuor habuit: unus Yeka **Mongal**, id est magni Mongali. . . ."—*Joannis de Plano Carpini, Hist. Mongolorum*, 645.

1253.—"Dicit nobis supradictus Crisac . . . 'Nolite dicere quod dominus noster sit christianus. Non est christianus, sed **Moal**'; quia enim nomen christianitatis videtur eis nomen cujusdem gentis . . . volentes nomen suum, hoc est **Moal**, exaltare super omne nomen, nec volunt vocari Tartari."—*Itin. Willielmi de Rubruk*, 250.

1298.—". . . **Mungul**, a name sometimes applied to the Tartars."—*Marco Polo*, i. 276 (2nd ed.).

c. 1300.—"Ipsi verò dicunt se descendisse de Gog et Magog. Unde ipsi dicuntur **Mogoli**, quasi corrupto vocabulo *Magogoli*."—*Ricoldus de Monte Crucis*, in *Per. Quatuor*, p. 118.

c. 1308.—"Ο δὲ Νογᾶς . . . διὰ πλείστοις δυνάμεσιν ἐξ ὁμογενῶν Τοχάρων, οὓς αὐτοὶ Μογουλίους λέγουσι, ἐξαιεταλεῖς ἐκ τῶν κατὰ τὰς Κασπίας ἀρχαῖων τοῦ γένους οὓς Κάνιδας σπομάζουσιν."—*Georg. Pachymeres, de Mich. Palaeol.*, lib. v.



*MOGUL.*

571

*MOGUL, THE GREAT.*

*MOGUL, THE GREAT.*

572

*MOGUL, THE GREAT.*

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



1786. — "That Shah Allum, the prince commonly called the **Great Mogul**, or, by eminence, the King, is or lately was in possession of the ancient capital of Hindostan. . . ."—*Art. of Charge against Hastings*, in *Burke*, vii. 189.

1807. — "L'Hindoustan est depuis quelque temps dominé par une multitude de petits souverains, qui s'arrachent l'un l'autre leurs possessions. Aucun d'eux ne reconnaît comme il faut l'autorité légitime du **Mogol**, si ce n'est cependant Messieurs les Anglais, lesquels n'ont pas cessé d'être soumis à son obéissance; en sort qu'actuellement, c'est à dire en 1222 (1807) ils reconnaissent l'autorité suprême d'Akbar Schah, fils de Schah Alam."—*Afsos, Araish-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.* 90.

**MOGUL BREECHES**, s. Apparently an early name for what we call **long-drawers** or **pyjamas** (qq.v.).

1625. — "... let him have his shirt on and his **Mogul breeches**; here are women in the house."—*Beaumont & Fletcher, The Fair Maid of the Inn*, iv. 2.

In a picture by Vandyke of William 1st Earl of Denbigh, belonging to the Duke of Hamilton, and exhibited at Edinburgh in July 1883, the subject is represented as out shooting, in a red striped shirt and **pyjamas**, no doubt the "**Mogul breeches**" of the period.

**MOHUR, GOLD**, s. The official name of the chief gold coin of British India, Hind. from Pers. *muhr*, a (metallic) seal, and thence a gold coin. It seems possible that the word is taken from *mihr*, 'the sun,' as one of the secondary meanings of that word is 'a golden circlelet on the top of an umbrella, or the like' (*Fullers*). [Platts, on the contrary, identifies it with Skt. *mudrā*, 'a seal.']

The term *muhr*, as applied to a coin, appears to have been popular only and quasi-generic, not precise. But that to which it has been most usually applied, at least in recent centuries, is a coin which has always been in use since the foundation of the Mahomedan Empire in Hindustan by the Ghūrī Kings of Ghazni and their freedmen, circa A.D. 1200, tending to a standard weight of 100 *ratīs* (see **RUTTEE**) of pure gold, or about 175 grains, thus equalling in weight, and probably intended then to equal ten times in value, the silver coin which has for more than three centuries been called **Rupree**.

There is good ground for regard-

ing this as the theory of the system.\* But the gold coins, especially, have deviated from the theory considerably; a deviation which seems to have commenced with the violent innovations of Sultan Mahommed Tughlak (1325-1351), who raised the gold coin to 200 grains, and diminished the silver coin to 140 grains, a change which may have been connected with the enormous influx of gold into Upper India, from the plunder of the immemorial accumulations of the Peninsula in the first quarter of the 14th century. After this the coin again settled down in approximation to the old weight, insomuch that, on taking the weight of 46 different *mohurs* from the lists given in Prinsep's *Tables*, the average of pure gold is 167·22 grains.†

The first gold mohur struck by the Company's Government was issued in 1766, and declared to be a legal tender for 14 sicca rupees. The full weight of this coin was 179·66 grs., containing 149·72 grs. of gold. But it was impossible to render it current at the rate fixed; it was called in, and in 1769 a new mohur was issued to pass as legal tender for 16 sicca rupees. The weight of this was 190·773 grs. (according to Regn. of 1793, 190·894), and it contained 190·086 grs. of gold. Regulation xxxv. of 1793 declared these **gold mohurs** to be a legal tender in all public and private transactions. Regn. xiv. of 1818 declared, among other things, that "it has been thought advisable to make a slight deduction in the intrinsic value of the **gold mohur** to be coined at this Presidency (Fort William), in order to raise the value of fine gold to fine silver, from the present rates of 1 to 14·861 to that of 1 to 15. The **gold mohur** will still continue to pass current at the rate of 16 rupees." The new gold mohur was to weigh 204·710 grs., containing fine gold 187·651 grs. Once more Act xvii. of 1835 declared that the only gold coin to be coined at Indian mints should be (with propor-

\* See *Guthrie, &c.*, pp. cclvii-ccl; and Mr. E. Thomas, *Puthān Kings of Delhi*, *passim*.

† The average was taken as follows:—(1) We took the whole of the weight of gold in the list at p. 43 ("Table of the Gold Coins of India") with the omission of four pieces which are exceptionally debased; and (2), the first twenty-four pieces in the list at p. 50 ("Supplementary Table"), omitting two exceptional cases, and divided by the whole number of coins so taken. See the tables at end of Thomas's ed. of *Prinsep's Essays*.

tionate subdivisions) a **gold mohur** or "15 rupee piece" of the weight of 180 grs. troy, containing 165 grs. of pure gold; and declared also that no gold coin should thenceforward be a legal tender of payment in any of the territories of the E.I. Company. There has been since then no substantive change.

A friend (W. Simpson, the accomplished artist) was told in India that **gold mohur** was a corruption of *gol*, ('round') *mohr*, indicating a distinction from the square mohurs of some of the Delhi Kings. But this we take to be purely fanciful.

1690.—"The **Gold Moor**, or Gold Roupie, is valued generally at 14 of Silver; and the Silver Roupie at Two Shillings Three Pence."—*Ovington*, 219.

1726.—"There is here only also a State mint where **gold Moors**, silver *Ropyes*, *Peysen* and other money are struck."—*Valentijn*, v. 166.

1758.—"80,000 rupees, and 4000 **gold mohurs**, equivalent to 60,000 rupees, were the military chest for immediate expenses."—*Orme*, ed. 1803, ii. 364.

[1776.—"Thank you a thousand times for your present of a parcel of **morahs**."—*Mrs. P. Francis*, to her husband, in *Francis Letters*, i. 286.]

1779.—"I then took hold of his hand: then he (Francis) took out **gold mohurs**: and offered to give them to me: I refused them; he said 'Take that (offering both his hands to me), 'twill make you great men, and I will give you 100 **gold mohurs** more.'"—*Evidence of Rambux Jemadar, on Trial of Grand v. Francis*, quoted in *Echoes of Old Calcutta*, 228.

1785.—"Malver, hairdresser from Europe, proposes himself to the ladies of the settlement to dress Hair daily, at two **gold mohurs** per month, in the latest fashion with gauze flowers, &c. He will also instruct the slaves at a moderate price."\*—In *Seton-Karr*, i. 119.

1797.—"Notwithstanding he (the Nabob) was repeatedly told that I would accept nothing, he had prepared 5 lacs of rupees and 8000 **gold Mohurs** for me, of which I was to have 4 lacs, my attendants one, and your Ladyship the gold."—Letter in *Mem. of Lord Teignmouth*, i. 410.

1809.—"I instantly presented to her a nazar (see **NUZZER**) of nineteen **gold mohurs** in a white handkerchief."—*Lord Valentia*, i. 100.

1811.—"Some of his fellow passengers . . . offered to bet with him sixty **gold mohurs**."—*Morton's Life of Leyden*, 83.

\* Was this ignorance, or slang? Though slave-boys are occasionally mentioned, there is no indication that slaves were at all the usual substitute for domestic servants at this time in European families.

1829.—"I heard that a private of the Company's Foot Artillery passed the very noses of the prize-agents, with 500 **gold mohurs** (sterling 1000/.) in his hat or cap."—*John Shipp*, ii. 226.

[c. 1847.—"The widow is vexed out of patience, because her daughter Maria has got a place beside Cambric, the penniless curate, and not by Colonel Goldmore, the rich widower from India."—*Thackeray, Book of Snobs*, ed. 1879, p. 71.]

**MOHURRER, MOHRER, &c.**, a. A writer in a native language. Ar. *muḥarrir*, 'an elegant, correct writer.' The word occurs in *Grose* (c. 1760) as '**Mooreis**, writers.'

[1765.—"This is not only the custom of the heads, but is followed by every petty **Mohoorree** in each office."—*Verelst, View of Bengal*, App. 217.]

**MOHURRUM**, a. Ar. *Muḥarram* ('sacer'), properly the name of the 1st month of the Mahommedan lunar year. But in India the term is applied to the period of fasting and public mourning observed during that month in commemoration of the death of Hassan and of his brother Husain (A.D. 669 and 680) and which terminates in the ceremonies of the '*Ashūd-a*', commonly however known in India as "*the Mohurram*." For a full account of these ceremonies see *Herklots, Qanoon-e-Islam*, 2nd ed. 98-148. [*Perry, Miracle Play of Hasan and Husain*.] And see in this book **HOBSON-JOBSON**.

1869.—"*Fête du Martyre de Huçain*. . . . On la nomme généralement **Muharram** du nom du mois . . . et plus spécialement *Dahā*, mot persan dérivé de *dah* 'dix,' . . . les dénominations viennent de ce que la fête de Huçain dure dix jours."—*Garcin de Tassy, Rel. Mus.* p. 31.

**MOHWA, MHOWA, MOWA**, a. Hind. &c. *mahud*, *mahūd*, Skt. *madhūka*, the large oak-like tree *Basia latifolia*,\* Roxb. (N. O. *Sapotaceae*), also the flower of this tree from which a spirit is distilled and the spirit itself. It is said that the Mahwā flower is now largely exported to France for the manufacture of *liqueurs*. The tree, in groups, or singly, is common all over Central India in the lower lands, and, more sparsely, in the Gangetic provinces. "It abounds in Guzerat. When the flowers are falling the Hill-

\* *Moolleen Sheriff (Suppl. to the Pharmacopoeia of India)* says that the *Mahud* in question is *Basia longifolia* and the wild Mahwā *Basia latifolia*.

men camp under the trees to collect them. And it is a common practice to sit perched on one of the trees in order to shoot the large deer which come to feed on the fallen **mhowa**. The timber is strong and durable." (*M.-Gen. R. H. Keatinge*).

c. 1685.—"Les bornes du **Mogolistan** et de Golconde sont plantées à environ un lieu et demie de Calvar. Ce sont des arbres qu'on appelle **Mahoua**; ils marquent la dernière terre du **Mogol**."—*Thevenot*, v. 200.

1810.—". . . the number of shops where **Taddy**, **Mowah**, **Pariah Arruck**, &c., are served out, absolutely incalculable."—*Williamson*, V. M. ii. 153.

1814.—"The **Mowah** . . . attains the size of an English oak . . . and from the beauty of its foliage, makes a conspicuous appearance in the landscape."—*Forbes*, *Or. Mem.* ii. 452; [2nd ed. ii. 261, reading **Mawah**].

1871.—"The flower . . . possesses considerable substance, and a sweet but sickly taste and smell. It is a favourite article of food with all the wild tribes, and the lower classes of Hindus; but its main use is in the distillation of ardent spirits, most of what is consumed being **Mhowa**. The spirit, when well made, and mellowed by age, is by no means of despicable quality, resembling in some degree Irish whisky. The luscious flowers are no less a favourite food of the brute creation than of man. . . ." *Forryth*, *Highlands of C. India*, 75.

**MOLE-ISLAM**, n.p. The title applied to a certain class of rustic Mahomedans or quasi-Mahomedans in Guzerat, said to have been forcibly converted in the time of the famous Sultan Mahmūd Bigarra, Butler's "Prince of Cambay." We are ignorant of the true orthography or meaning of the term. [In the E. Panjab the descendants of Jats forcibly converted to Islam are known as **Mūla**, or 'unfortunate' (*Ibbetson*, *Panjab Ethnography*, p. 142). The word is derived from the *nakshatra* or lunar asterism of **Mūl**, to be born in which is considered specially unlucky.]

[1808. — "Mole-Islams." See under **GRASSIA**.]

**MOLEY**, s. A kind of (so-called *wet*) curry used in the Madras Presidency, a large amount of coco-nut being one of the ingredients. The word is a corruption of 'Malay'; the dish being simply a bad imitation of one used by the Malays.

[1886.—"Regarding the Ceylon curry. . . It is known by some as the 'Malay

curry,' and it is closely allied to the **moll** of the Tamils of Southern India." Then follows the recipe. — *Wycera*, *Culinary Jottings*, 5th ed., 299.]

**MOLLY**, or (better) **MALLEE**, s. Hind. *mlī*, Skt. *mālīka*, 'a garland-maker,' or a member of the caste which furnishes gardeners. We sometimes have heard a lady from the Bengal Presidency speak of the daily homage of "the **Molly** with his **dolly**," viz. of the *mlī* with his *dalī*.

1759.—In a Calcutta wages tariff of this year we find—

"House **Molly** . . . 4 Rs."  
In *Long*, 182.

**MOLUCCAS**, n.p. The 'Spice Islands,' strictly speaking the five Clove Islands, lying to the west of Gilolo, and by name Ternate (*Tarnati*), Tidore (*Tidori*), Mortir, Makian, and Bachian. [See Mr. Gray's note on *Pyrard de Laval*, Hak. Soc. ii. 166.] But the application of the name has been extended to all the islands under Dutch rule, between Celebes and N. Guinea. There is a Dutch governor residing at Amboyna, and the islands are divided into 4 residencies, viz. Amboyna, Banda, Ternate and Manado. The origin of the name Molucca, or *Maluco* as the Portuguese called it, is not recorded; but it must have been that by which the islands were known to the native traders at the time of the Portuguese discoveries. The early accounts often dwell on the fact that each island (at least three of them) had a king of its own. Possibly they got the (Ar.) name of *Jazīrat-al-Mulak*, 'The Isles of the Kings.'

Valentijn probably entertained the same view of the derivation. He begins his account of the islands by saying:

"There are many who have written of the **Moluccos** and of *their Kings*, but we have hitherto met with no writer who has given an exact view of the subject" (*Deel*, i. *Mol.* 3).

And on the next page he says:

"For what reason they have been called **Moluccos** we shall not here say; for we shall do this circumstantially when we shall speak of the **Molukse Kings** and their customs."

But we have been unable to find the fulfilment of this intention, though probably it exists in that continent of a work somewhere. We have also

seen a paper by a writer who draws much from the quarry of Valentijn. This is an article by Dr. Van Muschenbroek in the *Proceedings* of the International Congress of Geog. at Venice in 1881 (ii. pp. 596, *seqq.*), in which he traces the name to the same origin. He appears to imply that the chiefs were known among themselves as **Molokos**, and that this term was substituted for the indigenous *Kolano*, or King. "Ce nom, ce titre restèrent, et furent même peu à peu employés, non seulement pour les chefs, mais aussi pour l'état même. A la longue les îles et les états **Molokos** devinrent les îles et les états **Molokos**." There is a good deal that is questionable, however, in this writer's deductions and etymologies. [Mr. Skeat remarks: "The islands appear to be mentioned in the Chinese history of the Tang dynasty (618-696) as **Mi-li-ku**, and if this be so the name is perhaps too old to be Arab."]

c. 1430.—"Has (Javas) ultra xv dierum cursu duae reperiuntur insulae, orientem versus. Altera Sandai appellatur, in qua nuces muscatae et maces; altera Bandam nomine, in qua sola gariofali producuntur."—*N. Conti*, in *Poggius*.

1501.—The earliest mention of these islands by this name, that we know, is in a letter of Amerigo Vespucci (quoted under **CANHAMEIRA**), who in 1501, among the places heard of by Cabral's fleet, mentions the **Maluche Islands**.

1510.—"We disembarked in the island of **Monoch**, which is much smaller than **Bandan**; but the people are worse. . . . Here the cloves grow, and in many other neighbouring islands, but they are small and uninhabited."—*Varthema*, 246.

1514.—"Further on is Timor, whence comes sandalwood, both the white and the red; and further on still are the **Maluc**, whence come the cloves. The bark of these trees I am sending you; an excellent thing it is; and so are the flowers."—*Letter of Giovanni da Empoli*, in *Archivio Stor. Ital.*, p. 81.

1515.—"From Malacca ships and junks are come with a great quantity of spice, cloves, mace, nut (meg), sandalwood, and other rich things. They have discovered the **five Islands of Cloves**; two Portuguese are lords of them, and rule the land with the rod. 'Tis a land of much meat, oranges, lemons, and clove-trees, which grow there of their own accord, just as trees in the woods with us. . . . God be praised for such favour, and such grand things!"—*Another letter of do.*, *ibid.* pp. 85-86.

1516.—"Beyond these islands, 25 leagues towards the north-east, there are five islands, one before the other, which are called the

islands of **Maluco**, in which all the cloves grow. . . . *Their Kings are Moors*, and the first of them is called *Bachan*, the second *Maquian*, the third is called *Motil*, the fourth *Tidory*, and the fifth *Ternaty*. . . . every year the people of Malacca and Java come to these islands to ship cloves. . . ."—*Barbosi*, 201-202.

1518.—"And it was the monsoon for **Maluco**, dom Aleixo despatched dom Tristram de Meneses thither, to establish the trade in clove, carrying letters from the King of Portugal, and presents for the Kings of the isles of Ternate and Tidore where the clove grows."—*Correa*, ii. 552.

1521.—"Wednesday the 6th of November . . . we discovered four other rather high islands at a distance of 14 leagues towards the east. The pilot who had remained with us told us these were the **Maluco** islands, for which we gave thanks to God, and to comfort ourselves we discharged all our artillery . . . since we had passed 21 months all but two days always in search of **Maluco**."—*Pigafetta*, *Voyage of Magellan*, Hak. Soc. 124.

1553.—"We know by our voyages that this part is occupied by sea and by land cut up into many thousand islands, these together, sea and islands, embracing a great part of the circuit of the Earth . . . and in the midst of this great multitude of islands are those called **Maluco**. . . . (These) five islands called **Maluco** . . . stand all within sight of one another embracing a distance of 25 leagues . . . we do not call them **Maluco** because they have no other names; and we call them *five* because in that number the clove grows naturally. . . . Moreover we call them in combination **Maluco**, as here among us we speak of the Canaries, the Terceiras, the Cabo-Verde islands, including under these names many islands each of which has a name of its own."—*Barros*, III. v. 5.

" . . . li molti viaggi dalla città di Lisbona, e dal mar rosso a Calicut, et insino alle **Molucche**, done nascono le spezierie."—*G. B. Ramusio*, *Pref. sopra il Libro del Magn. M. Marco Polo*.

1665.—

"As when far off at sea a fleet descried  
Hangs in the clouds, by equinoctial winds  
Close sailing from Bengala, or the Isles  
Of Ternate and Tidore, whence merchants  
bring  
Their spicy drugs. . . ."

*Paradise Lost*, ii. 636-640.

**MONE**, n.p. *Môn* or *Mün*, the name by which the people who formerly occupied Pegu, and whom we call Talaing, called themselves. See **TALAING**.

**MONEGAR**, s. The title of the headman of a village in the Tamil country; the same as *pāṭil* (see **PATEL**) in the Deccan, &c. The word is Tamil

*mani yakdran*, 'an overseer,' *maniyam*, 'superintendence.'

1707.—"Ego Petrus **Manicaren**, id est *Villarum Inspector*. . . ."—In *Norbert*, *Mem.* i. 390, note.

1717.—"Towns and villages are governed by inferior Officers . . . **maniakarer** (Mayors or Bailiffs) who hear the complaints."—*Phillips*, *Account*, &c., 83.

1800 —"In each *Hobly*, for every thousand *Pagulas* (335*l.* 15*s.* 10½*d.*) rent that he pays, there is also a **Munegar**, or a *Tahsildar* (see **TAHSEELDAR**) as he is called by the *Musulmans*."—*Buchanan's Mysore*, &c., i. 276.

**MONKEY-BREAD TREE**, *s.* The *Baobab*, *Adansonia digitata*, L. "a fantastic-looking tree with immense elephantine stem and small twisted branches, laden in the rains with large white flowers; found all along the coast of Western India, but whether introduced by the Mahomedans from Africa, or by ocean-currents wafting its large light fruit, full of seed, across from shore to shore, is a nice speculation. A sailor once picked up a large seedy fruit in the Indian Ocean off Bombay, and brought it to me. It was very rotten, but I planted the seeds. It turned out to be *Kigelia pinnata* of E. Africa, and propagated so rapidly that in a few years I introduced it all over the Bombay Presidency. The *Baobab* however is generally found most abundant about the old ports frequented by the early Mahomedan traders" (Sir G. Birdwood, *MS.*) We may add that it occurs sparsely about Allahabad, where it was introduced apparently in the Mogul time; and in the Gangetic valley as far E. as Calcutta, but always *planted*. There are, or were, noble specimens in the Botanic Gardens at Calcutta, and in Mr. Arthur Grote's garden at Alipūr. [See *Watt*, *Econ. Dict.* i. 105.]

**MONSOON**, *s.* The name given to the periodical winds of the Indian seas, and of the seasons which they affect and characterize. The original word is the *Ar.* *mausim*, 'season,' which the Portuguese corrupted into *monção*, and our people into *monsoon*. Dictionaries (except Dr. Badger's) do not apparently give the Arabic word *mausim* the technical sense of *monsoon*. But there can be no doubt that it had that sense among the Arab pilots from

whom the Portuguese adopted the word. This is shown by the quotations from the Turkish Admiral Sidi 'Ali. "The rationale of the term is well put in the *Beirūt Mohit*, which says: '*Mausim* is used of anything that comes round but once a year, like the festivals. In Lebanon the *mausim* is the season of working with the silk,'—which is the important season there, as the season of navigation is in Yemen." (*W. R. S.*)

The Spaniards in America would seem to have a word for *season* in analogous use for a recurring wind, as may be gathered from *Tom Cringle*.\* The Venetian, Leonardo Ca' Masser (below) calls the monsoons *li tempi*. And the quotation from *Garcia De Orta* shows that in his time the Portuguese sometimes used the word for *season* without any apparent reference to the wind. Though *monção* is general with the Portuguese writers of the 16th century, the historian Diogo de Couto always writes *moução*, and it is possible that the *n* came in, as in some other cases, by a habitual misreading of the written *u* for *n*. *Linschoten* in Dutch (1596) has *monssoyn* and *monssoen* (p. 8; [*Hak. Soc.* i. 33]). It thus appears probable that we get our *monsoon* from the Dutch. The latter in modern times seem to have commonly adopted the French form *mousson*. [Prof. Skeat traces our *monsoon* from Ital. *monsone*.] We see below (*Ces. Feder.*) that **Monsoon** was used as synonymous with "the half year," and so it is still in S. India.

1505. — "De qui passano el collo de Colocut che sono loghe 800 de pacizo (? *passaggio*): aspettano *li tempi* che sono nel principio dell' Autuno, e con le cole fatte (!) passano."—*Leonardo di Ca' Masser*, 26.

[1512.—". . . because the *mançam* for both the voyages is at one and the same time."—*Albuquerque*, *Cartas*, p. 30.]

1553.—". . . and the more, because the voyage from that region of Malaca had to be made by the prevailing wind, which they call *monção*, which was now near its end. If they should lose eight days they would have to wait at least three months for the return of the time to make the voyage."—*Barrus*, Dec. II. liv. ii. cap. iv.

\* "Don Ricardo began to fret and fidget most awfully—'Beginning of the seasons'—why, we may not get away for a week, and all the ships will be kept back in their loading."—*Ed.* 1888, p. 802.



1554.—“The principal winds are four, according to the Arabs, . . . but the pilots call them by names taken from the rising and setting of certain stars, and assign them certain limits within which they begin or attain their greatest strength, and cease. These winds, limited by space and time, are called **Mausim**.”—*The Mohit*, by Sidi 'Ali Kapudān, in *J. As. Soc. Beng.* iii. 548.

„ “Be it known that the ancient masters of navigation have fixed the time of the **monsoon** (in orig. doubtless *mausim*), that is to say, the time of voyages at sea, according to the year of Yazdajird, and that the pilots of recent times follow their steps. . . .” (*Much detail on the monsoons follows.*)—*Ibid.*

1563.—“The season (**monção**) for these (*i.e.* mangoes) in the earlier localities we have in April, but in the other later ones in May and June; and sometimes they come as a *rodolho* (as we call it in our own country) in October and November.”—*Garcia*, f. 134r.

1568.—“Come s'arriua in vna città la prima cosa si piglia vna casa a fitto, ò per mesi ò per anno, seconda che si disegnà di starui, e nel Pegù ò costume di pigliarla per **Moson**, cioè per sei mesi.”—*Ces. Federici*, in *Ramusio*, iii. 394.

1585-6.—“But the other goods which come by sea have their fixed season, which here they call **Monção**.”—*Susetti*, in *De Gubernatis*, p. 204.

1599.—“Ora nell'anno 1599, essendo venuta la **Mansone** a proposito, si messero alla vela due navi Portoghesi, le quali eran venute dalla città di Goa in Amacao (see **MACAO**).”—*Carletti*, ii. 206.

c. 1610.—“Ces **Monssons** ou **Muessons** sont vents qui changent pour l'Esté ou pour l'Hyver de six mois en six mois.”—*Pyrard de Laval*, i. 199; see also ii. 110; [*Hak. Soc.* i. 280; in i. 257 **Monsons**; in ii. 175, 235, **Muesons**].

[1615.—“I departed for Bantam having the time of the year and the opportunity of the **Monethsone**.”—*Foster, Letters*, iii. 268.

[ „ “The **Monthsone** will else be spent.”—*Sir T. Roe, Hak. Soc.* i. 36.]

1616.—“ . . . quos Lusitani patria voce **Moncam** indigetant.”—*Jarric*, i. 46.

„ Sir T. Roe writes **Monson**.

1627.—“Of *Corea* hee was also told that there are many bogges, for which cause they have Waggones with broad wheelles, to keepe them from sinking, and obseruing the **Monson** or season of the wind . . . they have sayles fitted to these waggones, and so make their Voyages on land.”—*Purchas, Pilgrimage*, 602.

1634.—

“Partio, vendo que o tempo em vao gastava, E que a **monção** di navegar passava.”

*Malaca, Conquistada*, iv. 75.

1644.—“The winds that blow at Diu from the commencement of the change of season in September are sea-breezes, blowing from time to time from the S., S.W., or N.W.,

with no certain **Monisam** wind, and at that time one can row across to Dio with great facility.”—*Bocurro*, MS.

c. 1665.—“ . . . and it would be true to say, that the sun advancing towards our Pole, causeth on that side two great regular currents, viz., that of the Sea, and that of the Air which maketh the **Mounson-wind**, as he causeth two opposite ones, when he returns towards the other Pole.”—*Bernier*, E.T. 139-40; [ed. *Constable*, 436; see also 109].

1673.—“The northern **Monsoons** (if I may so say, being the name imposed by the first Observers, *i.e.* **Motiones**) lasting hither.”—*Fryer*, 10.

„ “A constellation by the Portugals called *Rabodel Elephanto* (see **ELEPHANTA**, b.) known by the breaking up of the **Munsoons**, which is the last Flory this Season makes.”—*Ibid.* 48. He has also **Mossoons** or **Monsoons**, 46.

1690.—“Two **Mussouns** are the Age of a Man.”—Bombay Proverb in *Daington's Voyage*, 142.

[ „ “**Mussoans**.” See under **ELEPHANTA**, b.]

1696.—“We thought it most advisable to remain here, till the next **Mossoon**.”—*Boisyear*, in *Dalrymple*, i. 87.

1783.—“From the Malay word **moosin** which signifies season.”—*Forrest*, V. to *Mergui*, 95.

„ “Their prey is lodged in England; and the cries of India are given to seas and winds, to be blown about, in every breaking up of the **monsoon**, over a remote and unhearing ocean.”—*Burke's Speech on Fox's E.I. Bill*, in *Works*, iii. 468.

[**MOOBAREK**, adj. Ar. *mubdrak*, ‘blessed, happy’; as an interjection, ‘Welcome!’ ‘Congratulations to you!’

[1617.—“ . . . a present . . . is called **Mombareck**, good Newes, or good Success.”—*Sir T. Roe, Hak. Soc.* ii. 413.

[1812.—“*Bombareek* . . . which by sailors is also called **Bombay Rock**, is derived originally from ‘**moobarek**,’ ‘happy, fortunate.’”—*Morier, Journey through Persia*, 61

**MOOCHULKA**, s. Hind. *muchalkai* or *muchalka*. A written obligation or bond. For technical uses see *Wilson*. The word is apparently Turki or Mongol.

c. 1267.—“Five days thereafter judgment was held on Husamuddin the astrologer, who had executed a **muchilkai** that the death of the Khalif would be the calamity of the world.”—*Hammer's Golden Horde*, 166.

c. 1280.—“When he (Kubilai Kaan) approached his 70th year, he desired to raise in his own lifetime, his son Chinkia to be his representative and declared successor. . . . The chiefs . . . represented



. . . that though the measure . . . was not in accordance with the Yasa and customs of the world-conquering hero Chinghiz Kaan, yet they would grant a **muchilka** in favour of Chimkin's Kaanship."—*Wassaf's History*, Germ. by *Hammer*, 46.

c. 1360.—"He shall in all divisions and districts execute **muchilkas** to lay no burden on the subjects by extraordinary imposts, and irregular exaction of supplies."—Form of the Warrant of a Territorial Governor under the Mongols, in the above, *App.* p. 468.

1818.—"You were present at the India Board when Lord B—— told me that I should have 10,000 pagodas per annum, and all my expenses paid. . . . I never thought of taking a **muchalka** from Lord B——, because I certainly never suspected that my expenses would . . . have been restricted to 500 pagodas, a sum which hardly pays my servants and equipage."—*Munro to Malcolm*, in *Munro's Life*, &c., iii. 257.

**MOOCHY**, s. One who works in leather, either as shoemaker or saddler. It is the name of a low caste, Hind. *mochī*. The name and caste are also found in S. India, Telug. *muchche*. These, too, are workers in leather, but also are employed in painting, gilding, and upholsterer's work, &c.

[1815.—"Cow-stealing . . . is also practised by . . . the **Mootshee** or Shoemaker cast."—*Tytler, Considerations*, i. 103.]

**MOOKTEAR**, s. Properly Hind. from Ar. *mukhtār*, 'chosen,' but corruptly *mukhtyār*. An authorised agent; an attorney. *Mukhtyār-nāma*, 'a power of attorney.'

1808.—"I wish he had been under the scaffolding when the roof of that new Cutcherry he is building fell in, and killed two **mookhtars**."—*The Dark Bungalow* (by G. O. Trevelyan), in *Fraser's Mag.* lxxiii. p. 218.

1878.—"These were the **mookhtyars**, or Criminal Court attorneys, teaching the witnesses what to say in their respective cases, and suggesting answers to all possible questions, the whole thing having been previously rehearsed at the **mookhtyar's** house."—*Life in the Mofussil*, f. 90.

1885.—"The wily Bengali **muktears**, or attorneys, were the bane of the Hill Tracts, and I never relaxed in my efforts to banish them from the country."—*Lt.-Col. T. Levin, A Fly on the Wheel*, p. 336.

**MOOLLAH**, s. Hind. *mullā*, corr. from Ar. *maulā*, a der. from *maida*, 'propinquity.' This is the legal bond which still connects a former owner with his manumitted slave; and in virtue of this bond the patron and client are both

called *maulā*. The idea of patronage is in the other senses; and the word comes to mean eventually 'a learned man, a teacher, a doctor of the Law.' In India it is used in these senses, and for a man who reads the Korān in a house for 40 days after a death. When oaths were administered on the Korān, the servitor who held the book was called *Mullā Korānī*. *Mullā* is also in India the usual Mussulman term for 'a schoolmaster.'

1616.—"Their **Moolaas** employ much of their time like Scriueners to doe businessse for others."—*Terry*, in *Purchas*, ii. 1476.

[1617.—"He had shewed it to his **Mulaies**."—*Sir T. Roe*, Hak. Soc. ii. 417.]

1638.—"While the Body is let down into the grave, the kindred mutter certain Prayers between their Teeth, and that done all the company returns to the house of the deceased, where the **Mollas** continue their Prayers for his Soul, for the space of two or three days. . . ."—*Mandelslo*, E.T. 63.

1673.—"At funerals, the **Mullahs** or Priests make Orations or Sermons, after a Lesson read out of the *Alchoran*."—*Fryer*, 94.

1680.—"The old **Mulla** having been discharged for misconduct, another by name *Cozzee* (see **CAZEE**) Mahmud entertained on a salary of 5 Pagodas per mensem, his duties consisting of the business of writing letters, &c., in Persian, besides teaching the Persian language to such of the Company's servants as shall desire to learn it."—*Ft. St. Geo. Conn.* March 11. *Notes and Acts*. No. iii. p. 12; [also see *Pringle, Diary*, Ft. St. Geo., 1st ser. ii. 2, with note].

1763.—"The **Mulla** in Indostan superintends the practice, and punishes the breach of religious duties."—*Orme*, reprint, i. 26.

1809.—"The British Government have, with their usual liberality, continued the allowance for the **Moolahs** to read the Koran."—*Ld. Valentia*, i. 423.

[1842.—See the classical account of the **Moollahs** of Kabul in *Elphinstone's Cabul*, ed. 1842, i. 281 seqq.]

1879.—". . . struck down by a fanatical crowd impelled by a fierce **Moola**."—*Sat. Rev.* No. 1251, p. 484.

**MOOLVEE**, s. Popular Hind. *mulvī*, Ar. *maulārī*, from same root as *mullā* (see **MOOLLAH**). A Judge, Doctor of the Law, &c. It is a usual prefix to the names of learned men and professors of law and literature. (See **LAW-OFFICER**.)

1784.—

"A Pundit in Bengal or **Molavee**

May daily see a carcass burn;

But you can't furnish for the soul of ye

A dirge sans ashes and an urn."

*N. B. Hallid*, see *Calc. Review*, xxvi. 79.

**MOONAUUL**, s. Hind. *munāl* or *monāl* (it seems to be in no dictionary); [Platts gives "*Munāl* (dialec.)]. The *Lopophorus Impeyanus*, most splendid perhaps of all game-birds, rivalling the brilliancy of hue, and the metallic lustre of the humming-birds on the scale of the turkey. "This splendid pheasant is found throughout the whole extent of the Himalayas, from the hills bordering Afghanistan as far east as Sikkim, and probably also to Bootan" (*Jerdon*). "In the autumnal and winter months numbers are generally collected in the same quarter of the forest, though often so widely scattered that each bird appears to be alone" (*Ibid.*). Can this last circumstance point to the etymology of the name as connected with Skt. *muni*, 'an eremite'?

It was pointed out in a note on *Marco Polo* (1st ed. i. 246, 2nd ed. i. 272), that the extract which is given below from Aelian undoubtedly refers to the *Mundl*. We have recently found that this indication had been anticipated by G. Cuvier, in a note on Pliny (tom. vii. p. 409 of ed. Ajasson de Grandsagne, Paris, 1830). It appears from *Jerdon* that *Monaul* is popularly applied by Europeans at Darjeeling to the Sikkim horned pheasant *Cerionis satyra*, otherwise sometimes called '**Argus Pheasant**' (q.v.).

c. A.D. 350.—"Cocks too are produced there of a kind bigger than any others. These have a crest, but instead of being red like the crest of our cocks, this is variegated like a coronet of flowers. The tail-feathers moreover are not arched, or bent into a curve (like a cock's), but flattened out. And this tail they trail after them as a peacock does, unless when they erect it, and set it up. And the plumage of these Indian cocks is golden, and dark blue, and of the hue of the emerald."—*De Nat. Animal.* xvi. 2.

**MOON BLINDNESS.** This affection of the eyes is commonly believed to be produced by sleeping exposed to the full light of the moon. There is great difference of opinion as to the facts, some quoting experience as incontrovertible, others regarding the thing merely as a vulgar prejudice, without substantial foundation. Some remarks will be found in *Collingwood's Rambles of a Naturalist*, pp. 308-10. The present writer has in the East twice suffered from a peculiar affection

of the eyes and face, after being in sleep exposed to a bright moon, but he would hardly have used the term *moon-blindness*.

**MOONG, MOONGO**, s. Or. 'green-gram'; Hind. *mūng*, [Skt. *mudga*]. A kind of vetch (*Phaseolus Mungo*, L.) in very common use over India; according to Garcia the *meece* (*māsh*?) of Avicenna. Garcia also says that it was popularly recommended as a diet for fever in the Deccan; [and is still recommended for this purpose by native physicians (*Watt, Econ. Dict.* vi. pt. i. 191)].

c. 1336.—"The *munj* again is a kind of *māsh*, but its grains are oblong and the colour is light green. *Munj* is cooked along with rice, and eaten with butter. This is what they call *Kichrī* (see **KEDGEREE**), and it is the diet on which one breakfasts daily."—*Ibn Batuta*, iii. 131.

1557.—"The people were obliged to bring hay, and corn, and *mungo*, which is a certain species of seed that they feed horses with."—*Albuquerque*, Hak. Soc. ii. 132.

1563.—

"*Servant-maid*.—That girl that you brought from the Deccan asks me for *mungo*, and says that in her country they give it them to eat, husked and boiled. Shall I give it her?

"*Orta*.—Give it her since she wishes it; but bread and a boiled chicken would be better. For she comes from a country where they eat bread, and not rice."—*Garcia*, f. 145.

[1611.—". . . for 25 maunds **Moong**. 28m. 09 p."—*Danvers, Letters*, i. 141.]

**MOONGA, MOOGA**, s. Beng. *māgd*. A kind of wild silk, the produce of *Antheraea assama*, collected and manufactured in Assam. ["Its Assamese name is said to be derived from the amber *munga*, 'coral' colour of the silk, and is frequently used to denote silk in general" (*B. C. Allen, Mono. on the Silk Cloths of Assam*, 1899, p. 10).] The quotations in elucidation of this word may claim some peculiar interest. That from Purchas is a modern illustration of the legends which reached the Roman Empire in classic times, of the growth of silk in the Seric jungle ("velleruque ut foliis depectunt tenui Seres"); whilst that from Robert Lindsay may possibly throw light on the statements in the *Periplus* regarding an overland importation of silk from *Thin* into Gangetic India.

1626.—“ . . . **Moga** which is made of the bark of a certaine tree.”—*Purchas, Pilgrimage*, 1006.

c. 1676.—“The kingdom of *Asem* is one of the best countries of all Asia. . . . There is a sort of Silk that is found under the trees, which is spun by a Creature like our Silk-worms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk glist'n very much, but they fret presently.”—*Tavernier*, E.T. ii. 187-8; [ed. *Ball*, ii. 281].

1680.—“The Floretta yarn or **Muckta** examined and priced. . . . The Agent informed ‘that ‘twas called *Arundee*, made neither with cotton nor silke, but of a kind of Herba spun by a worme that feeds upon the leaves of a stalke or tree called *Arundee* which bears a round prickly berry, of which oyle is made; vast quantitys of this cloth is made in the country about Goora Ghaut beyond Seripore Mercha; where the wormes are kept as silke wormes here; twill never come white, but will take any colour’” &c. —*Ft. St. Geo. Agent on Tour, Consn.*, Nov. 19. In *Notes and Exts.*, No. iii. p. 58. *Aramli* or *rendi* is the castor-oil plant, and this must be the *Attacus ricini*, Jones, called in *H. Arrindi*, *Arrindiaria* (!) and in Bengali *Eri*, *Eria*, *Erindy*, according to *Forbes Watson's Nomenclature*, No. 8002, p. 371. [For full details see *Allen, Mono.* pp. 5, *seqq.*].

1763.—“No duties have ever yet been paid on Lacks, **Mugga-dutties**, and other goods brought from *Assam*.”—In *Van Sittart*, i. 249.

c. 1778.—“ . . . Silks of a coarse quality, called **Moonga** dutties, are also brought from the frontiers of China for the Malay trade.”—*Hon. R. Lindsay*, in *Lives of the Lindseys*, iii. 174.

**MOONSHEE**, s. Ar. *munshi*, but written in Hind. *munshi*. The verb *insha*, of which the Ar. word is the participle, means ‘to educate’ a youth, as well as ‘to compose’ a written document. Hence ‘a secretary, a reader, an interpreter, a writer.’ It is commonly applied by Europeans specifically to a native teacher of languages, especially of Arabic, Persian, and Urdu, though the application to a native amanuensis in those tongues, and to any respectable, well-educated native gentleman is also common. The word probably became tolerably familiar in Europe through a book of instruction in Persian bearing the name (viz. “*The Persian Moonshee*, by F. Gludwyn,” 1st ed. s.a., but published in Calcutta about 1790-1800).

1777.—“**Moonshi**. A writer or secretary.”—*Halked, Cate*, 17.

1782.—“The young gentlemen exercise themselves in translating . . . they reason

and dispute with their **munchees** (tutors) in Persian and Moors. . . .”—*Price's Tracts*, i. 89.

1785.—“Your letter, requiring our authority for engaging in your service a **Munshy**, for the purpose of making out passports, and writing letters, has been received.”—*Tippon's Letters*, 67.

” “A lasting friendship was formed between the pupil and his **Moonshee**. . . . The **Moonshee**, who had become wealthy, afforded him yet more substantial evidence of his recollection, by earnestly requesting him, when on the point of leaving India, to accept a sum amounting to £1600, on the plea that the latter (i.e. Shore) had saved little.”—*Mem. of Lord Teignmouth*, i. 32-33.

1814.—“They presented me with an address they had just composed in the Hindoo language, translated into Persian by the Durbar **munsee**.”—*Forbes, Or. Mem.* iii. 365; [2nd ed. ii. 344].

1817.—“Its authenticity was fully proved by . . . and a Persian **Moonshee** who translated.”—*Mill, Hist.* v. 127.

1828.—“ . . . the great **Moonshi** of State himself had applied the whole of his genius to selecting such flowers of language as would not fail to diffuse joy, when exhibited in those dark and dank regions of the north.”—*Hajji Baba in England*, i. 39.

1867.—“When the Mirza grew up, he fell among English, and ended by carrying his rupees as a **Moonshee**, or a language-master, to that infidel people.”—*Select Writings of Viscount Strangford*, i. 265.

**MOONSIFF**, s. Hind. from Ar. *munshif*, ‘one who does justice’ (*inshaf*), a judge. In British India it is the title of a native civil judge of the lowest grade. This office was first established in 1793.

1812.—“ . . . **munshifa**, or native justices.”—*Fifth Report*, p. 32.

[1852.—“‘I wonder, Mr. Deputy, if Providence had made you a **Moonsiff**, instead of a Deputy Collector, whether you would have been more lenient in your strictures upon our system of civil justice!’”—*Raikes, Notes on the N.W. Provinces*, 155.]

**MOOR, MOORMAN**, s. (and adj. **MOORISH**). A Mahomedan; and so from the habitual use of the term (*Mouro*), by the Portuguese in India, particularly a Mahomedan inhabitant of India.

In the Middle Ages, to Europe generally, the Mahomedans were known as the *Saracens*. This is the word always used by Joinville, and by Marco Polo. Ibn Batuta also mentions the fact in a curious passage (ii. 425-6). At a later day, when the fear of the

Ottoman had made itself felt in Europe, the word *Turk* was that which identified itself with the Moslem, and thus we have in the Collect for Good Friday,—“Jews, *Turks*, Infidels, and Heretics.” But to the Spaniards and Portuguese, whose contact was with the Musulmans of Mauritania who had passed over and conquered the Peninsula, all Mahomedans were **Moors**. So the Mahomedans whom the Portuguese met with on their voyages to India, on what coast soever, were alike styled *Mouros*; and from the Portuguese the use of this term, as synonymous with Mahomedan, passed to Hollanders and Englishmen.

The word then, as used by the Portuguese discoverers, referred to religion, and implied no nationality. It is plain indeed from many passages that the *Moors* of Calicut and Cochin were in the beginning of the 16th century people of mixt race, just as the **Moplahs** (q.v.) are now. The Arab, or Arabo-African occupants of Mozambique and Melinda, the Sumālis of Magadoxo, the Arabs and Persians of Kalhāt and Ormuz, the Boras of Guzerat, are all **Mouros** to the Portuguese writers, though the more intelligent among these are quite conscious of the impropriety of the term. The *Moors* of the Malabar coast were middlemen, who had adopted a profession of Islam for their own convenience, and in order to minister for their own profit to the constant traffic of merchants from Ormuz and the Arabian ports. Similar influences still affect the boatmen of the same coast, among whom it has become a sort of custom in certain families, that different members should profess respectively Mahomedanism, Hinduism, and Christianity.

The use of the word *Moor* for Mahomedan died out pretty well among educated Europeans in the Bengal Presidency in the beginning of the last century, or even earlier, but probably held its ground a good deal longer among the British soldiery, whilst the adjective *Moorish* will be found in our quotations nearly as late as 1840. In Ceylon, the Straits, and the Dutch Colonies, the term *Moorman* for a Musلمان is still in common use. Indeed the word is still employed by the servants of Madras officers in speaking of Mahomedans, or of a

certain class of these. **Moro** is still applied at Manilla to the Musلمان Malays.

1498.—“... the **Moors** never came to the house when this trading went on, and we became aware that they wished us ill, insomuch that when any of us went ashore, in order to annoy us they would spit on the ground, and say ‘Portugal, Portugal.’”—*Roteiro de V. da Gama*, p. 75.

” “For you must know, gentlemen, that from the moment you put into port here (Calicut) you caused disturbance of mind to the **Moors** of this city, who are numerous and very powerful in the country.”—*Correa*, Hak. Soc. 166.

1499.—“We reached a very large island called Sumatra, where pepper grows in considerable quantities. . . . The Chief is a **Moor**, but speaking a different language.”—*Santo Stefano*, in *India in the XVth Cent.* [7].

1505.—“Adl 28 zugno vene in Venetia insieme co Sier Alvixe de Boni un sclav moro el qual portorono i spagnoli da la insula spagniola.”—*M.S.* in *Museo Cirico* at Venice. Here the term **Moor** is applied to a native of Hispaniola!

1513.—“Hanc (Malaccam) rex **Maurus** gubernabat.”—*Emanuelis Regis Epistola*, l. 1.

1553.—“And for the hatred in which they hold them, and for their abhorrence of the name of *Franque*, they call in reproach the Christians of our parts of the world *Franques* (see **FIRINGHEE**), just as we improperly call *them* again **Moors**.”—*Barros*, IV. iv. 16.

c. 1560.—“When we lay at Fuquien, we did see certain **Moores**, who knew so little of their secte that they could say nothing else but that Mahomet was a **Moore**, my father was a **Moore**, and I am a **Moore**.”—*Reports of the Province of China*, done into English by R. Willes, in *Hakl.* ii. 557.

1563.—“And as to what you say of Ludovico Vartomano, I have spoken both here and in Portugal, with people who know him here in India, and they told me that he went about here in the garb of a **Moor**, and that he came back among us doing penance for his sins; and that the man never went further than Calicut and Cochin, nor indeed did we at that time navigate those seas that we now navigate.”—*Garcia*, f. 30.

1569.—“... always whereas I have spoken of Gentiles is to be understood Idolaters, and whereas I speak of **Moores**, I mean Mahomets secte.”—*Cuesar Frederik*, in *Hakl.* ii. 359.

1610.—“The King was fled for feare of the King of Makasar, who . . . would force the King to turne **Moore**, for he is a Gentile.”—*Middleton*, in *Purchas*, i. 239.

1611.—“Les **Mores** du pay faisoient courir le bruit, que les notres avoient esté battus.”—*Wytfliet*, II. *des Indes*, iii. 9.

1648.—“King Jangier (Jehāngir) used to make use of a reproach: That one Portuges

was better than three Moors, and one Hollander or Englishman better than two Portugees."—*Van Twist*, 59.

c. 1665.—"Il y en a de Mores et de Gentils *Raspoutes* (see **RAJPOOT**) parce que je savois qu'ils servent mieux que les Mores qui sont superbes, and ne veulent pas qu'on se plaigne d'eux, quelque sottise ou quelque tromperie qu'ils fassent."—*Therivel*, v. 217.

1673.—"Their Crew were all Moors (by which Word hereafter must be meant those of the Mahometan faith) apparell'd all in white."—*Fryer*, p. 24.

"They are a Shame to our Sailors, who can hardly ever work without horrid Oaths and hideous Cursing and Imprecations; and these Moormen, on the contrary, never set their Hands to any Labour, but that they sing a Psalm or Prayer, and conclude at every joint Application of it, 'Allah, Allah,' invoking the Name of God."—*Ibid.* pp. 55-56.

1685.—"We putt out a peece of a Red Ancient to appear like a Moor's Vessel: not judging it safe to be known to be English; Our nation having lately gott an ill name by abusing ye Inhabitants of these Islands: but no boat would come neer us . . ." (in the Maldives).—*Hedges, Diary*, March 9; [*Hak. Soc.* i. 190].

1688.—"Lascars, who are Moors of India."—*Dampier*, ii. 57.

1689.—"The place where they went ashore was a Town of the Moors: Which name our Seamen give to all the Subjects of the great Mogul, but especially his Mahometan Subjects; calling the Idolators, Gentous or *Rashbuts* (see **RAJPOOT**)."—*Dampier*, i. 507.

1747.—"We had the Misfortune to be reduced to almost inevitable Danger, for as our Success chiefly depended on the assistance of the Moors, We were soon brought to the utmost Extremity by being abandoned by them."—*Letter from Ft. St. Geo. to the Court*, May 2 (India Office MS. Records).

1752.—"His successor Mr. Godehuc . . . even permitted him (Dupleix) to continue the exhibition of those marks of Moorish dignity, which both Murzafa-jing and Sallahad-jing had permitted him to display."—*Orme*, i. 367.

1757. In 1754, writing in this year, we constantly find the terms **Moormen** and **Moorish**, applied to the forces against which Clive and Watson were acting on the Hoogly.

1763. "From these origins, time has formed in India a mighty nation of near ten millions of Mahomedans, whom Europeans call **Moors**."—*Orme*, ed. 1803, i. 24.

1770. "Before the Europeans doubled the Cape of Good Hope, the Moors, who were the only maritime people of India, sailed from Surat and Bengal to Malacca."—*Rapport* (tr. 1777), i. 210.

1781. "Mr. Hicky thinks it a Duty incumbent on him to inform his friends in particular, and the Public in General, that

an attempt was made to Assassinate him last Thursday Morning between the Hours of One and two o'Clock, by two armed Europeans aided and assisted by a Moor-man. . . ."—*Hicky's Bengal Gazette*, April 7.

1784.—"Lieutenants Speediman and Rutledge . . . were bound, circumcised, and clothed in Moorish garments."—In *Saton-Karr*, i. 15.

1797.—"Under the head of castes entitled to a favourable term, I believe you comprehend Brahmans, Moormen, merchants, and almost every man who does not belong to the Sudra or cultivating caste. . . ."—*Minute of Sir T. Munro*, in *Arbuthnot*, i. 17.

1807.—"The rest of the inhabitants, who are Moors, and the richer Gentoos, are dressed in various degrees and fashions."—*Ld. Minto in India*, p. 17.

1829.—"I told my Moorman, as they call the Mussulmans here, just now to ask the drum-major when the mail for the *Pradwan* (?) was to be made up."—*Mem. of Col. Mountain*, 2nd ed. p. 80.

1839.—"As I came out of the gate I met some young Moorish dandies on horseback; one of them was evidently a 'crack-rider,' and began to show off."—*Letters from Madras*, p. 290.

**MOORA**, s. Sea Hind. *murd*, from Port. *amura*, Ital. *mura*; a tack (*Roe-buck*).

**MOORAH**, s. A measure used in the sale of paddy at Bombay and in Guzerat. The true form of this word is doubtful. From Molesworth's *Mahr. Dict.* it would seem that *mudd* and *mudi* are properly cases of rice-straw bound together to contain certain quantities of grain, the former larger and the latter smaller. Hence it would be a vague and varying measure. But there is a land measure of the same name. See *Wilson*, s.v. *Mudi*. [The *Madras Gloss.* gives *mooda*, Mal. *mūta*, from *māta*, 'to cover,' "a fastening package; especially the packages in a circular form, like a Dutch cheese, fastened with wisps of straw, in which rice is made up in Malabar and Canara." The *mooda* is said to be 1 cubic foot and 1,116 cubic inches, and equal to 3 Kulsies (see **CULSEY**).]

1554.—"(At Baçaim) the *Mura* of *bata* (see **BATTA**) contains 3 candis (see **CANDY**), which (*buter*) is rice in the husk, and after it is stript it amounts to a candy and a half, and something more."—*A. Nunes*, p. 80.

[1611.—"I send your worship by the bearer 10 moras of rice."—*Danvers, Letters*, i. 116.]



1813.—“Batty Measure.—

25 parabs ..... make 1 moorah.\*

4 candies..... „ 1 moorah.”

Milburn, 2nd ed. p. 143.

**MOORPUNKY**, s. Corr. of *Morpankhī*, ‘peacock-tailed,’ or ‘peacock-winged’; the name given to certain state pleasure-boats on the Gangetic rivers, now only (if at all) surviving at Murshīdābād. They are a good deal like the Burmese ‘war-boats;’ see cut in *Mission to Ava* (Major Phayre’s), p. 4. [A similar boat was the *Feelchehra* (Hind. *fil-chehra*, ‘elephant-faced’). In a letter of 1784 Warren Hastings writes: “I intend to finish my voyage to-morrow in the *feelchehra*” (*Busteed, Echoes*, 3rd ed. 291).]

1767.—“Charges Dewanny, viz. :—

“A few **moorpungkeys** and *beaulrahs* (see **BOLIAH**) for the service of Mahomed Reza Khan, and on the service at the city some are absolutely necessary . . . 25,000 : 0 : 0.”—*Dacca Accounts*, in *Long*, 524.

1780.—“Another boat . . . very curiously constructed, the **Moor-punky**: these are very long and narrow, sometimes extending to upwards of 100 feet in length, and not more than 8 feet in breadth; they are always paddled, sometimes by 40 men, and are steered by a large paddle from the stern, which rises in the shape of a peacock, a snake, or some other animal.”—*Hodges*, 40.

[1785.—“ . . . **moor-punkees**, or peacock-boats, which are made as much as possible to resemble the peacock.”—*Diary*, in *Forbes, Or. Mem.* 2nd ed. ii. 450.]

**MOORS, THE**, s. The Hindustani language was in the 18th century commonly thus styled. The idiom is a curious old English one for the denomination of a language, of which ‘broad Scots’ is perhaps a type, and which we find exemplified in ‘Malabars’ (see **MALABAR**) for Tamil, whilst we have also met with *Bengals* for Bengālī, with *Indostans* for Urdū, and with *Turks* for Turkish. The term *Moors* is probably now entirely obsolete, but down to 1830, at least, some old officers of the Royal army and some old Madras civilians would occasionally use the term as synonymous with what the former would also call ‘the black language.’ [**Moors** for Urdū was certainly in use among the old European pensioners at Chunar as late as 1892.]

\* Equal to 863 lbs. 12 oz. 12 drs.

The following is a transcript of the title-page of Hadley’s Grammar, the earliest English Grammar of Hindustani : \*

“Grammatical Remarks | on the | Practical and Vulgar Dialect | Of the | Indostan Language | commonly called **Moors** | with a Vocabulary | English and **Moors**. The Spelling according to | The Persian Orthography | Wherein are | References between Words resembling each other in | Sound and different in Significations | with Literal Translations and Explanations of the Compound Words and Circumlocutory Expressions | For the more easy attaining the Idiom of the Language | The whole calculated for The Common Practice in Bengal.

“ — Si quid novisti rectius istis, Candidus imperti; si non his utere mecum.”

By Capt. GEORGE HADLEY.

London :

Printed for T. Cadell in the Strand.

MDCCLXXII.”

Captain Hadley’s orthography is on a detestable system. He writes *chookerau*, *chookeree*, for *chhokrā*, *chhokri* (‘boy, girl’); *dolchinney* for *dāl-chini* (‘cinnamon’), &c. His etymological ideas also are loose. Thus he gives ‘shrimps = *chīnghra mutchee*, ‘fish with legs and claws,’ as if the word was from *chang* (Pers.), ‘a hook or claw.’ *Bāgdor*, ‘a halter,’ or as he writes, *baug-doore*, he derives from *dār*, ‘distance,’ instead of *dor*, ‘a rope.’ He has no knowledge of the instrumental case with terminal *ne*, and he does not seem to be aware that *ham* and *tum* (*hum* and *toom*, as he writes) are in reality plurals (‘we’ and ‘you’). The grammar is altogether of a very primitive and tentative character, and far behind that of the R. C. Missionaries, which is referred to s.v. **Hindo-stanee**. We have not seen that of Schulz (1745) mentioned under the same.

1752.—“The Centinel was sitting at the top of the gate, singing a **Moorish** song.”—*Orme*, ed. 1803, i. 272.

1767.—“In order to transact Business of any kind in this Countrey, you must at least have a smattering of the Language for few of the Inhabitants (except in great Towns) speak English. The original Language, of this Countrey (or at least the earliest we know of) is the Bengala or Gentoo. . . . But the politest Language is the **Moors** or Mussulmans and Persian. . . . The only Language that I know anything of is the

\* Hadley, however, mentions in his preface that a small pamphlet had been received by Mr. George Bogle in 1770, which he found to be the mutilated embryo of his own grammatical scheme. This was circulating in Bengal “at his expence.”



Bengala, and that I do not speak perfectly, for you may remember that I had a very poor knack at learning Languages."—*MS. Letter of James Rennell*, March 10.

1779.—

"C. What language did Mr. Francis speak? W. (*Meerum Kitmutgar*). The same as I do, in broken **Moors**."—*Trial of Grand v. Philip Francis*, quoted in *Echoes of Old Calcutta*, 226.

1783.—"**Moors**, by not being written, bars all close application."—*Letter in Life of Colbrooke*, 13.

"The language called '**Moors**' has a written character differing both from the Sanskrit and Bengalee character, it is called *Nagrei*, which means 'writing.'"—*Letter in Mem. of Id. Teignmouth*, i. 104.

1784.—

"Wild perroquets first silence broke,  
Eager of dangers near to prate;  
But they in English never spoke,  
And she began her **Moors** of late."  
*Plassey Plain*, a Ballad by Sir W. Jones, in *Works*, ii. 504.

1788.—"*Wants Employment*. A young man who has been some years in Bengal, used to common accounts, understands *Bengallia*, **Moors**, Portuguese. . . ."—In *Seton-Karr*, i. 286.

1789.—". . . sometimes slept half an hour, sometimes not, and then wrote or talked Persian or **Moors** till sunset, when I went to parade."—*Letter of Sir T. Munro*, i. 76.

1802.—"All business is transacted in a barbarous mixture of **Moors**, Mahratta, and Gentoo."—*Sir T. Munro*, in *Life*, i. 333.

1803.—"Conceive what society there will be when people speak what they don't think, in **Moors**."—*M. Elphinstone*, in *Life*, i. 108.

1804.—"She had a **Moorish** woman interpreter, and as I heard her give orders to her interpreter in the **Moorish** language . . . I must consider the conversation of the first authority."—*Wellington*, iii. 290.

"*The Stranger's Guide to the Hindoostanic, or Grand Popular Language of India, improperly called Moorish*; by J. Borthwick Gilchrist: Calcutta."

**MOORUM**, s. A word used in Western India for gravel, &c., especially as used in road-metal. The word appears to be Mahratti. Molesworth gives "*murum*, a fissile kind of stone, probably decayed Trap." [*Murukallu* is the Tel. name for **Laterite**. (Also see **CABOOK**.)]

[1875.—"There are few places where **Morram**, or decomposed granite, is not to be found."—*Gribble, Cuddapah*, 217.

[1883.—"Underneath is **Moramba**, a good filtering medium."—*Le Fanu, Sulew*, ii. 43.]

**MOOTSUDDY**, s. A native accountant. Hind. *mutasaddi* from Ar. *mutasaddi*.

1683.—"Cossadass ye Chief Secretary, **Mutsuddies**, and ye Nabobs Chief Eunuch will be paid all their money beforehand."—*Hedges, Diary*, Jan. 6; [Hak. Soc. i. 61].

[1762.—"**Muttasuddies**." See under **GOMASTA**.]

1785.—"This representation has caused us the utmost surprise. Whenever the **Mutsuddies** belonging to your department cease to yield you proper obedience, you must give them a severe flogging."—*Tippoo's Letters*, p. 2.

"Old age has certainly made havock on your understanding, otherwise you would have known that the **Mutsuddies** here are not the proper persons to determine the market prices there."—*Ibid.* p. 118.

[1809.—"The regular battalions have also been riotous, and confined their **Mootusudee**, the officer who keeps their accounts, and transacts the public business on the part of the commandant."—*Broughton, Letters*, ed. 1892, p. 135.]

**MOPLAH**, s. Malayül. *mdppila*. The usual application of this word is to the indigenous Mahomedans of Malabar; but it is also applied to the indigenous (so-called) Syrian Christians of Cochin and Travancore. In Morton's *Life of Leyden* the word in the latter application is curiously misprinted as *madilla*. The derivation of the word is very obscure. Wilson gives *md-pilla*, 'mother's son,' "as sprung from the intercourse of foreign colonists, who were persons unknown, with Malabar women." Nelson, as quoted below interprets the word as 'bridegroom' (it should however rather be 'son-in-law').\* Dr. Badger suggests that it is from the Arabic verb *falaha*, and means 'a cultivator' (compare the *fellah* of Egypt), whilst Mr. C. P. Brown expresses his conviction that it was a Tamil mispronunciation of the Arabic *mu'abbar*, 'from over the water.' No one of these greatly commends itself. [Mr. Logan (*Malabar*, ii. ccviii.) and the *Madras Glossary* derive it from Mal. *ma*, Skt. *maha*, 'great,' and Mal. *pilla*, 'a child.' Dr. Gundert's view is that *Mdppilla* was an honorary title given to colonists from

\* The husband of the existing Princess of Tanjore is habitually styled by the natives "*Mepillai Sahib*" ("il Signor Genero"), as the son-in-law of the late Raja.

the W., perhaps at first only to their representatives.]

1616.—“In all this country of Malabar there are a great quantity of Moors, who are of the same language and colour as the Gentiles of the country. . . . They call these Moors **Mapulers**; they carry on nearly all the trade of the seaports.”—*Barbosa*, 146.

1767.—“Ali Raja, the Chief of Cananore, who was a Muhammadan, and of the tribe called **Mapilla**, rejoiced at the success and conquests of a Muhammadan Chief.”—*H. of Hydr*, p. 184.

1782.—“... les **Maplets** reçoivent les coutumes et les superstitions des Gentils, sous l'empire des quels ils vivoient. C'est pour se conformer aux usages des Malabars, que les enfans des **Maplets** n'héritent point de leurs pères, mais des frères de leurs mères.”—*Sonnerat*, i. 193.

1787.—

“Of **Moplas** fierce your hand has tam'd,  
And monsters that your sword has  
maim'd.”

*Life and Letters of J. Ritson*, 1833, i. 114.

1800.—“We are not in the most thriving condition in this country. Polegars, nairs, and **moplas** in arms on all sides of us.”—*Wellington*, i. 43.

1813.—“At one period the **Moplahs** created great commotion in Travancore, and towards the end of the 17th century massacred the chief of Anjengo, and all the English gentlemen belonging to the settlement, when on a public visit to the Queen of Attinga.”—*Forbes, Or. Mem.* i. 402; [2nd ed. i. 259].

1868.—“I may add in concluding my notice that the Kallans alone of all the castes of Madura call the Mahometans ‘*māpilleis*’ or bridegrooms (**Moplahs**).”—*Nelson's Madura*, Pt. ii. 55.

**MORA**, s. Hind. *morhā*. A stool (*tabouret*); a footstool. In common colloquial use.

[1795.—“The old man, whose attention had been chiefly attracted by a Rammaghur **morah**, of which he was desirous to know the construction, . . . departed.”—*Capt. Blunt, in Asiatic Res.*, vii. 92.

[1843.—“Whilst seated on a round stool, or **mondah**, in the thanna, . . . I entered into conversation with the thannadar. . . .”—*Davidson, Travels in Upper India*, i. 127.]

**MORCHAL**, s. A fan, or a fly-whisk, made of peacock's feathers. Hind. *morch'hal*.

1673.—“All the heat of the Day they idle it under some shady Tree, at night they come in troops, armed with a great Pole, a **Mirchal** or Peacock's Tail, and a Wallet.”—*Fryer*, 95.

1690.—(The heat) “makes us Employ our Poons in Fanning of us with **Murchals**

made of Peacock's Feathers, four or five Foot long, in the time of our Entertainments, and when we take our Repose.”—*Ovington*, 335.

[1826.—“They (Gosseins) are clothed in a ragged mantle, and carry a long pole, and a **mirchal**, or peacock's tail.”—*Parulung Hari*, ed. 1873, i. 76.]

**MORT-DE-CHIEN**, s. A name for cholera, in use, more or less, up to the end of the 18th century, and the former prevalence of which has tended probably to the extraordinary and baseless notion that epidemic cholera never existed in India till the governorship of the Marquis of Hastings. The word in this form is really a corruption of the Portuguese **mordexim**, shaped by a fanciful French etymology. The Portuguese word again represents the Konkani and Mahratti *modachi*, *modshi*, or *modwashī*, ‘cholera,’ from a Mahr. verb *modnen*, ‘to break up, to sink’ (as under infirmities, in fact ‘to collapse’). The Guzaratī appears to be *morchi* or *morachi*.

[1504.—Writing of this year Correa mentions the prevalence of the disease in the Samorin's army, but he gives it no name. “Besides other illness there was one almost sudden, which caused such a pain in the belly that a man hardly survived 8 hours of it.”—*Correa*, i. 489.]

1543.—Correa's description is so striking that we give it almost at length: “This winter they had in Goa a mortal distemper which the natives call **morxy**, and attacking persons of every quality, from the smallest infant at the breast to the old man of fourscore, and also domestic animals and fowls, so that it affected every living thing, male and female. And this malady attacked people without any cause that could be assigned, falling upon sick and sound alike, on the fat and the lean; and nothing in the world was a safeguard against it. And this malady attacked the stomach, caused as some experts affirmed by chill; though later it was maintained that no cause whatever could be discovered. The malady was so powerful and so evil that it immediately produced the symptoms of strong poison: *e.g.*, vomiting, constant desire for water, with drying of the stomach; and cramps that contracted the hamms and the soles of the feet, with such pains that the patient seemed dead, with the eyes broken and the nails of the fingers and toes black and crumpled. And for this malady our physicians never found any cure; and the patient was carried off in one day, or at the most in a day and night; inasmuch that not ten in a hundred recovered, and those who did recover were such as were healed in haste with medicines of little importance known to the natives. So great

was the mortality this season that the bells were tolling all day . . . inasmuch that the governor forbade the tolling of the church bells, not to frighten the people . . . and when a man died in the hospital of this malady of *morxi* the Governor ordered all the experts to come together and open the body. But they found nothing wrong except that the paunch was shrunk up like a hen's gizzard, and wrinkled like a piece of scorched leather. . . ."—Correa, iv. 288-289.

1563.—

"Page.—Don Jernynno sends to beg that you will go and visit his brother immediately, for though this is not the time of day for visits, delay would be dangerous, and he will be very thankful that you come at once.

"Orta.—What is the matter with the patient, and how long has he been ill?

"Page.—He has got *morxi*; and he has been ill two hours.

"Orta.—I will follow you.

"Ruano.—Is this the disease that kills so quickly, and that few recover from? Tell me how it is called by our people, and by the natives, and the symptoms of it, and the treatment you use in it.

"Orta.—Our name for the disease is *Colerica jamaica*, and the Indians call it *morxi*, whence again by corruption we call it *morderi*. . . . It is sharper here than in our own part of the world, for usually it kills in four and twenty hours. And I have seen some cases where the patient did not live more than ten hours. The most that it lasts is four days, but as there is no rule without an exception, I once saw a man with great constancy of virtue who lived twenty days continually throwing up ("cervizosa") . . . bile, and died at last. Let us go and see this sick man, and as for the symptoms you will yourself see what a thing it is."—Garcia, ff. 74r, 75.

1578.—"There is another thing which is likewise called by them *cancer*, which the *Canarin* Brahman physicians usually employ for the *colerica jamaica* sickness, which they call *morxi*, which sickness is so sharp that it kills in fourteen hours or less."—Louda, *Tractado*, 21.

1588.—"There reigneth a sickness called *Morderija* which stealeth uppon men, and landleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bowels, and many times his life withall."—*Lincolnton*, 67; [Hak. Soc. s. 215; *Morxi* in ii. 22].

1599.—"The disease which in India is called *Mordicia*. This is a species of Colic, which comes on in those countries with such force and vehemence that it kills in a few hours; and there is no remedy discovered. It causes evacuations by stool or vomit, and makes one burnt with pain. But there is a herb proper for the cure, which bears the same name of *mordicia*."—*Carlotti*, 227.

1602.—"In thine islets (off Aracan) they found bad and brackish water, and certain *Islands* like ours both green and dry, of which

they ate some, and in the same moment this gave them a kind of dysentery, which in India they corruptly call *morderim*, which ought to be *morris*, and which the Arabs call *sakasia* (Ar. *Asyaf*), which is what Rasis calls *akide*, a disease which kills in 24 hours. Its action is immediately to produce a sunken and slender pulse, with cold sweat, great inward fire, and excessive thirst, the eyes sunken, great vomitings, and in fact it leaves the natural power so collapsed (*derribada*) that the patient seems like a dead man."—Coste, Dec. IV. liv. iv. cap. III.

c. 1610.—"Il regne entre eux une autre maladie qui vient à l'improviste, ils la nomment *Morderin*, et vient avec grande douleur des testas, et vomissement, et orient fort, et le plus souvent en meurent."—*Pyrard de Lary*, li. 19; [Hak. Soc. li. 18].

1631.—"Pulvis ejus (Calumhae) ad curam unius pondus sumptus cholerae prodest, quam *Morderi* incolae vocant."—*Jac. Bontii*, lib. iv. p. 43.

1638.—". . . celles qui y regnent le plus, sont celles qu'ils appellent *Morderin*, qui tue subitement."—*Mandriolo*, 265.

1648.—See also the (questionable) *Voyage de l'Amour du Sieur Victor le Blanc*, 76.

c. 1665.—"Les Portugais appellent *Morderchin* les quatre sortes de Coliques qu'on souffre dans les Indes ou elles sont fréquentes . . . ceux qui ont la quatrieme souffrent les trois maux ensemble, à savoir le vomissement, le flux de ventre, les extremes douleurs, et je crois que cette dernière est le *Cholera-Morbus*."—*Thévenot*, v. 324.

1678.—"They apply Caustics most unmercifully in a *Mordishness*, called so by the Portugals, being a Vomiting with Looseness."—*Fryer*, 114.

1674.—"The disease called *Morderchi* generally commences with a violent fever, accompanied by tremblings, horrors and vomitings; these symptoms are generally followed by delirium and death." He prescribes a hot iron applied to the soles of the feet. He attributes the disease to indigestion, and remarks bitterly that at least the prisoners of the Inquisition were safe from this disease.—*Stellen*, *Relation de l'Inquisition de Goa*, li. ch. 71.]

1690.—"The *Morderchine* is another Disease . . . which is a violent Vomiting and Looseness."—*Oringham*, 350.

c. 1690.—*Rumphius*, speaking of the Jack-fruit (q.v.): "Non nisi vacuo stomacho edendus est, alias enim . . . plerumque oritur *Præcox Cholera*, Portugalibus *Morderi dicta*."—*Herb. Amb.*, i. 106.

1702.—"Cette grande indigestion qu'on appelle aux Indes *Morderchin*, et que quelques uns de nos Français ont appelée *Mort-de-Chien*."—*Lettre Edif.*, xi. 166.

*Blutau* (s.v.) says *Morderim* is properly a failure of digestion which is very perilous in those parts, unless the native remedy he used. This is to

apply a thin rod, like a spit, and heated, under the heel, till the patient screams with pain, and then to slap the same part with the sole of a shoe, &c.

1705.—“Ce mal s'appelle **mort-de-chien**.”—*Luillier*, 113.

The following is an example of literal translation, as far as we know, unique :

1716.—“The extraordinary distempers of this country (I. of Bourbon) are the *Cholick*, and what they call the *Dog's Disease*, which is cured by burning the heel of the patient with a hot iron.”—*Acct. of the I. of Bourbon*, in *La Roque's Voyage to Arabia the Happy*, &c., E.T. London, 1726, p. 155.

1727.—“... the **Mordexin** (which seizes one suddenly with such oppression and palpitation that he thinks he is going to die on the spot).”—*Valentijn*, v. (Malabar) 5.

c. 1760.—“There is likewise known, on the Malabar coast chiefly, a most violent disorder they call the **Mordechin**; which seizes the patient with such fury of purging, vomiting, and tormina of the intestines, that it will often carry him off in 30 hours.”—*Grose*, i. 250.

1768.—“This (cholera morbus) in the East Indies, where it is very frequent and fatal, is called **Mort-de-chien**.”—*Lind, Essay on Diseases incidental to Hot Climates*, 248.

1778.—In the Vocabulary of the Portuguese *Grammatica Indostana*, we find **Mordechim**, as a Portuguese word, rendered in Hind. by the word *badazmi*, i.e. *bad-hazmī*, ‘dyspepsia’ (p. 99). The most common modern Hind. term for cholera is Arab. *haiṣah*. The latter word is given by Garcia de Orta in the form *hachuiza*, and in the quotation from Couto as *sachuiza* (?). Jahāngīr speaks of one of his nobles as dying in the Deccan, of *haiṣah*, in A.D. 1615 (see note to *Elliot*, vi. 346). It is, however, perhaps not to be assumed that *haiṣah* always means cholera. Thus Macpherson mentions that a violent epidemic, which raged in the Camp of Aurangzīb at Bijapur in 1689, is called so. But in the history of Khāfi Khān (*Elliot*, vii. 337) the general phrases *tu'ūn* and *ṭubā* are used in reference to this disease, whilst the description is that of bubonic plague.

1781.—“Early in the morning of the 21st June (1781) we had two men seized with the **mort-de-chien**.”—*Curtis, Diseases of India*, 3rd ed., Edinb., 1807.

1782.—“Les indigestions appellées dans l'Inde **Mort-de-chien**, sont fréquentes. Les Castes qui mangent de la viande, nourriture trop pesante pour un climat si chaud, en sont souvent attaquées. . . .”—*Sonnerat*, i. 205. This author writes just after having described two epidemics of cholera under the name of *Flux aigu*. He did not apprehend that this was in fact the real **Mort-de-chien**.

1783.—“A disease generally called ‘**Mort-de-chien**’ at this time (during the defence of Onore) raged with great violence among the native inhabitants.”—*Forbes, Or. Mem.* iv. 122.

1796.—“Far more dreadful are the consequences of the above-mentioned intestinal colic, called by the Indians *shani*, *mordexin* and also *Nircomben*. It is occasioned, as I have said, by the winds blowing from the mountains . . . the consequence is that malignant and bilious slimy matter adheres to the bowels, and occasions violent pains, vomiting, fevers, and stupefaction; so that persons attacked with the disease die very often in a few hours. It sometimes happens that 30 or 40 persons die in this manner, in one place, in the course of the day. . . . In the year 1782 this disease raged with so much fury that a great many persons died of it.”—*Fra Paolino*, E.T. 409-410 (orig. see p. 353). As to the names used by Fra Paolino, for his *Shani* or *Ciani*, we find nothing nearer than Tamil and Mal. *ṣani*. ‘convulsion, paralysis.’ (Winslow in his *Tamil Dict.* specifies 13 kinds of *ṣani*. *Komben* is explained as ‘a kind of cholera or smallpox’ (!); and *nir-komben* (‘water-k.’) as a kind of cholera or bilious diarrhoea.) Paolino adds: “La droga amara costa *ṣani*, e non si poteva amministrare a tanti miserabili che perivano. Adunque in mancanza di questa droga amara noi distillasimo in *Tāgara*, o acqua vite di coco, molto sterco di cavalli (!), e l'amministrammo agl' infermi. Tutti quelli che prendevano questa guarivano.”

1808.—“**Môrchee** or **Mortahoe** (Guz.) and *Mālee* (Mah.). A morbid affection in which the symptoms are convulsive action, followed by evacuations of the first passage up and down, with intolerable tenesmus, or twisting-like sensation in the intestines, corresponding remarkably with the cholera-morbus of European synopsists, called by the country people in England (!) **morti-sheen**, and by others **mord-du-chien** and **Maua des chienes**, as if it had come from France.”—*R. Drummond, Illustrations, &c.* A curious notice; and the author was, we presume, from his title of “Dr.,” a medical man. We suppose for *England* above should be read *India*.

The next quotation is the latest instance of the familiar use of the word that we have met with :

1812.—“General M—— was taken very ill three or four days ago; a kind of fit—**mort de chien**—the doctor said, brought on by eating too many radishes.”—*Original Familiar Correspondence between Residents in India, &c.*, Edinburgh, 1846, p. 287.

1813.—“**Mort de chien** is nothing more than the highest degree of Cholera Morbus.”—*Johnson, Infl. of Tropical Climate*, 406.

The second of the following quotations evidently refers to the outbreak

4  
1  
7  
:  
:  
,  
  
,  
1  
4  
  
4  
,  
  
1  
1  
4

Ital. *meschita*, *moschea*; French (old) *mosquete*, *mosquée*; (3) Eng. *mosque*. Some of the quotations might suggest a different course of modification, but they would probably mislead.

Apropos of *masjid* rather than of mosque we have noted a ludicrous misapplication of the word in the advertisement to a newspaper story. "*Musjeed* the Hindoo: Adventures with the Star of India in the Sepoy Mutiny of 1857." The *Weekly Detroit Free Press*, London, July 1, 1882.

1336. — "Corpusque ipsius perditissimi Pseudo-prophetæ . . . in civitate quæ Mecha dicitur . . . pro maximo sanctuario conservatur in pulchrâ ipsorum Ecclesiâ quam **Mulscket** vulgariter dicunt."—*Ital. de Boldensele*, in *Canisii Thesaur. ed. Basnage*, iv.

1384. — "Sonvi le **mosquette**, cioè chiese de' Saraceni . . . dentro tutte bianche ed intonicate ed ingessate."—*Frescobaldi*, 29.

1543. — "And with the stipulation that the 5000 *larin tangas* which in old times were granted, and are deposited for the expenses of the **mizquitas** of Baçaim, are to be paid from the said duties as they always have been paid, and in regard to the said **mizquitas** and the prayers that are made in them there shall be no innovation whatever."—Treaty at Baçaim of the Portuguese with King Bador of Çanbaya (Bahâdur Shâh of Guzerat) in *S. Botelho, Tombo*, 137.

1553. — ". . . but destined yet to unfurl that divine and royal banner of the Soldiery of Christ . . . in the Eastern regions of Asia, amidst the infernal **mesquitas** of Arabia and Persia, and all the **pagodes** of the heathenism of India, on this side and beyond the Ganges."—*Barros*, I. i. 1.

[c. 1610. — "The principal temple, which they call *Oucourou misquitte*" (*Hukuru miskitu*, 'Friday mosque').—*Pyrard de Laval*, Hak. Soc. i. 72.]

1616. — "They are very jealous to let their women or **Moschees** be seen."—*Sir T. Roe*, in *Purchas*, i. 537; [Hak. Soc. ii. 21].

[1623. — "We went to see upon the same Lake a **meschita**, or temple of the Mahometans."—*P. della Valle*, Hak. Soc. i. 69.]

1634. —

"Que a de abominação **mesquita** immitida Casa, a Deos dedicada hoje se veja."

*Malaca Conquistada*, l. xii. 43.

1638. — Mandelslo unreasonably applies the term to all sorts of pagan temples, e.g. —

"Nor is it only in great Cities that the *Benjans* have their many **Mosqueys**. . . ."—*E.T.* 2nd ed. 1669, p. 52.

"The King of Siam is a Pagan, nor do his Subjects know any other Religion. They have divers **Mosquees**, Monasteries, and Chappels."—*Ibid.* p. 104.

c. 1662. — ". . . he did it only for love to their Mammon; and would have sold after-

wards for as much more St. Peter's . . . to the Turks for a **Mosquito**."—*Cowley*, Discourse concerning the Govt. of O. Cromwell.

1680. — Consn. Ft. St. Geo. March 28: "Records the death of *Cassa Verona* . . . and a dispute arising as to whether his body should be burned by the *Gentues* or buried by the *Moors*, the latter having stopped the procession on the ground that the deceased was a Mussleman and built a **Musseet** in the Towne to be buried in, the Governor with the advice of his Council sent an order that the body should be burned as a *Gentue*, and not buried by the *Moors*, it being apprehended to be of dangerous consequence to admit the *Moors* such pretences in the Towne."—*Notes and Exts.* No. iii. p. 14.

1719. — "On condition they had a **Cowle** granted, exempting them from paying the Pagoda or **Musqueet** duty."—In *Wheeler*, ii. 301.

1727. — "There are no fine Buildings in the City, but many large Houses, and some Caravanserays and **Muscheits**."—*A. Hamilton*, i. 161; [ed. 1774, i. 163].

c. 1760. — "The Roman Catholic Churches, the Moorish **Moschs**, the Gentoo Pagodas, the worship of the Parsees, are all equally unmolested and tolerated."—*Grove*, i. 44.

[1862. — ". . . I slept at a **Musheed**, or village house of prayer."—*Brinckman*, *Rise in Cashmere*, 78.]

**MOSQUITO**, s. A gnat is so called in the tropics. The word is Spanish and Port. (dim. of *mosca*, 'a fly'), and probably came into familiar English use from the East Indies, though the earlier quotations show that it was first brought from S. America. A friend annotates here: "Arctic mosquitoes are worst of all; and the Norfolk ones (in the Broads) beat Calcutta!"

It is related of a young Scotch lady of a former generation who on her voyage to India had heard formidable, but vague accounts of this terror of the night, that on seeing an elephant for the first time, she asked: "Will you be what's called a **musqueetæ**?"

1539. — "To this misery was there adjoined the great affliction, which the Flies and Gnats (*por parte dos atabôes e mosquitos*), that coming out of the neighbouring Woods, bit and stung us in such sort, as not one of us but was gore blood."—*Pinto* (orig. cap. xxiii.), in *Cogan*, p. 29.

1582. — "We were oftentimes greatly annoyed with a kind of flie, which in the Indian tongue is called *Tiquari*, and the Spanish call them **Muskitos**."—*Miles Phillips*, in *Hakl.* iii. 564.

1584. — "The 29 Day we set Saile from Saint Johns, being many of vs stung before upon Shoare with the **Muskitos**; but the same night we tooke a Spanish Frigate."—



*Sir Richard Greeneville's Voyage*, in *Hakl.* iii. 308.

1616 and 1673.—See both *Terry* and *Fryer* under **Chinta**.

1662.—“At night there is a kind of insect that plagues one mightily; they are called **Muscieten**,—it is a kind that by their noise and sting cause much irritation.”—*Nuar*, 68-69.

1673.—“The greatest Pest is the **Mosquito**, which not only wheals, but domineers by its continual Hums.”—*Fryer*, 189.

1690.—(The Governor) “carries along with him a *Peon* or Servant to Fan him, and drive away the busie Flies, and troublesome **Musketoos**. This is done with the Hair of a Horse's Tail.”—*Ovington*, 227-8.

1740.—“... all the day we were pestered with great numbers of **muscatoos**, which are not much unlike the gnats in *England*, but more venomous. . . .”—*Anson's Voyage*, 9th ed., 1756, p. 46.

1764.—

“**Mosquitos**, sandflies, seek the sheltered roof,  
And with full rage the stranger guest assail,  
Nor spare the sportive child.”

—*Drainager*, bk. i.

1883. “Among rank weeds in deserted Bombay gardens, too, there is a large, speckled, unmusical **mosquito**, raging and importunate and thirsty, which will give a new idea in pain to any one that visits its haunts.”—*Tribes on My Frontier*, 27.

**MOTURPHA**, s. Hind. from Ar. *muhtarafa*, but according to C. P. B. *muhtarifa*; [rather Ar. *muhtarifa*, *muhtarif*, ‘an artizan’]. A name technically applied to a number of miscellaneous taxes in Madras and Bombay, such as were called **sayer** (q.v.), in Bengal.

1813. “**Mohterefa**. An artificer. Taxes, personal and professional, on artificers, merchants and others; also on houses, implements of agriculture, looms, &c., a branch of the **sayer**.”—*Gloss. 5th Report*, s.v.

1826.—“... for example, the tax on merchants, manufacturers, &c. (called **moh-tarfa**). . . .”—*Grant Duff*, *H. of the Mahrattas*, 3rd ed. 356.]

**MOULMEIN**, n.p. This is said to be originally a Talaing name *Mut-mur-lem*, syllables which mean (or may be made to mean) ‘one-eye-destroyed’; and to account for which a cock-and-bull legend is given (probably invented for the purpose): “Tradition says that the city was founded . . . by a king with three eyes, having an extra eye in his forehead, but that by the machinations of a woman, the

eye in his forehead was destroyed. . . .” (*Mason's Burmah*, 2nd ed. p. 18). The Burmese corrupted the name into *Maula-yaing*, whence the foreign (probably Malay) form *Maulmain*. The place so called is on the opposite side of the estuary of the Salwin R. from **Martaban** (q.v.), and has entirely superseded that once famous port. Moulmein, a mere site, was chosen as the headquarters of the Tenasserim provinces, when those became British in 1826 after the first Burmese War. It has lost political importance since the annexation of Pegu, 26 years later, but is a thriving city which numbered in 1881, 58,107 inhabitants; [in 1891, 55,785].

**MOUNT DELY**, n.p. (See **DELLY**, **MOUNT**.)

**MOUSE-DEER**, s. The beautiful little creature, *Meminna indica* (Gray), [*Tragulus meminna*, the Indian Chevrotain (*Blunford*, *Mammalia*, 555),] found in various parts of India, and weighing under 6 lbs., is so called. But the name is also applied to several pigmy species of the genus *Tragulus*, found in the Malay regions, [where, according to Mr. Skeat, it takes in popular tradition the place of Brer Rabbit, outwitting even the tiger, elephant, and crocodile.] All belong to the family of Musk-deer.

**MUCHÁN**, s. Hind. *machán*, Dekh. *manchán*, Skt. *mancha*. An elevated platform; such as the floor of huts among the Indo-Chinese races; or a stage or scaffolding erected to watch a tiger, to guard a field, or what not.

c. 1662.—“As the soil of the country is very damp, the people do not live on the ground-floor, but on the **machán**, which is the name for a raised floor.”—*Shikabuddin Tálsh*, by *Blockmann*, in *J. A. S. B.* xli. Pt. i. 84.

[1882.—“In a shady green **mechan** in some fine tree, watching at the cool of evening. . . .”—*Sunderman*, *Thirteen Years*, 3rd ed. 284.]

**MUCHWA**, s. Mahr. *machuwl*, Hind. *machuwl*, *machuwl*. A kind of boat or barge in use about Bombay.

**MUCKNA**, s. Hind. *makna*, [which comes from Skt. *matkna*, ‘a bug, a flea, a beardless man, an elephant without tusks’]. A male

elephant without tusks or with only rudimentary tusks. These latter are familiar in Bengal, and still more so in Ceylon, where according to Sir S. Baker, "not more than one in 300 has tusks; they are merely provided with short grubbers, projecting generally about 3 inches from the upper jaw, and about 2 inches in diameter." (*The Rifle and Hound in Ceylon*, 11.) Sanderson (13 *Years among the Wild Beasts of India*, [3rd ed. 66]) says: "On the Continent of India *mucknas*, or elephants born without tusks, are decidedly rare . . . *Mucknas* breed in the herds, and the peculiarity is not hereditary or transmitted." This author also states that out of 51 male elephants captured by him in Mysore and Bengal only 5 were *mucknas*. But the definition of a *makhnā* in Bengal is that which we have given, including those animals which possess only feminine or rudimentary tusks, the 'short grubbers' of Baker; and these latter can hardly be called rare among domesticated elephants. This may be partially due to a preference in purchasers.\* The same author derives the term from *mukh*, 'face'; but the reason is obscure. Shakespear and Platts give the word as also applied to 'a cock without spurs.'

c. 1780.—"An elephant born with the left tooth only is reckoned sacred; with black spots in the mouth unlucky, and not saleable; the *mukna* or elephant born without teeth is thought the best."—*Hon. R. Lindsay in Lives of the Lindseys*, iii. 194.

**MUCOA, MUKUVA**, n.p. Malay. and Tamil, *mukkurān* (sing.), 'a diver,' and *mukkurar* (pl.). [Logan (*Malabar*, ii. Gloss. s.v.) derives it from Drav. *mukkuha*, 'to dive'; the *Madras Gloss.* gives Tam. *muzhugu*, with the same meaning.] A name applied to the fishermen of the western coast of the Peninsula near C. Comorin. [But Mr. Pringle (*Diary, Ft. St. Geo.* 1st ser. iii. 187) points out that formerly as now, the word was of much more general application. Orme in a passage quoted below employs it of boatmen at Karikal. The use of the word ex-

\* Sir George Yule notes: "I can distinctly call to mind 6 *mucknas* that I had (I may have had more) out of 30 or 40 elephants that passed through my hands." This would give 15 or 20 per cent. of *mucknas*, but as the stud included females, the result would rather consist with Mr. Sanderson's 5 out of 51 males.

tended as far N. as Madras, and on the W. coast; it was not confined to the extreme S.] It was among these, and among the corresponding class of **Paravars** on the east coast, that F. Xavier's most noted labours in India occurred.

1510.—"The fourth class are called **Mechua**, and these are fishers."—*Vartema*, 142.

1525.—"And Dom João had secret speech with a married Christian whose wife and children were inside the fort, and a valiant man, with whom he arranged to give him 200 **pardaos** (and that he gave him on the spot) to set fire to houses that stood round the fort. . . . So this Christian, called Duarte Fernandes . . . put on a lot of old rags and tags, and powdered himself with ashes after the fashion of *jogues* (see **JOGEE**) . . . also defiling his hair with a mixture of oil and ashes, and disguising himself like a regular *jogue*, whilst he tied under his rags a parcel of gunpowder and pieces of slow-match, and so commending himself to God, in which all joined, slipped out of the fort by night, and as the day broke, he came to certain huts of **macuas**, which are fishermen, and began to beg alms in the usual palaver of the *jogues*, i.e. prayers for their long life and health, and the conquest of enemies, and easy deliveries for their womenkind, and prosperity for their children, and other grand things."—*Correu*, ii. 871.

1552.—Barros has **mucuarā**, 'a fisherman's village.'

1600.—"Those who gave the best reception to the Gospel were the **Macóas**; and, as they had no church in which to assemble, they did so in the fields and on the shores, and with such fervour that the Father found himself at times with 5000 or 6000 souls about him."—*Lucena, Vida do P. F. Xavier*, 117.

[c. 1610.—"These mariners are called **Moucois**."—*Pyrard de Laval*, Hak. Soc. i. 314.]

1615.—"Edixit ut **Macuas** omnes, id est vilissima plebecula et piscatu vivens, Christiana sacra susciperent."—*Jarric*, i. 390.

1626.—"The **Muchoa** or **Mechoe** are Fishers . . . the men Theenes, the women Harlots, with whom they please. . . ."—*Purchas, Pilgrimage*, 553.

1677.—Resolved "to raise the rates of hire of the *Mesullas* (see **MUSSOOLA**) boatmen called **Macquars**."—*Ft. St. Geo. Coun.*, Jan 12, in *Notes and Exts.* No. i. 54.

[1684.—"The **Maquas** or Boatmen or Ordinary Astralogsers (*sic*) for weather did . . . prognosticate great Rains. . . ."—*Pringle, Diary, Ft. St. Geo.*, 1st ser. iii. 131.]

1727.—"They may marry into lower Tribes . . . and so may the **Muckwas**, or Fishers, who, I think, are a higher tribe than the *Poulis* (see **POLEA**)."—*A. Hamilton*, i. 310, [ed. 1744, i. 312].

[1738. — "Gastor com Nairoa, Tibas, **Maquas**."—Agreement, in *Logan, Malabar*, ii. 38.]

1745.—"The **Macoas**, a kind of Malabara, who have specially this business, and, as we might say, the exclusive privilege in all that concerns sea-faring."—*Norbert*, i. 227-8.

1746.—"194 **Macquars** attending the sea-side at night . . . (P.) 8 : 8 : 40."—*Account of Extraordinary Expenses, at Ft. St. David* (India Office MS. Records).

1760. — "Fifteen *mammulas* (see **MUS-SOOLA**) accompanied the ships; they took in 170 of the troops, besides the **Macoas**, who are the black fellows that row them."—*Orme*, ed. 1803, iii. 617.

[1813.—"The **Muckwas** or **Macuars** of Tellicherry are an industrious, useful set of people."—*Forbes, Or. Mem.* 2nd ed. i. 202.]

**MUDDĀR**, s. Hind. *madār*, Skt. *mandra*; *Calotropis procera*, R. Brown, N.O. *Asclepiadaceae*. One of the most common and widely diffused plants in uncultivated plains throughout India. In Sind the bark fibre is used for halters, &c., and experiment has shown it to be an excellent material worth £40 a ton in England, if it could be supplied at that rate; but the cost of collection has stood in the way of its utilisation. The seeds are imbedded in a silky floss, used to stuff pillows. This also has been the subject of experiment for textile use, but as yet without practical success. The plant abounds with an acrid milky juice which the Rājputs are said to employ for infanticide. (*Punjab Plants*.) The plant is called **Ak** in Sind and throughout N. India.

**MUDDLE**, s. (?) This word is only known to us from the clever—perhaps too clever—little book quoted below. The word does not seem to be known, and was probably a misapprehension of **budlee**. [Even Mr. Brandt and Mrs. Wyatt are unable to explain this word. The former does not remember hearing it. Both doubt its connection with **budlee**. Mrs. Wyatt suggests with hesitation Tamil *muder*, "boiled rice," *mudei-palli*, "the cook-house."] ]

1836-7. — "Besides all those acknowledged and ostensible attendants, each servant has a kind of **muddle** or double of his own, who does all the work that can be put off upon him without being found out by his master or mistress."—*Letters from Madras*, 38.

"They always come accompanied by their **Vakeels**, a kind of Secretaries, or interpreters, or flappers,—their **muddles** in

short; everybody here has a **muddle**, high or low."—*Letters from Madras*, 88.

## MUFTY, s.

a. Ar. *Mufti*, an expounder of the Mahommedan Law, the utterer of the *fatwā* (see **FUTWAH**). Properly the *Mufti* is above the *Kāzī* who carries out the judgment. In the 18th century, and including Regulation IX. of 1793, which gave the Company's Courts in Bengal the reorganization which substantially endured till 1862, we have frequent mention of both *Cauzies* and *Mufties* as authorized expounders of the Mahommedan Law; but, though *Kāzīs* were nominally maintained in the Provincial Courts down to their abolition (1829-31), practically the duty of those known as *Kāzīs* became limited to quite different objects and the designation of the Law-officer who gave the *fatwā* in our District Courts was *Maulavi*. The title *Mufti* has been long obsolete within the limits of British administration, and one might safely say that it is practically unknown to any surviving member of the Indian Civil Service, and never was heard in India as a living title by any Englishman now surviving. (See **CAZEE, LAW-OFFICER, MOOLVEE**).

b. A slang phrase in the army, for 'plain clothes.' No doubt it is taken in some way from a, but the transition is a little obscure. [It was perhaps originally applied to the attire of dressing-gown, smoking-cap, and slippers, which was like the Oriental dress of the *Mufti* who was familiar in Europe from his appearance in Moliere's *Bourgeois Gentilhomme*. Compare the French *en Pekin*.]

## a.—

1653.—"Pendant la tempeste vne femme Indoustani mourut sur notre bord; vn **Moufti** Persan de la Secte des Schai (see **SHEEAH**) assista à cette dernière extrémité, luy donnant esperance d'une meilleure vie que celle-cy, et d'un Paradis, où l'on auroit tout ce que l'on peut desirer . . . et la fit changer de Secte. . . ."—*De la Boullaye-le-Gouz*, ed. 1657, p. 281.

1674.—"Resolve to make a present to the Governors of Changulaput and Pallaveram, old friends of the Company, and now about to go to Golcondah, for the marriage of the former with the daughter of the King's **Mufti** or Churchman."—*Fort St. Geo. Coun.*, March 26. In *Notes and Exts.*, No. i. 30.

1767.—“3d. You will not let the **Cauzy** or **Mufty** receive anything from the tenants unlawfully.”—*Collectors' Instructions*, in *Long*, 511.

1777.—“The **Cazi** and **Muftis** now deliver in the following report, on the right of inheritance claimed by the widow and nephew of Shabaz Beg Khan. . . .”—*Report on the Patna Cause*, quoted in *Stephen's Nuncomar and Imprey*, ii. 167.

1793.—“§ XXXVI. The **Cauzies** and **Muftis** of the provincial Courts of Appeal, shall also be **cauzies** and **mufties** of the courts of circuit in the several divisions, and shall not be removable, except on proof to the satisfaction of the Governor-General in Council that they are incapable, or have been guilty of misconduct. . . .”—*Reg. IX. of 1793*.

[c. 1855.—

“Think'st thou I fear the dark vizier,  
Or the **mufti's** vengeful arm?”

*Bon Gaultier, The Cadi's Daughter.*]

**MUGG**, n.p. Beng. *Magh*. It is impossible to deviate without deterioration from Wilson's definition of this obscure name: “A name commonly applied to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea; the people of Chittagong.” It is beside the question of its origin or proper application, to say, as Wilson goes on to say, on the authority of Lieut. (now Sir Arthur) Phayre, that the Arakanese disclaim the title, and restrict it to a class held in contempt, viz. the descendants of Arakanese settlers on the frontier of Bengal by Bengali mothers. The proper names of foreign nations in any language do not require the sanction of the nation to whom they are applied, and are often not recognised by the latter. German is not the German name for the Germans, nor Welsh the Welsh name for the Welsh, nor Hindu (originally) a Hindu word, nor China a Chinese word. The origin of the present word is very obscure. Sir A. Phayre kindly furnishes us with this note: “There is good reason to conclude that the name is derived from *Maga*, the name of the ruling race for many centuries in *Magadha* (modern Behar). The kings of Arakan were no doubt originally of this race. For though this is not distinctly expressed in the histories of Arakan, there are several legends of Kings from Benares reigning in that country, and one regarding a Brahman who marries a native princess, and

whose descendants reign for a long period. I say this, although Buchanan appears to reject the theory (see *Montg. Martin*, ii. 18 *seqq.*)” The passage is quoted below.

On the other hand the Mahommedan writers sometimes confound Buddhists with fire-worshippers, and it seems possible that the word may have been Pers. *magh* = ‘magus.’ [See *Risley, Tribes and Castes*, ii. 28 *seq.*] The Chittagong Muggs long furnished the best class of native cooks in Calcutta; hence the meaning of the last quotation below.

1585.—“The **Mogen**, which be of the kingdom of Recon (see **ARAKAN**) and Rame, be stronger than the King of Tipara; so that Chatigam or Porto Grande (q.v.) is often under the King of Recon.”—*R. Fitch*, in *Hakl.* ii. 389.

c. 1590.—(In a country adjoining Pegu) “there are mines of ruby and diamond and gold and silver and copper and petroleum and sulphur and (the lord of that country) has war with the tribe of **Magh** about the mines; also with the tribe of Tipara there are battles.”—*Āin* (orig.) i. 388; [ed. *Jarrett*, ii. 120].

c. 1604.—“*Defeat of the Magh Rājā*.—This short-sighted Rājā . . . became elated with the extent of his treasures and the number of his elephants. . . . He then openly rebelled, and assembling an army at Sunārgānw laid siege to a fort in that vicinity . . . Rājā Mān Singh . . . despatched a force. . . . These soon brought the **Magh Rājā** and all his forces to action . . . regardless of the number of his boats and the strength of his artillery.”—*Indāyatullah*, in *Elliot*, vi. 109.

1638.—“Submission of Manek Rāj, the **Mag Rājā** of Chittagong.”—*Abdul-Hamid Lahori*, in do. vii. 66.

c. 1665.—“These many years there have always been in the Kingdom of *Ratan* or *Moy* (read **Mog**) some *Portuguese*, and with them a great number of their *Christian Slaves*, and other *Frangis*. . . . That was the refuge of the Run-aways from Goa, Ceilan, Cochín, Malague (see **MALACCA**), and all these other places which the Portuguese formerly held in the *Indies*.”—*Bernier*, E.T. p. 53; [ed. *Constable*, 109].

1676.—“In all *Bengala* this King (of *Arakan*) is known by no other name but the King of **Mogue**.”—*Tavernier*, E.T. i. 8.

1752.—“. . . that as the time of the **Mugs** draws nigh, they request us to order the pinnacle to be with them by the end of next month.”—In *Long*, p. 87.

c. 1810.—“In a paper written by Dr. Leyden, that gentleman supposes . . . that *Magadha* is the country of the people whom we call **Muggs**. . . . The term **Mugg**, these people assured me, is never used by either themselves or by the Hindus, except when

speaking the jargon commonly called Hindustani by Europeans. . . .”—*F. Buchanan*, in *Eastern India*, ii. 18.

1811.—“Mugs, a dirty and disgusting people, but strong and skilful. They are somewhat of the Malayan race.”—*Solvyns*, iii.

1866.—“That vegetable curry was excellent. Of course your cook is a Mug?”—*The Dark Bungalow*, 389.

**MUGGUR**, s. Hind. and Mahr. *magar* and *makar*, from Skt. *makara* ‘a sea-monster’ (see **MACAREO**). The destructive broad-snouted crocodile of the Ganges and other Indian rivers, formerly called *Crocodylus biporcatus*, now apparently subdivided into several sorts or varieties.

1611.—“Alagaters or Crocodiles there called *Murgur mach*. . . .”—*Hawkins*, in *Purchas*, i. 436. The word is here intended for *magar-mats* or *machh*, ‘crocodile-fish.’

[1876.—See under **NUZZER**.]

1878.—“The muggur is a gross pleb, and his features stamp him as low-born. His manners are coarse.”—*Ph. Robinson*, in *My Indian Garden*, 82-3.

1879.—“En route I killed two crocodiles; they are usually called alligators, but that is a misnomer. It is the *mugger*. . . these *muggers* kill a good many people, and have a playful way of getting under a boat, and knocking off the steersman with their tails, and then swallowing him afterwards.”—*Pollok*, *Sport*, &c., i. 168.

1881.—“Alligator leather attains by use a beautiful gloss, and is very durable . . . and it is possible that our rivers contain a sufficient number of the two varieties of crocodile, the *mugger* and the *garial* (see **GAVIAL**) for the tanners and leather-dressers of Cawnpore to experiment upon.”—*Pioneer Mail*, April 26.

**MUGGRABEE**, n.p. Ar. *maghrabi*, ‘western.’ This word, applied to western Arabs, or Moors proper, is, as might be expected, not now common in India. It is the term that appears in the Hayraddin *Mograbbin* of *Quentin Durward*. From *gharb*, the root of this word, the Spaniards have the province of *Algarve*, and both Spanish and Portuguese have *garbin*, a west wind. [The magician in the tale of *Aladdin* is a *Maghrabi*, and to this day in Languedoc and Gascony *Mugraby* is used as a term of cursing. (*Burton*, *Ar. Nights*, x. 35, 379). *Muggerbee* is used for a coin (see **GURBER**).]

1563.—“The proper tongue in which *Avicenna* wrote is that which is used in Syria and Mesopotamia and in Persia and in

Tartary (from which latter *Avicenna* came) and this tongue they call *Araby*; and that of our Moors they call *Magaraby*, as much as to say Moorish of the West. . . .”—*Garcia*, f. 19v.

**MULL**, s. A contraction of **Mulligatawny**, and applied as a distinctive sobriquet to members of the Service belonging to the Madras Presidency, as Bengal people are called *Qui-his*, and Bombay people *Ducks* or *Benighted*.

[1837.—“The Mulls have been excited also by another occurrence . . . affecting rather the trading than fashionable world.”—*Asiatic Journal*, December, p. 251.]

[1852.—“. . . residents of Bengal, Bombay, and Madras are, in Eastern parlance, designated ‘Qui Hies,’ ‘Ducks,’ and ‘Mulls.’”—*Notes and Queries*, 1st ser. v. 165.]

1860.—“It ys ane darke Londe, and ther dwellen ye Cimmerians whereof speketh *Homerus Poeta* in his *Odyssiea*, and to thys Daye thei clepen *Tenebrati* or ‘ye Benyghted folke.’ Bot thei clepen hemselvys *Mullys* from *Mulligatawny* whch ys ane of theyr goddys from wch thei ben ysprung.”—Ext. from a lately discovered MS. of *Sir John Maundeville*.

**MULLIGATAWNY**, s. The name of this well-known soup is simply a corruption of the Tamil *milagu-tannir*, ‘pepper-water’; showing the correctness of the popular belief which ascribes the origin of this excellent article to Madras, whence—and not merely from the complexion acquired there—the sobriquet of the preceding article.

1784.—

“In vain our hard fate we repine;  
In vain on our fortune we rail;  
On *Mullaghee-tawny* we dine,  
Or Congee, in Bangalore Jail.”

Sung by a Gentleman of the Navy  
(one of Hyder’s Prisoners), in  
*Seton-Karr*, i. 18.

[1823.—. . . in a brassen pot was *mulugu tanni*, a hot vegetable soup, made chiefly from pepper and capsicums.”—*Hoole*, *Missions in Madras*, 2nd ed. 249.]

**MULMULL**, s. Hind. *malmal*; Muslin.

[c. 1590.—“*Malmal*, per piece . . . 4 R.”—*Ata*, ed. *Blochmann*, i. 94.]

1683.—“Ye said Ellis told your Petitioner that he would not take 500 Pieces of your Petitioner’s *mulmulls* unless your Petitioner gave him 200 Rupa. which your Petitioner being poor could not do.”—



*Petition of Rogoalce, Weaver of Hugly, in Hedges, Diary, March 26; [Hak. Soc. i. 73].*

1705.—“*Malle-molles et autre diverses sortes de toiles . . . stinquerques et les belles mousselines.*”—*Luillier, 78.*

**MUNCHEEL, MANJEEL, s.** This word is proper to the S.W. coast; Malayal. *manjil, mañchal*, from Skt. *manicha*. It is the name of a kind of hammock-litter used on that coast as a substitute for palankin or dooly. It is substantially the same as the **dandy** of the Himālaya, but more elaborate. Correa describes but does not name it.

1561.—“ . . . He came to the factory in a litter which men carried on their shoulders. These are made with thick canes, bent upwards and arched, and from them are suspended some clothes half a fathom in width, and a fathom and a half in length; and at the extremities pieces of wood to sustain the cloth hanging from the pole; and upon this cloth a mattress of the same size as the cloth . . . the whole very splendid, and as rich as the gentlemen . . . may desire.”—*Correa, Three Voyages, &c., p. 199.*

1811.—“The Inquisition is about a quarter of a mile distant from the convent, and we proceeded thither in **manjeels**.”—*Buchanan, Christian Researches, 2nd ed., 171.*

1819.—“**Muncheel**, a kind of litter resembling a sea-cot or hammock, hung to a long pole, with a moveable cover over the whole, to keep off the sun or rain. Six men will run with one from one end of the Malabar coast to the other, while twelve are necessary for the lightest palanquin.”—*Welsh, ii. 142.*

1844.—“**Muncheels**, with poles complete. . . . Poles. **Muncheel**-. Spare.”—*Jameson's Bombay Code, Ordnance Nomenclature.*

1862.—“We . . . started . . . in **Muncheels** or hammocks, slung to bamboos, with a shade over them, and carried by six men, who kept up unearthly yells the whole time.”—*Markham, Peru and India, 353.*

c. 1886.—“When I landed at Diu, an officer met me with a **Muncheel** for my use, viz. a hammock slung to a pole, and protected by an awning.”—*M.-Gen. R. H. Keatinge.*

A form of this word is used at Réunion, where a kind of palankin is called “**le manchy**.” It gives a title to one of Leconte de Lisle's Poems:

c. 1858.—

“*Sous un nuage frais de claire mousseline  
Tous les dimanches au matin,  
Tu venais à la ville en **manchy** de rotin,  
Par les rampes de la colline.*”

*Le Manchy.*

The word has also been introduced by the Portuguese into Africa in the forms *maxilla*, and *machilla*.

1810.—“ . . . tangaas, que elles chamão **maxilas**.”—*Annaes Maritimas, iii. 434.*

1880.—“The Portuguese (in Quilliman) seldom even think of walking the length of their own street, and . . . go from house to house in a sort of palanquin, called here a **machilla** (pronounced *masheela*). This usually consists of a pole placed upon the shoulders of the natives, from which is suspended a long plank of wood, and upon that is fixed an old-fashioned-looking chair, or sometimes two. Then there is an awning over the top, hung all round with curtains. Each **machilla** requires about 6 to 8 bearers, who are all dressed alike in a kind of livery.”—*A Journey in E. Africa, by M. A. Pringle, p. 89.*

**MUNGOOSE, s.** This is the popular Anglo-Indian name of the Indian ichneumon, represented in the South by *Mangusta Mungos* (Elliot), or *Herpestes griseus* (Geoffroy) of naturalists, and in Bengal by *Herpestes malaccensis*. [Blanford (*Mammalia*, 119 *seqq.*) recognises eight species, the “Common Indian Mongoose” being described as *Herpestes mungo*.] The word is Telugu, *mangisu*, or *mungisa*. In Upper India the animal is called *newal*, *neold*, or *nyaul*. Jerdon gives *mangūs* however as a Deccani and Mahr. word; [Platts gives it as dialectic, and very doubtfully derives it from Skt. *makṣu*, ‘moving quickly.’ In Ar. it is *bint-’arūs*, ‘daughter of the bridegroom,’ in Egypt *kitt* or *katt Fardūn*, ‘Pharaoh's cat’ (*Burton, Ar. Nights, ii. 369*).

1673.—“ . . . a **Mongoose** is akin to a Ferret. . . .”—*Fryer, 116.*

1681.—“The knowledge of these antidotal herbs they have learned from the **Moungutla**, a kind of Ferret.”—*Knox, 115.*

1685.—“They have what they call a **Mangus**, creatures something different from ferrets; these hold snakes in great antipathy, and if they once discover them never give up till they have killed them.”—*Ribeyro, f. 56v.*

Bluteau gives the following as a quotation from a *History of Ceylon*, tr. from Portuguese into French, published at Paris in 1701, p. 153. It is in fact the gist of an anecdote in Ribeyro.

“There are persons who cherish this animal and have it to sleep with them, although it is ill-tempered, for they prefer to be bitten by a **mangus** to being killed by a snake.”

1774.—“He (the Dharma Raja of Bhootan) has got a little lap-dog and a **Mongoose**, which he is very fond of.”—*Bogle's Diary, in Markham's Tibet, 27.*



1790. — "His (Mr. Glan's) experiments have also established a very curious fact, that the ichneumon, or **mongoose**, which is very common in this country, and kills snakes without danger to itself, does not use antidotes . . . but that the poison of snakes is, to this animal, innocent."—Letter in *Colebrooke's Life*, p. 40.

1829.—"Il **Monguse** animale simile ad una donnola."—*Papi*, in *de Gubernatis, St. dei Viagg. Ital.*, p. 279.

**MUNJEET**, s. Hind. *majith*, Skt. *manjishtha*; a dye-plant (*Rubia cordifolia*, L., N.O. *Cinchonaceae*); 'Bengal Madder.'

**MUNNEEPORE**, n.p. Properly *Manipūr*; a quasi-independent State lying between the British district of Cachar on the extreme east of Bengal, and the upper part of the late kingdom of Burma, and in fact including a part of the watershed between the tributaries of the Brahmaputra and those of the Irawadi. The people are of genuinely Indo-Chinese and Mongoloid aspect, and the State, small and secluded as it is, has had its turn in temporary conquest and domination, like almost all the States of Indo-China from the borders of Assam to the mouth of the Mekong. Like the other Indo-Chinese States, too, Manipūr has its royal chronicle, but little seems to have been gathered from it. The Rājas and people have, for a period which seems uncertain, professed Hindu religion. A disastrous invasion of Manipūr by Alompra, founder of the present Burmese dynasty, in 1755, led a few years afterwards to negotiations with the Bengal Government, and the conclusion of a treaty, in consequence of which a body of British sepoys was actually despatched in 1763, but eventually returned without reaching Manipūr. After this, intercourse practically ceased till the period of our first Burmese War (1824-25), when the country was overrun by the Burmese, who also entered Cachar; and British troops, joined with a Manipūrī force, expelled them. Since then a British officer has always been resident at Manipūr, and at one time (c. 1838-41) a great deal of labour was expended on opening a road between Cachar and Manipūr. [The murder of Mr. Quinton, Chief-Commissioner of Assam, and other British officers at Manipūr, in the close of 1890, led to the infliction of severe punishment on the

leaders of the outbreak. The Mahārāja, whose abdication led to this tragedy, died in Calcutta in the following year, and the State is now under British management during the minority of his successor.]

This State has been called by a variety of names. Thus, in Rennell's *Memoir* and maps of India it bears the name of **Meckley**. In Symes's *Narrative*, and in maps of that period, it is **Cassay**; names, both of which have long disappeared from modern maps. **Meckley** represents the name (*Makli*?) by which the country was known in Assam; *Mogli* (apparently a form of the same) was the name in Cachar; *Ka-sé* or *Ka-thé* (according to the Ava pronunciation) is the name by which it is known to the Shans or Burmese.

1755.—"I have carried my Arms to the confines of CHINA . . . on the other quarter I have reduced to my subjection the major part of the Kingdom of **Cassay**; whose Heir I have taken captive, see there he sits behind you. . . ."—Speech of *Alompra* to *Capt. Baker* at *Momchabue*. *Dalrymple, Or. Rep.* i. 152.

1759.—"**Cassay**, which . . . lies to the N. Westward of **AVA**, is a Country, so far as I can learn, hitherto unheard of in Europe. . . ."—Letter, dd. 22 June 1759, in *ibid.* 116.

[1762. — ". . . the President sent the Board a letter which he had received from Mr. Verelst at Chittagong, containing an invitation which had been made to him and his Council by the Rajah of **Meckley** to assist him in obtaining redress . . . from the Burmas. . . ."—Letter, in *Wheeler, Early Records*, 291.]

1763.—"**Meckley** is a Hilly Country, and is bounded on the North, South, and West by large tracts of *Coolie Mountains*, which prevent any intercourse with the countries beyond them; and on the East\* by the *Burampoota* (see **BURAMPooter**); beyond the Hills, to the North by *Assam* and *Poonig*; to the West *Cashar*; to the South and East the **BURMAN** Country, which lies between **Meckley** and *China*. . . . The *Burampoota* is said to divide, somewhere to the north of *Poonig*, into two large branches, one of which passes through *ASAM*, and down by the way of *Dacca*, the other through *Poonig* into the *Burma* Country."—*Acct. of Meckley*, by *Nerher Jom Gossen*, in *Dalrymple's Or. Rep.*, ii. 477-478.

" . . . there is about seven days plain country between **Moneypoor** and **Burampoota**, after crossing which, about

\* Here the Kyendwen R. is regarded as a branch of the Brahmaputra. See further on.

seven days, *Jungle and Hills*, to the inhabited border of the Burmah country."—*Ibid.* 481.

1793.—". . . The first ridge of mountains towards Thibet and Bootan, forms the limit of the survey to the north; to which I may now add, that the surveys extend no farther eastward, than the frontiers of Assam and Meckley. . . . The space between Bengal and China, is occupied by the province of Meckley and other districts, subject to the King of Burmah, or Ava. . . ."—*Rennell's Memoir*, 295.

1799.—(Referring to 1757). "Elated with success Alompra returned to Monchaboo, now the seat of imperial government. After some months . . . he took up arms against the Cassayers. . . . Having landed his troops, he was preparing to advance to Munnepoora, the capital of Cassay, when information arrived that the Peguers had revolted. . . ."—*Symes, Narrative*, 41-42.

"All the troopers in the King's service are natives of Cassay, who are much better horsemen than the Birmans."—*Ibid.* 318.

1819.—"Beyond the point of Negraglia (see NEGRAIS), as far as Azen (see ASSAM), and even further, there is a small chain of mountains that divides Aracan and Cassé from the Burmese. . . ."—*Sangermano*, p. 33.

1827.—"The extensive area of the Burman territory is inhabited by many distinct nations or tribes, of whom I have heard not less than eighteen enumerated. The most considerable of these are the proper Burmans, the Peguans or Talains, the Shans or people of Lao, the Cassay, or more correctly Kathé. . . ."—*Crawford's Journal*, 372.

1855.—"The weaving of these silks . . . gives employment to a large body of the population in the suburbs and villages round the capital, especially to the Munni-poorians, or Kathé, as they are called by the Burmese.

"These people, the descendants of unfortunates who were carried off in droves from their country by the Burmans in the time of King Mentaragyi and his predecessors, form a very great proportion . . . of the metropolitan population, and they are largely diffused in nearly all the districts of Central Burma. . . . Whatever work is in hand for the King or for any of the chief men near the capital, these people supply the labouring hands; if boats have to be manned they furnish the rowers; and whilst engaged on such tasks any remuneration they may receive is very scanty and uncertain."—*Yule, Mission to Ava*, 153-154.

**MUNSUBDAR.** Hind. from Pers. *mansabdār*, 'the holder of office or dignity' (Ar. *mansab*). The term was used to indicate quasi-feudal dependents of the Mogul Government who had territory assigned to them, on condition of their supplying a certain number of

horse, 500, 1000 or more. In many cases the title was but nominal, and often it was assumed without warrant. [Mr. Irvine discusses the question at length and represents *mansab* by "the word 'rank,' as its object was to settle precedence and fix gradation of pay; it did not necessarily imply the exercise of any particular office, and meant nothing beyond the fact that the holder was in the employ of the State, and bound in return to yield certain services when called upon." (*J.R.A.S.*, July 1896, pp. 510 *seqq.*)]

[1617.—". . . slew one of them and twelve Maancipdares."—Sir T. Roe, Hak. Soc. ii. 417; in ii. 461, "Mancipdares."

[1623.—". . . certain Officers of the Militia, whom they call Mansubdār."—P. della Valle, Hak. Soc. i. 97.]

c. 1665.—"Mansebdars are Cavaliers of *Manseb*, which is particular and honourable Pay; not so great indeed as that of the *Omrahs* . . . they being esteemed as little *Omrahs*, and of the rank of those, that are advanced to that dignity."—Bernier, E.T. p. 67; [ed. Constable, 215].

1673.—"Munsubdars or petty omrahs."—Fryer, 195.

1758.—". . . a munsubdar or commander of 6000 horse."—Orme, ed. 1803, ii. 278.

**MUNTRA**, s. Skt. *mantra*, 'a text of the Vedas; a magical formula.'

1612.—". . . Trata da causa primeira, segundo os livros que tem, chamados Terum Mandra mole" (*mantra-māla*, *māla* 'text').—*Conto*, Dec. V. liv. vi. cap. 3.

1776.—"Mantur—a text of the Shaster."—Halhed, *Code*, p. 17.

1817.—". . . he is said to have found the great mantra, spell or talisman."—Mill, *Hist.* ii. 149.

**MUNTREE**, s. Skt. *Mantri*. A minister or high official. The word is especially affected in old Hindu States, and in the Indo-Chinese and Malay States which derive their ancient civilisation from India. It is the word which the Portuguese made into *mandarin* (q.v.).

1810.—"When the Court was full, and Ibrahim, the son of Candu the merchant, was near the throne, the Raja entered. . . . But as soon as the Rajah seated himself, the muntries and high officers of state arrayed themselves according to their rank."—In a Malay's account of Government House at Calcutta, transl. by Dr. Leyden, in *Marie Graham*, p. 200.

[1811.—"Mantri." See under ORANKAY.

[1829.—"The Mantris of Mewar prefer estates to pecuniary stipend, which gives

more consequence in every point of view."—*Tod, Annals, Calcutta reprint, i. 150.*]

**MUNZIL**, s. Ar. *manzil*, 'descending or alighting,' hence the halting place of a stage or march, a day's stage.

1685.—"We were not able to reach Obdeen-deen (ye usual *Menzill*) but lay at a sorry *Caravan Sarai*."—*Hedges, Diary, July 30; [Hak. Soc. i. 203. In i. 214, manseill].*

**MUSCÁT**, n.p., properly *Māskāt*. A port and city of N.E. Arabia; for a long time the capital of 'Omān. (See **IMAUM**.)

[1659.—"The Governor of the city was 'ah-Navaze-kan . . . descended from the ancient Princes of *Machato*. . . ."—*Bernier, ed. Constable, 73.*]

1673.—"**Muschat**." See under **IMAUM**.

**MUSIC**. There is no matter in which the sentiments of the people of India differ more from those of Englishmen than on that of music, and curiously enough the one kind of Western music which they appreciate, and seem to enjoy, is that of the bagpipe. This is testified by Captain Munro in the passage quoted below; but it was also shown during Lord Canning's visit to Lahore in 1860, in a manner which dwells in the memory of one of the present writers. The escort consisted of part of a Highland regiment. A venerable Sikh chief who heard the pipes exclaimed: 'That is indeed music! it is like that which we hear of in ancient story, which was so exquisite that the hearers became insensible (*bekhoah*).'

1780.—"The bagpipe appears also to be a favourite instrument among the natives. They have no taste indeed for any other kind of music, and they would much rather listen to this instrument a whole day than to an organ for ten minutes."—*Munro's Narrative, 33.*

**MUSK**, s. We get this word from the Lat. *muschus*, Greek *μύσχος*, and the latter must have been got, probably through Persian, from the Skt. *mushka*, the literal meaning of which is rendered in the old English phrase 'a coal of musk.' The oldest known European mention of the article is that which we give from St. Jerome; the oldest medical prescription is in a work of Aetius, of Amida (c. 540). In the

quotation from Cosmas the word used is *μύσχος*, and *kastūri* is a Skt. name, still, according to Royle, applied to the musk-deer in the Himālaya. The transfer of the name to (or from) the article called by the Greeks *καστόριον*, which is an analogous product of the beaver, is curious. The Musk-deer (*Moschus moschiferus*, L.) is found throughout the Himālaya at elevations rarely (in summer) below 8000 feet, and extends east to the borders of Szechuen, and north to Siberia.

c. 390.—"Odoris autem suavis, et diversa thymiamata, et amomum, et cyphi, oenanthe, muscus, et peregrini muris pellicula, quod dissolutis et amatoribus conveniat, nemo nisi dissolutus negat."—*St. Jerome, in Lib. Secund. adv. Jovinianum, ed. Vallarsii, ii. col. 337.*

c. 545.—"This little animal is the Musk (*μύσχος*). The natives call it in their own tongue *καστόριον*. They hunt it and shoot it, and binding tight the blood collected about the navel they cut this off, and this is the sweet smelling part of it, and what we call musk."—*Cosmas Indicopleustes, Bk. xi.*

[ "**Muske** commeth from Tartaria. . . . There is a certaine beast in Tartaria, which is wilde and big as a wolfe, which beast they take aliue, and beat him to death with small stanes y<sup>t</sup> his blood may be spread through his whole body, then they cut it in pieces, and take out all the bones, and beat the flesh with the blood in a mortar very small, and dry it, and make purses to put it in of the skin, and these be the Cods of Muske."—*Caesar Frederick, in Hakl. ii. 372.*]

1673.—"**Musk**. It is best to buy it in the Cod . . . that which openeth with a bright *Most* colour is best."—*Fryer, 212.*

**MUSK-RAT**, s. The popular name of the *Sorex caeruleus*, Jerdon, [*Crocidura caerulea*, Blanford], an animal having much the figure of the common shrew, but nearly as large as a small brown rat. It diffuses a strong musky odour, so penetrative that it is commonly asserted to affect bottled beer by running over the bottles in a cellar. As Jerdon judiciously observes, it is much more probable that the corks have been affected before being used in bottling; [and Blanford (*Mammalia*, 237) writes that "the absurd story . . . is less credited in India than it formerly was, owing to the discovery that liquors bottled in Europe and exported to India are not liable to be tainted."] When the female is in heat she is often seen to be followed by a string of males giving out the odour strongly. Can

this be the *mus peregrinus* mentioned by St. Jerome (see **MUSK**), as P. Vincenzo supposes?

c. 1690.—“Here (in Tooman Bekhrad, n. of Kabul R.) are also mice that have a fine musky scent.”—*Ayees*, by Gladwin (1800) li. 166; [ed. Jarrett, li. 406].

[1598.—“They are called sweet smelling Rattes, for they have a smell as if they were full of Muske.”—*Lincolnen*, Hak. Soc. i. 303.]

1653.—“Les rats d’Inde sont de deux sortes. . . . La deuxiesme espece que les Portugais appellent *cheroo* ou odoriferant est de la figure d’un furet” (a ferret), “mais extrêmement petit, sa morsure est veneneuse. Lorsqu’il entre en une chambre l’on le sent incontinent, et l’on l’entend crier *krik, krik, krik*.”—*De la Bouffaye-le-Gouz*, ed. 1657, p. 256. I may note on this that Jordon says of the *Norx murina*,—the large musk-rat of China, Burma, and the Malay countries, extending into Lower Bengal and Southern India, especially the Malabar coast, where it is said to be the common species (therefore probably that known to our author),—that the bite is considered venomous by the natives (*Mammals*, p. 54), [a belief for which, according to Blanford (*l.c.* p. 236), there is no foundation].

1672.—P. Vincenzo Maria, speaking of his first acquaintance with this animal (*il ratto del musco*), which occurred in the Capuchin Convent at Surat, says with simplicity (or malignity): “I was astonished to perceive an odour so fragrant\* in the vicinity of those most religious Fathers, with whom I was at the moment in conversation.”—*Viaggio*, p. 385.

1681.—“This country has its vermin also. They have a sort of Rats they call *Musk-rats*, because they smell strong of musk. These the inhabitants do not eat of, but of all other sorts of Rats they do.”—*Knox*, p. 31.

1789.—H. Munro in his *Narrative* (p. 34) absurdly enough identifies this animal with the *Bandicoot*, q.v.

1813.—See *Fishes*, *Or. Mem.* i. 42; [2nd. ed. i. 26].

**MUSLIN**, *n.* There seems to be no doubt that this word is derived from Mosul (Mausul or Mausul) on the Tigris† and it has been from an old date the name of a texture, but apparently not always that of the thin semi-transparent tissue to which we now apply it. Dozy (p. 323) says that the Arabs employ *musnili* in the same

sense as our word, quoting the *Arabian Nights* (Macnaghten’s ed., i. 176, and i. 159), in both of which the word indicates the material of a fine turban. Burton (i. 211) translates ‘Mosul stuff,’ and says it may mean either of ‘Mosul fashion,’ or muslin.] The quotation from Ives, as well as that from Marco Polo, seems to apply to a different texture from what we call muslin.

1296.—“All the cloths of gold and silk that are called *Mosolins* are made in this country (Mausul).”—*Marco Polo*, Bk. i. chap. 5.

c. 1544.—“*Alexandi* est regio in Mesopotamia, in qua texuntur telae ex bombyx valde pulchrae, quae apud Syros et Aegyptios et apud mercatores Venetos appellantur *mussoli*, ex hoc regionis nomine. Et principes Aegyptii et Syri, tempore aestatis sedentes in loco honorabiliore induunt vestes ex hujusmodi *mussoli*.”—*Andreae Bellinensis*, Arabicorum nominum quae in libris *Avicennae* sparsim legebantur *Interpretatio*.

1673.—“. . . you have all sorts of Cotton-works, Handkerchiefs, long Fillets, Girdles . . . and other sorts, by the Arabians called *Mossellini* (after the Country *Musuli*, from whence they are brought, which is situated in Mesopotamia), by us *Muslin*.”—*Rauwolf*, p. 84.

c. 1580.—“For the rest the said Aginal (misprint for Bagnani, Banyana) wear clothes of white *mussolo* or *mus* (!); having their garments very long and crossed over the breast.”—*Gasparo Balbi*, t. 325.

1673.—“Le drap qu’on estend sur les matelas est d’une toile assez fine que de la *moussoline*.”—*App. to Journal d’Int. Galland*, ii. 198.

1685.—“I have been told by several, that *mussolin* (so much in use here for cravats) and *Calligo* (‘), and the most of the Indian linens, are made of nettles, and I see not the least improbability but that they may be made of the fibres of them.”—*Dr. Hearne to Mr. Ray*, in *Ray Correspondence*, 1848, p. 163.

c. 1760.—“This city (Mosul)’s manufacture is *Mussolin* [read *Mussolien*] (a cotton cloth) which they make very strong and pretty fine, and sell for the European and other markets.”—*Ives*, *Voyage*, p. 324.

**MUSNUD**, *n.* H.—Ar. *mansud*, from root *manad*, ‘he leaned or rested upon it.’ The large cushion, &c., used by native Princes in India, in place of a throne.

1752.—“*Salabat-jing* . . . went through the ceremony of sitting on the *musnud* or throne.”—*Orme*, ed. 1803, i. 250.

1757.—“On the 20th the Colonel went to the Noubah’s Palace, and in the presence of all the Rajahs and great men of the court,

\* “*Stuprum d’olive tanta fragrantia*.” The Scotchman is laughed at for “feeling a smell,” but here the Italian *keers* one!

† We have seen, however, somewhere an ingenious suggestion that the word really came from *Musadon* (the country about Masulipatan according to Ptolemy), which even in ancient times was famous for fine cotton textures.

led him to the **Musland**. . . .”—*Reflections by Luke Scrafton, Esq.*, ed. 1770, p. 93.

1803.—“The Peshwah arrived yesterday, and is to be seated on the **musnud**.”—*A. Wellesley*, in *Munro's Life*, i. 343.

1809.—“In it was a **musnud**, with a carpet, and a little on one side were chairs on a white cloth.”—*Ld. Valentia*, i. 346.

1824.—“They spread fresh carpets, and prepared the royal **musnud**, covering it with a magnificent shawl.”—*Hajji Baba*, ed. 1835, p. 142.

1827.—“The Prince Tippoo had scarcely dismounted from his elephant, and occupied the **musnud**, or throne of cushions.”—*Sir W. Scott, Surgeon's Daughter*, ch. xiv.

**MUSSALLA**, s. P.—H. (with change of sense from Ar. *maslīh*, pl. of *maslaha*) ‘materials, ingredients,’ lit. ‘things for the good of, or things or affairs conducive to good.’ Though sometimes used for the ingredients of any mixture, e.g. to form a cement, the most usual application is to spices, curry-stuffs and the like. There is a tradition of a very gallant Governor-General that he had found it very tolerable, on a sharp but brief campaign, to “rough it on **chuprassies** and **mussaulchees**” (qq.v.), meaning *chupatties* and *mussalla*.

1780.—“A dose of **marsall**, or purgative spices.”—*Munro, Narrative*, 85.

1809.—“At the next hut the woman was grinding **missala** or curry-stuff on a flat smooth stone with another shaped like a rolling pin.”—*Maria Graham*, 20.

**MUSSAUL**, s. Hind. from Ar. *mash'al*, ‘a torch.’ It is usually made of rags wrapt round a rod, and fed at intervals with oil from an earthen pot.

c. 1407.—“Suddenly, in the midst of the night they saw the Sultan's camp approaching, accompanied by a great number of **mashal**.”—*Abdurazzak*, in *N. & E. As. xiv*. Pt. i. 153.

1673.—“The *Duties*\* march like Furies with their lighted **mussals** in their hands, they are Pots filled with Oyl in an Iron Hoop like our Beacons, and set on fire by stinking rags.”—*Fryer*, 33.

1705.—“... flambeaux qu'ils appellent **Mansalles**.”—*Lallier*, 89.

1809.—“These **Mussal** or link-boys.”—*Ld. Valentia*, i. 17.

\* *Indi*, a torch-bearer. Thus Baker: “If the emperor or chief nobility (in India) at any time have occasion for a light by night, these filthy *Duties* bring in their lamps, which they carry up to their master, and stand holding it close by his side.”—*Baker*, 333.

1810.—“The **Mosaul**, or flambeau, consists of old rags, wrapped very closely round a small stick.”—*Williamson*, *V. M. i.* 219.

[1813.—“These nocturnal processions illuminated by many hundred **massauls** or torches, illustrate the parable of the ten virgins. . . .”—*Forbes, Or. Mem.* 2nd ed. ii. 274.

[1857.—“Near him was another Hindoo . . . he is called a **Mussal**; and the lamps and lights are his special department.”—*Lady Falkland, Chow-Chow*, 2nd ed. i. 35.]

**MUSSAULOHEE**, s. Hind. *mash'alchī* from *mash'al* (see **MUSSAUL**), with the Turkish termination *chī*, generally implying an agent. [In the *Arabian Nights* (*Burton*, i. 239) *al-masha'ilī* is the executioner.] The word properly means a link-boy, and was formerly familiar in that sense as the epithet of the person who ran alongside of a palankin on a night journey, bearing a **mussaul**. “In Central India it is the special duty of the barber (*ndī*) to carry the torch; hence *ndī* commonly = ‘torch-bearer’” (*M.-Gen. Keatinge*). The word [or sometimes in the corrupt form **mussaul**] is however still more frequent as applied to a humble domestic, whose duty was formerly of a like kind, as may be seen in the quotation from *Ld. Valentia*, but who now looks after lamps and washes dishes, &c., in old English phrase ‘a scullion.’

1610.—“He always had in service 500 **Massalgees**.”—*Finch*, in *Purchas*, i. 432.

1662.—(In Asam) “they fix the head of the corpse rigidly with poles, and put a lamp with plenty of oil, and a *mash'alchī* [torch-bearer] alive into the vault, to look after the lamp.”—*Shihabuddin Talish*, tr. by Blochmann, in *J.A.S.B.* xli. Pt. i. 82.

[1665.—“They (flambeaux) merely consist of a piece of iron hafted in a stick, and surrounded at the extremity with linen rags steeped in oil, which are renewed . . . by the **Masalchis**, or link boys, who carry the oil in long narrow-necked vessels of iron or brass.”—*Bernier*, ed. *Constable*, 361.]

1673.—“Trois **Massalgis** du Grand Seigneur vinrent faire honneur à M. l'Ambassadeur avec leurs feux allumés.”—*Journal d'Int. Galland*, ii. 103.

1686.—“After strict examination he chose out 2 persons, the *Chont* (*Chons*), an Armenian, who had charge of watching my tent that night, and my **Mossalagee**, a person who carries the light before me in the night.”—*Hedges, Diary*, July 2; [*Hak. Soc. i.* 232].

[1775.—“... **Mashargues**, Torch-bearers.”—Letter of W. Macræ, in *Francis, Letters*, i. 227.]



1791.—“ . . . un **masolchi**, ou porte-flambeau, pour la nuit.”—*B. de St. Pierre, La Chaumière Indienne*, 16.

1809.—“It is universally the custom to drive out between sunset and dinner. The **Massalchees**, when it grows dark, go out to meet their masters on their return, and run before them, at the full rate of eight miles an hour, and the numerous lights moving along the esplanade produce a singular and pleasing effect.”—*Ld. Valentia*, i. 240.

1813.—“The occupation of **massaulchee**, or torch-bearer, although generally allotted to the village barber, in the purgannas under my charge, may vary in other districts.”—*Forbes, Or. Mem.* ii. 417; [2nd ed. ii. 43].

1826.—“After a short conversation, they went away, and quickly returned at the head of 200 men, accompanied by **Musalchees** or torch-bearers.”—*Pandurang Hari*, 557; [ed. 1873, ii. 69].

[1831.—“ . . . a **mossolei**, or man to light up the place.”—*Asiatic Journal*, N.S. v. 197.]

**MUSSENDOM, CAPE**, n.p. The extreme eastern point of Arabia, at the entrance of the Persian Gulf. Properly speaking, it is the extremity of a small precipitous island of the name, which protrudes beyond the N.E. horn of 'Omān. The name is written *Masāndim* in the map which Dr. Badger gives with his *H. of 'Oman*. But it is *Rās Masandam* (or possibly *Masandum*) in the *Mohit* of Sidi 'Alī Kapudān (*J. As. Soc. Ben.*, v. 459). Sprenger writes *Mosandam* (*Alt. Geog. Arabiens*, p. 107). [Morier gives another explanation (see the quotation below).]

1516.—“ . . . it (the coast) trends to the N.E. by N. 30 leagues until Cape **Mocondon**, which is at the mouth of the Sea of Persia.”—*Barbosa*, 32.

1553.—“ . . . before you come to Cape **Moçandan**, which Ptolemy calls *Asaboro* (Ἀσαβόρον ἄκρον) and which he puts in 23½°, but which we put in 26°; and here terminates our first division” (of the Eastern Coasts).—*Barros*, l. ix. 1.

1572.—

“Olha o cabo Asabóro que chamado  
Agora he **Moçandão** dos navegantes:  
Por aqui entra o lago, que he fechado  
De Arabia, e Persias terras abundantes.”  
*Cumôes*, x. 102.

By Burton :

“Behold of Asabón the Head, now hight  
**Mosandam**, by the men who plough the  
Main :

Here lies the Gulf whose long and lake-  
like Bight,  
parts Araby from fertile Persia's plain.”

The fact that the poet copies the misprint or mistake of Barros in *Asaboro*, shows how he made use of that historian.

1673.—“On the one side St. Jaques (see **JASK**) his Headland, on the other that of **Mussendown** appeared, and afore Sunset we entered the Straights Mouth.”—*Fryer*, 221.

1727.—“The same Chain of rocky Mountains continue as high as Zear, above Cape **Musenden**, which Cape and Cape Jaques begin the Gulf of Persia.”—*A. Hamilton*, i. 71; [ed. 1744, i. 73].

1777.—“At the mouth of the Strait of **Mocandon**, which leads into the Persian gulph, lies the island of **Gombroon**” (!)—*Raynal*, tr. 1777, i. 86.

[1808.—“**Musseldom** is a still stronger instance of the perversion of words. The genuine name of this head-land is *Mama Selemeh*, who was a female saint of Arabia, and lived on the spot or in its neighbourhood.”—*Morier, Journey through Persia*, p. 6.]

**MUSSOOLA, MUSSOOLAH, BOAT**, s. The surf boat used on the Coromandel Coast; of capacious size, and formed of planks sewn together with coir-twine; the open joints being made good with a caulking or wadding of twisted coir. The origin of the word is very obscure. Leyden thought it was derived from “*masoula* . . . the Mahratta term for fish” (*Morton's Life of Leyden*, 64). As a matter of fact the Mahr. word for fish is *māsoḷi*, Konk. *māsūli*. This etymology is substantially adopted by Bp. Heber (see below); [and by the compiler of the *Madras Gloss.*, who gives Tel. *māsūla*, Hind. *machhli*]. But it may be that the word is some Arabic sea-term not in the dictionaries. Indeed, if the term used by C. Federici (below) be not a clerical error, it suggests a possible etymology from the Ar. *masad*, ‘the fibrous bark of the palm-tree, a rope made of it.’ Another suggestion is from the Ar. *munṣūl*, ‘joined,’ as opposed to ‘dug-out,’ or canoes; or possibly it may be from *maḥsūl*, ‘tax,’ if these boats were subject to a tax. Lastly it is possible that the name may be connected with **Masulipatam** (q.v.), where similar boats would seem to have been in use (see *Fryer*, 26). But these are conjectures. The quotation from Gaspari Balbi gives a good account of the handling of these boats, but applies no name to them.

c. 1560.—“Spaventosa cosa è chi nō ha più visto, l'inbarcare e sbarcar le mercantie e le persone a San Tomè . . . adoperare



certe barchette fatte aposta molto alte e larghe, ch' essi chiamano Masudi, e sono fatte con tauole sottili, e con corde sottili cusite insieme vna tauola con l'altre," &c. (there follows a very correct description of their use).—*C. Federici*, in *Ramusio*, iii. 391.

c. 1580.—". . . where (Negapatam) they cannot land anything but in the Maçules of the same country."—*Primor e Honra*, &c., f. 93.

c. 1582.—". . . There is always a heavy sea there (San Thomé), from swell or storm; so the merchandise and passengers are transported from shipboard to the town by certain boats which are sewn with fine cords, and when they approach the beach, where the sea breaks with great violence, they wait till the perilous wave has past, and then, in the interval between one wave and the next, those boatmen pull with great force, and so run ashore; and being there overtaken by the waves they are carried still further up the beach. And the boats do not break, because they give to the wave, and because the beach is covered with sand, and the boats stand upright on their bottoms."—*Al. Balbi*, f. 89.

1673.—"I went ashore in a Mussoola, a Boat wherein ten Men paddle, the two aftermost of whom are Steersmen, using their Paddles instead of a Rudder. The Boat is not strengthened with Knee-Timbers, as ours are; the bended Planks are sowed together with Rope-Yarn of the Cocoe, and calked with *Ihummar* (see DAMMER) (a sort of Resin taken out of the Sea), so artificially that it yields to every ambitious Surf."—*Fryer*, 37.

[1677.—"Mesullas." See MUCOA.]

1678.—"Three Englishmen drowned by upsetting of a Mussoola boat. The fourth on board saved with the help of the *Muckias*" (see MUCOA).—*Fl. St. Geo. Comm.*, Aug. 13. *Notes and Extr.*, No. i. p. 78.

1679.—"A Mussoolee being overturned, although it was very smooth water and no surf, and one Englishman being drowned, a Dutchman being with difficulty recovered, the Boatmen were seized and put in prison, one escaping."—*Ibid.* July 14. In No. ii. p. 16.

[1683.—"This Evening about seven a Clock a Mussoola coming ashore . . . was oversett in the Surf and all four drowned."—*Pringle, Diary, Fl. St. Geo.* 1st ser. ii. 54.]

1685.—"This morning two Mussoolas and two *Cuttamarans* came off to yo Shippe."—*Holmes, Diary*, Feb. 3; [*Hak. Soc.* i. 182].

1760.—"As soon as the yawls and pinaces reached the surf they dropped their crappings, and cast off the masoolas, which immediately rowed ashore, and landed the troops."—*Orme*, iii. 617.

1762.—"No European boat can land, but the natives make use of a boat of a particular construction called a Mausolo," &c.—*M.S. Letter of James Rennell*, April 1.

[1773.—". . . the governor . . . sent also four Mossulas, or country boats, to accommodate him. . . ."—*Ibid.*, 182.]

1783.—"The want of Massoola boats (built expressly for crossing the surf) will be severely felt."—In *Life of Colebrooke*, 9.

1826.—"The masuli-boats (which first word is merely a corruption of 'muchli,' fish) have been often described, and except that they are sewed together with coco-nut twine, instead of being fastened with nails, they very much resemble the high, deep, charcoal boats . . . on the Ganges."—*Heber*, ed. 1844, ii. 174.

1879.—"Madras has no harbour; nothing but a long open beach, on which the surf dashes with tremendous violence. Unlucky passengers were not landed there in the ordinary sense of the term, but were thrown violently on the shore, from springy and elastic Masulah boats, and were occasionally carried off by sharks, if the said boats chanced to be upset in the rollers."—*Saty. Review*, Sept. 20.

**MUSSUCK**, s. The leathern water-bag, consisting of the entire skin of a large goat, stript of the hair and dressed, which is carried by a *bhisti* (see BHEESTY). Hind. *mashak*, Skt. *maśaka*.

[1610.—"Mussocke." See under RUPEE.]

[1751.—"7 hands of Musuk" (probably meaning *Bhistie*).—In *Yule, Hedges' Diary*, *Hak. Soc.* II. xi.]

1842.—"Might it not be worth while to try the experiment of having 'mussucks' made of waterproof cloth in England?"—*Sir G. Arthur*, in *Ind. Adm. of Lord Ellenborough*, 220.

**MUSSULMAN**, adj. and s. Mahomedan. *Muslim*, 'resigning' or 'submitting' (i.e. oneself to God), is the name given by Mahommed to the Faithful. The Persian plural of this is *Muslimān*, which appears to have been adopted as a singular, and the word *Muslimān* or *Musalman* thus formed. [Others explain it as either from Ar. pl. *Muslimīn*, or from *Muslim-mān*, 'like a Muslim,' the former of which is adopted by Platts as most probable.]

1246.—"Intravimus terram Bisermiorum. Isti homines linguam Comanicam loquebantur, et adhuc loquuntur; sed legem Saracenorum tenent."—*Plano Carpini*, in *Rec. de Voyages*, &c. iv. 750.

c. 1540.—". . . disse por tres vezes, *Lah, hilak, hilak, lah Muhamad roçol halak, o Massoleymoens e homes justos da santa ley de Mafumade*."—*Pinto*, ch. lix.

1559.—"Although each horde (of Tartars) has its proper name, e.g. particularly the horde of the Savolhensians . . . and many others, which are in truth Mahometans; yet do they hold it for a grievous insult and reproach to be called and styled *Turks*; they

wish to be styled **Besermani**, and by this name the Turks also desire to be styled."—*Herberstein*, in *Ramusio*, ii. f. 171.

[1568.—"I have noted here before that if any Christian will become a **Busorman**, . . . and be a Mahumetan of their religion, they give him any gifts . . ."—*A. Edicard*, in *Hakl.* i. 442.]

c. 1580.—"Tutti sopradetti Tartari seguitano la fede de' Turchi et alla Turchesca credono, ma si tēgono a gran vergogna, e molto si corrociano l'esser detti Turchi, secondo che all' incontro godono d'esser **Besurmani**, cioè gēte eletta, chiamati."—*Descrittione della Sarmatia Europea* del magn. caval. *Aless.* (*Tragnino*, in *Ramusio*, ii. Pt. ii. f. 72.

1619.—". . . i **Musulmani**, cioè i salvati: che cosa pazzamente si chiamano fra di loro i maomettani."—*P. della Valle*, i. 794.

"The precepts of the **Moslemans** are first, circumcision . . ."—*Gabriel Sionita*, in *Purchas*, ii. 1504.

1653.—". . . son infanterie d'Indistannis **Mansulmans**, ou Indiens de la secte des Sonnis."—*De la Boullaye-le-Gouz*, ed. 1657, 233.

1673.—"Yet here are a sort of bold, lusty, and most an end, drunken Beggars of the **Musslemen** Cast, that if they see a Christian in good clothes, mounted on a stately horse . . . are presently upon their Punctilio's with God Almighty, and interrogate him, Why he suffers him to go a Foot, and in Rags, and this *Coffery* (see **CAFFER**) (Unbeliever) to vaunt it thus?"—*Fryer*, 91.

1788.—"We escape an ambiguous termination by adopting *Moslem* instead of **Musulman** in the plural number."—*Gibbon*, pref. to vol. iv.

**MUST**, adj. Pers. *must*, 'drunk.' It is applied in Persia also, and in India specially, to male animals, such as elephants and camels, in a state of periodical excitement.

[1882.—"Fits of **Must** differ in duration in different animals (elephants); in some they last for a few weeks, in others for even four or five months."—*Sanderson*, *Thirteen Years*, 3rd ed., 59.]

**MUSTEES, MESTIZ**, &c., s. A half-caste. A corruption of the Port. *mestiço*, having the same meaning; "a mixing; applied to human beings and animals born of a father and mother of different species, like a mule" (*Bluteau*); French, *mētis* and *métif*.

1546.—"The Governor in honour of this great action (the victory at Diu) ordered that all the *mestiços* who were in Dio should be inscribed in the Book, and that pay and subsistence should be assigned to them,—subject to the King's confirmation. For a regulation had been sent to India that no *mestiço* of India should be given pay or subsistence: for, as it was laid down, it was

their duty to serve for nothing, seeing that they had their houses and heritages in the country, and being on their native soil were bound to defend it."—*Correa*, iv. 580.

1552.—". . . the sight of whom as soon as they came, caused immediately to gather about them a number of the natives, Moors in belief, and Negroes with curly hair in appearance, and some of them only swarthy, as being *mestiços*."—*Barros*, I. ii. 1.

1586.—". . . che se sono nati qua di donne indiane, gli domandano *mestizi*."—*Sassetti*, in *De Gubernatis*, 188.

1588.—". . . an Interpretour . . . which was a *Mestizo*, that is halfe an Indian, and halfe a Portugall."—*Candish*, in *Hakl.* iv. 337.

c. 1610.—"Le Capitaine et les Marchands estoient *Mestifs*, les autres Indiens Christianisez."—*Pyrard de Laval*, i. 165; [*Hak. Soc.* i. 78; also see i. 240]. This author has also *Métifs* (ii. 10; [*Hak. Soc.* i. 373]), and again: ". . . qu'ils appellent *Métices*, c'est à dire *Metifs*, melez" (ii. 23; [*Hak. Soc.* ii. 38]).

"Le vy vne moustre generale de tous les Habitans portans armes, tant Portugais que *Metices* et Indiens, and se trouuerent environ 4000."—*Moquet*, 352.

[1615.—"A *Mestizo* came to demand passage in our junk."—*Cocks's Diary*, *Hak. Soc.* i. 216.]

1653.—(At Goa) "Les *Mestissos* sont de plusieurs sortes, mais fort mesprisez des *Reinols* et *Castissos* (see **CASTEES**), parce qu'il y a eu vn peu de sang noir dans la generation de leurs ancestres . . . la tache d'auoir eu pour ancestre une Indienne leur demeure iusques à la centiesme generation: ils peuvent toutesfois estre soldats et Capitaines de forteresses ou de vaisseaux, s'ils font profession de suiure les armes, et s'ils se iettent du costé de l'Eglise ils peuvent estre Lecteurs, mais non Prouvinciaux."—*De la Boullaye-le-Gouz*, ed. 1657, p. 226.

c. 1665.—"And, in a word, *Bengale* is a country abounding in all things; and 'tis for this very reason that so many Portuguese, *Mesticks*, and other Christians are fled thither."—*Bernier*, E.T. 140; [*ed. Constable*, 438].

[1673.—"Beyond the Outworks live a few Portugals *Musteroes* or *Misteradoes*."—*Fryer*, 57.]

1678.—"Noe Roman Catholick or Papist, whether English or of any other nation shall bear office in this Garrison, and shall have no more pay than 80 fanams per mensem, as private centinalls, and the pay of those of the Portuguez nation, as Europeans, *Musteeses*, and *Topasees*, is from 70 to 40 fanams per mensem."—*Articles and Orders . . . of Ft. St. Geo., Madraspatam*. In *Notes and Exts.*, i. 88.

1699.—"Wives of Freemen, *Mustees*."—*Census of Company's Servants on the Coast*, in *Wheeler*, i. 356.

1727.—"A poor Seaman had got a pretty *Mustice* Wife."—*A. Hamilton*, ii. 10; [*ed.* 1744, ii. 8].

1781.—“Eloped from the service of his Mistress a Slave Boy aged 20 years, or thereabouts, pretty white or colour of **Musty**, tall and slender.”—*Hicky's Bengal Gazette*, Feb. 24.

1799.—“August 13th. . . . Visited by appointment . . . Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole of Calcutta. . . . This lady, now fifty-eight years of age, as she herself told me, is . . . of a fair **Mesticia** colour. . . . She confirmed all which Mr. Holwell has said. . . .”—*Note by Thomas Boileau* (an attorney in Calcutta, the father of Major-Generals John Theophilus and A. H. E. Boileau, R.E. (Bengal)), quoted in *Echoes of Old Calcutta*, 34.

1834.—“You don't know these Baboos. . . . Most of them now-a-days have their **Misteesa Berbees**, and their Moosulmaunees, and not a few their *Gora Beebees* likewise.”—*The Baboo, &c.*, 167-168.

1868.—“These **Mestizas**, as they are termed, are the native Indians of the Philippines, whose blood has to a great extent perhaps been mingled with that of their Spanish rulers. They are a very exclusive people . . . and have their own places of amusement . . . and **Mestiza** balls, to which no one is admitted who does not don the costume of the country.”—*Collingwood, Rambles of a Naturalist*, p. 296.

**MUSTER**, s. A pattern, or a sample. From Port. *mostra* (Span. *muestra*, Ital. *mostra*). The word is current in China, as well as India. See *Wells Williams's Guide*, 237.

c. 1444.—“Vierão as nonnas Galês por commissão sua com algumas **amostras** de açúcar da Madeira, de Sangue de Drago, e de outras cousas.”—*Cadamusta, Navegação primeira*, 6.

1583.—“And they gave me a **mostra** of *amomum*, which I brought to Goa, and showed to the apothecaries here; and I compared it with the drawings of the simples of Dioscorides.”—*Garcia*, f. 15.

1601.—“**Musters** and Showes of Gold.”—*Old Transl. of Galvano*, Hak. Soc. p. 83.

1612.—“A Moore came aboard with a **muster** of Cloves.”—*Nuris*, in *Purchas*, i. 357.

[1612-13. — “**Mustraes**.” See under **CORGE**.]

1673.—“Merchants bringing and receiving **Musters**.”—*Fryer*, 84.

1702.—“. . . Packing Stuff, Packing Materials, **Musters**.”—*Quinquedartito Indenture*, in *Charters of the E.I. Co.*, 325.

1727.—“He advised me to send to the King . . . that I designed to trade with his Subjects . . . which I did, and in twelve Days received an Answer that I might, but desired me to send some person up with **Musters** of all my Goods.”—*A. Hamilton*, ii. 200; [ed. 1744].

c. 1760.—“He (the tailor) never measures you; he only asks *master for muster*, as he terms it, that is for a pattern.”—*Ives*, 52.

1772.—“The Governor and Council of Bombay must be written to, to send round **Musters** of such kinds of silk, and silk piece-goods, of the manufacture of Bengal, as will serve the market of Surat and Bombay.”—*Price's Travels*, i. 39.

[1846.—“The above **muster** was referred to a party who has lately arrived from . . . England. . . .”—*J. Agri. Hort. Soc.*, in *Watt, Econ. Dict.* vi. pt. ii. 601.]

**MUTLUB**, s. Hind. from Ar. *matlab*. The Ar. from *talab*, ‘he asked,’ properly means a question, hence intention, wish, object, &c. In Anglo-Indian use it always means ‘purpose, gist,’ and the like. Illiterate natives by a common form of corruption turn the word into *matbal*. In the Punjab this occurs in printed books; and an adjective is formed, *matbalī*, ‘opinionated,’ and the like.

**MUTT, MUTH**, s. Skt. *matha*; a sort of convent where a celibate priest (or one making such profession) lives with disciples making the same profession, one of whom becomes his successor. Buildings of this kind are very common all over India, and some are endowed with large estates.

[1856.—“. . . a Gomeen's **Mut** in the neighbourhood . . .”—*Ras Mala*, ed. 1878, p. 527.]

1874.—“The monastic Order is celibate, and in a great degree erratic and mendicant, but has anchorage places and head-quarters in the **maths**.”—*Calc. Review*, cxvii. 212.

**MUTTONGOSHT**, s. (i.e. ‘Mutton-flesh.’) Anglo-Indian domestic Hind. for ‘Mutton.’

**MUTTONGYE**, s. Sea-Hind. *matangai*, a (nautical) martingale; a corruption of the Eng. word.

**MUTTRA**, n.p. A very ancient and holy Hindu city on the Jumna, 30 miles above Agra. The name is *Mathura*, and it appears in *Ptolemy* as *Μόδουρα ἡ τῶν Θεῶν*. The sanctity of the name has caused it to be applied in numerous new localities; see under **MADURA**. [Tavernier (ed. Ball, ii. 240) calls it *Matura*, and Bernier (ed. Constable, 66), *Maturas*.]

**MUXADABAD**, n.p. Ar.—P. *Makrādābād*, a name that often occurs

in books of the 18th century. It pertains to the same city that has latterly been called *Murshiddābād*, the capital of the Nawābs of Bengal since the beginning of the 18th century. The town *Maksūdābād* is stated by Tiefenthaler to have been founded by Akbar. The Governor of Bengal, Murshid Kulī Khān (also called in English histories Jafier Khan), moved the seat of Government hither in 1704, and gave the place his own name. It is written *Muxudavad* in the early English records down to 1760 (*Sir W. W. Hunter*).

[c. 1670.—“*Madesou Bazarki*,” in *Tavernier*, ed. *Ball*, i. 132.]

1684.—“Dec. 26.—In ye morning I went to give Bulchund a visit according to his invitation, who rose up and embraced me when I came near him, enquired of my health and bid me welcome to *Muxoodavad*. . . .”—*Hedges, Diary*, Hak. Soc. i. 59.

1703-4.—“The first act of the Nuwab, on his return to Bengal, was to change the name of the city of *Makhsosabad* to *Moorshudabad*; and by establishing in it the mint, and by erecting a palace . . . to render it the capital of the Province.”—*Stewart, H. of Bengal*, 309.

1726.—“*Moxadabath*.”—*Valentijn, Chorom.*, &c., 147.

1727.—“*Muxadabaud* is but 12 miles from it (*Cossimbazar*), a Place of much greater Antiquity, and the Mogul has a Mint there; but the ancient name of *Muradabaud* has been changed for *Rajahmal*, for above a Century.”—*A. Hamilton*, ii. 20; [ed. 1744]. (There is great confusion in this.)

1751.—“I have heard that Ram Kissen Seat, who lives in Calcutta, has carried goods to that place without paying the *Muxidavad* Syro (see *SAYER*) Chowkey duties. I am greatly surprised, and send a Chubdar to bring him, and desire you will be speedy in delivering him over.”—Letter from *Nawab Allycerdi Cawn* to the Prest. of Council, dated *Muxidavad*, May 20.

1753.—“En omettant quelques lieux de moindre considération, je m'arrête d'abord à *Mocsudabad*. Ce nom signifie ville de la monnoie. Et en effet c'est là où se frappe celle du pays; et un grand fauxbourg de cette ville, appelé *Azingonge*, est la résidence du Nabab, qui gouverne le Bengale presque souverainement.”—*D'Anville*, 63.

1756.—“The Nabob, irritated by the disappointment of his expectations of immense wealth, ordered Mr. Holwell and the two other prisoners to be sent to *Muxadavad*.”—*Orme*, iii. 79.

1782.—“You demand an account of the East Indies, the Mogul's dominions and *Muxadabad*. . . . I imagine when you made the above requisition that you did it with a view rather to try my knowledge

than to increase your own, for your great skill in geography would point out to you that *Muxadabad* is as far from *Madras*, as Constantinople is from *Glasgow*.”—*T. Munro* to his brother William, in *Life*, &c. iii. 41.

1884.—It is alleged in a passage introduced in Mrs. C. Mackenzie's interesting memoir of her husband, *Storms and Sunshine of a Soldier's Life*, that “Admiral Watson used to sail up in his ships to *Moorshedabad*.” But there is no ground for this statement. So far as I can trace, it does not appear that the Admiral's flag-ship ever went above *Chandernagore*, and the largest of the vessels sent to *Hoogly* even was the *Bridgewater* of 20 guns. No vessel of the fleet appears to have gone higher.

**MUZBEE**, s. The name of a class of Sikhs originally of low caste, vulg. *mazbi*, apparently *mazhabī* from Ar. *mazhab*, ‘religious belief.’ Cunningham indeed says that the name was applied to Sikh converts from Mahommedanism (*History*, p. 379). But this is not the usual application now. [“When the sweepers have adopted the Sikh faith they are known as *Mazhabis*. . . . When the *Chuhra* is circumcised and becomes a Musulman, he is known as a *Musalli* or a *Kotāna*” (*MacLagan, Panjab Census Rep.*, 1891, p. 202).] The original corps of *Muzbees*, now represented by the 32nd Bengal N.I. (Pioneers) was raised among the men labouring on the *Baree Doab Canal*.

1858.—“On the 19th June (1857) I advocated, in the search for new Military classes, the raising of a corps of *Muzra-bees*. . . . The idea was ultimately carried out, and improved by making them pioneers.”—Letter from Col. H. B. Edwards to R. Montgomery, Esq., March 23.

“To the same destination (*Delhi*) was sent a strong corps of *Muzhubee* (low-caste) Sikhs, numbering 1200 men, to serve as pioneers.”—Letter from R. Temple, Secretary to *Punjab Govt.*, dd. *Lahore*, May 25, 1858.

**MYDAN, MEIDAUN**, s. Hind. from Pers. *maidān*. An open space, an esplanade, parade-ground or green, in or adjoining a town; a *piazza* (in the Italian sense); any open plain with grass on it; a *chaugān* (see *CHICANE*) ground; a battle-field. In Ar., usually, a hippodrome or race-course.

c. 1330.—“But the brethren were meanwhile brought out to the *Medan*, i.e., the piazza of the City, where an exceeding great fire had been kindled. And Friar Thomas went forward to cast himself into the fire,

but as he did so a certain Saracen caught him by the hood . . ."—*Friar Odoric*, in *Cathay*, 63.

1618.—"When it is the hour of complines, or a little later to speak exactly, it is the time for the promenade, and every one goes on horseback to the **meidan**, which is always kept clean, watered by a number of men whose business this is, who water it carrying the water in skins slung over the shoulder, and usually well shaded and very cool."—*P. della Valle*, i. 707.

c. 1665.—"Celui (Quervansera) des Étrangers est bien plus spacieux que l'autre et est quarrré, et tous deux font face au **Meidan**."—*Thevenot*, v. 214.

1670.—"Before this house is a great square **meidan** or promenade, planted on all sides with great trees, standing in rows."—*Andriess*, 35.

1673.—"The **Midan**, or open Space before the Caun's Palace, is an Oblong and Stately Piatzo, with real not belied Cloisters."—*Fryer*, 249.

1828.—"All this was done with as much coolness and precision, as if he had been at exercise upon the **maidaun**."—*The Kuzil-bush*, i. 223.

[1859. — "A 24-pound howitzer, hoisted on to the maintop of the Shannon, looked menacingly over the **Maidan** (at Calcutta) . . ."—*Oliphant*, *Narrative of Ld. Elgin's Mission*, i. 60.

**MYNA, MINA**, &c. s. Hind. *maind*. A name applied to several birds of the family of starlings. The common *myna* is the *Acridotheres tristis* of Linn.; the southern Hill-Myna is the *Gracula*, also *Eulabes religiosa* of Linn.; the Northern Hill-Myna, *Eulabes intermedia* of Hay (see *Jerdon's Birds*, ii. Pt. i. 325, 337, 339). Of both the first and last it may be said that they are among the most teachable of imitative birds, articulating words with great distinctness, and without Polly's nasal tone. We have heard a wild one (probably the first), on a tree in a field, spontaneously echoing the very peculiar call of the black partridge from an adjoining jungle, with unmistakable truth. There is a curious description in Aelian (*De Nat. An.* xvi. 2) of an Indian talking bird which we thought at one time to be the *Myna*; but it seems to be nearer the **Shāmā**, and under that head the quotation will be found. [Mr. McCrindle (*Invasion of India*, 186) is in favour of the *Myna*.]

[1590.—"The **Mynah** is twice the size of the **Adrat**, with glossy black plumage, but with the bill, wattles and tail coverts yellow.

It imitates the human voice and speaks with great distinctness."—*Ata*, ed. *Jarrett*, iii. 121.]

1631.—Jac. Bontius describes a kind of **Myna** in Java, which he calls *Pica*, *scu potius Sturnus Indicus*. "The owner, an old Mussulman woman, only lent it to the author to be drawn, after great persuasion, and on a stipulation that the beloved bird should get no swine's flesh to eat. And when he had promised accordingly, the *avis pessima* immediately began to chaunt: *Orang Nasarani catjor macan babi* / i.e. 'Dog of a Christian, eater of swine!'"—*Lib.* v. cap. 14, p. 67.

[1664.—"In the Duke's chamber there is a bird, given him by Mr. Pieroe, the surgeon, comes from the East Indya, black the greatest part, with the finest collar of white about the neck; but talks many things and neyes like the horse, and other things, the best almost that ever I heard bird in my life."—*Pepys*, *Diary*, April 26. Prof. Newton in Mr. Wheatley's ed. (iv. 118) is inclined to identify this with the *Myna*, and notes that one of the earliest figures of the bird is by Eleazar Albin (*Nat. Hist. of Birds*, ii. pl. 36) in 1738.

[1703. — "Among singing birds that which in Bengall is called the **Minaw** is the only one that comes within my knowledge."—In *Yule*, *Hedges' Diary*, Hak. Soc. ii. cccxxxiv.]

1803.—"During the whole of our stay two **minahs** were talking almost incessantly, to the great delight of the old lady, who often laughed at what they said, and praised their talents. Her hookah filled up the interval."—*Ld. Valentia*, i. 227-8.

1813.—"The **mynah** is a very entertaining bird, hopping about the house, and articulating several words in the manner of the starling."—*Forbes*, *Or. Mem.* i. 47; [2nd ed. i. 32.]

1817.—"Of all birds the **ching** (miner) is the most highly prized."—*Raffles*, *Java*, i. 260.

1875.—"A talking **mina** in a cage, and a rat-trap, completed the adornments of the veranda."—*The Dilemma*, ch. xii.

1878.—"The **myna** has no wit. . . . His only way of catching a worm is to lay hold of its tail and pull it out of its hole,—generally breaking it in the middle and losing the bigger half."—*Ph. Robinson*, *In My Indian Garden*, 28.

1879.—"So the dog went to a **mainā**, and said: 'What shall I do to hurt this cat!'"—*Miss Stokes*, *Indian Fairy Tales*, 18.

" . . . beneath  
Striped squirrels raced, the **mynas** perked  
and picked.

The nine brown sisters chattered in the  
thorn . . ."

*E. Arnold*, *The Light of Asia*, Book i.

See **SEVEN SISTERS** in *Gloss.* Mr. Arnold nakes too many!

**MYROBALAN**, s. A name applied to certain dried fruits and kernels of



astringent flavour, but of several species, and not even to the same Natural ~~history~~ early date. They have a high reputation in the medieval pharmacopœia. This they appear (some of them) to retain in native Indian medicine; though they seem to have been in common English use and in Hanbury and Flourens' work.

\* One of the seeds of **RADISH** and affording oil of Ben, used as a basis in perfumery.

(1) The dried fruit of the tree *Emblica officinalis* of Gaertner (*Phyllanthus Emblica*, L., N. The Persian name is *amla* but, as the tree is probably in India hence no doubt Garcia says it was called by the Arab physicians *embelgi* (which we should write *ambali*).

2. Zangl or  
3. H. 'Asfar,  
fruit. [See  
Diet. vi. 14. 17. 23. 25. 26.]



δταν φανῶσιν, οἱ καρποὶ εἰσι γλυκεῖς· κενῶν δὲ εἰσι στριφνοὶ καὶ ἐν τῇ πράσει αὐτῶν πικροί. . .”—*Aristoteles, De Plantis*, ii. 10.

c. A.D. 60.—“φοῖνιξ ἐν Αἰγύπτῳ γίγνεται· τριγῶνται δὲ μετοπωροῖσιν τῆς κατὰ τὴν ὁπώρας ἀκμῆς, παρεμφέρων τῇ Ἀραβικῇ μυροβαλάνῳ. κόμμα δὲ λέγεται.”—*Dioscorides, de Mui Medicis*, i. cxlviii.

c. A.D. 70.—“*Myrobalanum Triglodytis et Thebaidi et Arabiæ quæ Iudæam ab Aegypto determinat commune est, nascens unguento, ut ipso nomine apparet, quo item indicatur et glandem esse. Arbor est heliotropia . . . amih folia, fructus magnitudine abellanae nucis,*” &c.—*Plin.*, xii. 21 (46).

c. 540.—A prescription of Aetius of Amida, which will be found transcribed under **ZEDOARY**, includes myrobalan among a large number of ingredients, chiefly of Oriental origin; and one doubts whether the word may not here be used in the later sense.

c. 1343.—“Preserved **Mirabolans** (*mirabolani conditi*) should be big and black, and the envelope over the nut tender to the tooth; and the bigger and blacker and

dont y en a cinq espèces: et que d'ailleurs, on en use ordinairement en Médecine, encores que les anciens Grecs n'en aient fait aucune mention: il m'a semblé bon d'en toucher mot: car l'usage fait grand tort à ces Commentaires de les priver d'un

“*confectio*,” “make consists of”; “preserve,” but the latter word is too vague.

† This is surely not what we now call *Cassia Fistula*, the long cylindrical pod of a leguminous tree, affording a mild laxative? But Hanbury and Pluckiger (pp. 196, 475) show that some *Cassia* bark (of the cinnamon kind) was known in the early centuries of our era as *cassia corymbosa* and *cassia fistularis*; whilst the drug now called *Cassia Fistula*, L., is first noticed by a medical writer of Constantinople towards a.d. 1300. Pegolotti, at p. 366, gives a few lines of instruction for judging of *cassia fistula*: “It ought to be black, and thick, and unbroken (*solida*), and heavy, and the thicker it is, and the blacker the outside rind is, the riper and better it is; and it retains its virtue well for 2 years.” This is not very decisive, but on the whole we should suppose Pegolotti’s *cassia fistula* to be either a spice-bark, or solid twigs of a like plant (H. & P. 476).

‡ This is probably *Balanitis ægyptiaca*, Dillie, the oak of the Arabs, which is not unlike myrobalan fruit and yields an oil much used medicinally. The negroes of the Niger make an intoxicating spirit of it.

fruit si requis en Medecine. Il y a donques cinq especes de **Myrabolans**."—*Matthioli, Com. on Dioscorides*, old Fr. Tr. p. 394.

1610.—

"*Kastril*. How know you?

*Subtle*. By inspection on her forehead ;  
And subtlety of lips, which must be tasted  
Often, to make a judgment.

[*Kisses her again.*]

'Slight, she melts

Like a **Myrabolane**."—*The Alchemist*, iv. 1.

[c. 1665.—"Among other fruits, they preserve (in Bengal) large citrons . . . small **Mirobolans**, which are excellent. . . ."—*Bernier*, ed. *Constable*, 438.]

1672.—"Speaking of the *Glans Unguentaria*, otherwise call'd *Balanus Mirepsica* or *Ben Arabum*, a very rare Tree, yielding a most fragrant and highly esteem'd Oyl; he is very particular in describing the extraordinary care he used in cultivating such as were sent to him in Holland."—*Notice of a Work by Abraham Munting, M.D.*, in *Philosoph. Trans.* ix. 249.

**MYSORE**, n.p. Tam. *Maisūr*, Can. *Maisūru*. The city which was the capital of the Hindu kingdom, taking its name, and which last was founded in 1610 by a local chief on the decay of the Vijayanagar (see **BISNAGAR**, **NARSINGA**) dynasty. C. P. Brown gives the etym. as *Maisi-ūr*, *Maisi* being the name of a local goddess like Poinona or Flora; *ūr*, 'town, village.' It is however usually said to be a corruption of *Mahish-āsura*, the buffalo demon slain by the goddess Durga or Kali. [Rice (*Mysore*, i. 1) gives Can. *Maisa*, from Skt. *Mahisha*, and *ūru*, 'town.']

[1696.—"Nabob Zulphocar Cawn is gone into the **Mizore** country after the Mahratta army. . . ."—Letter in *Wilks, Hist. Sketches*, Madras reprint, i. 60.]

**MYSORE THORN**. The *Caesalpinia sepiaria*, Roxb. It is armed with short, sharp, recurved prickles; and is much used as a fence in the Deccan. Hyder Ali planted it round his strongholds in Mysore, and hence it is often called "Hyder's Thorn," *Haidar kā jhār*.

[1857.—"What may be termed the under-wood consisted of milk bushes, prickly pears, **mysore thorn**, intermingled in wild confusion. . . ."—*Lady Falkland, Chow-chow*, 2nd ed. i. 300.]

## N

**NABÓB**, s. Port. *Nabábo*, and Fr. *Nabab*, from Hind. *Nawáb*, which is the Ar. pl. of sing. *Nāyab* (see **NAIB**), 'a deputy,' and was applied in a singular sense\* to a delegate of the supreme chief, viz. to a Viceroy or chief Governor under the Great Mogul, e.g. the *Nawáb* of Surat, the *Nawáb* of Oudh, the *Nawáb* of Arcot, the *Nawáb-Nāzim* of Bengal. From this use it became a title of rank without necessarily having any office attached. It is now a title occasionally conferred, like a peerage, on Mahomedan gentlemen of distinction and good service, as *Rāi* and *Rājā* are upon Hindus.

*Nabob* is used in two ways: (a) simply as a corruption and representative of *Nawáb*. We get it direct from the Port. *nabábo*, see quotation from Bluteau below. (b) It began to be applied in the 18th century, when the transactions of Clive made the epithet familiar in England, to Anglo-Indians who returned with fortunes from the East; and Foote's play of 'The **Nabob**' (*Nábob*) (1768) aided in giving general currency to the word in this sense.

a.—

1604.—". . . delante del **Nanabo** que es justicia mayor."—*Guerrero, Relacion*, 70.

1615.—"There was as **Nababo** in Surat a certain Persian Mahomedan (*Moure Parnio*) called Mocarre Bethião, who had come to Goa in the time of the Viceroy Ruy Lourenço de Tavora, and who being treated with much familiarity and kindness by the Portuguese . . . came to confess that it could not but be that truth was with their Law. . . ."—*Bocarro*, p. 354.

1616.—"Catechumeni ergo parentes viros aliquot inducunt honestos et assessores **Nauabi**, id est, judicis supremi, cui consilarii erant, uti et Proregi, ut libellum famosum adversus Pinnerum spargerent."—*Jarric, Thesaurus*, iii. 378.

1652. — "The **Nahab**† was sitting, ac-

\* Dozy says (2nd ed. 323) that the plural form has been adopted by mistake. Wilson says 'honorifically.' Possibly in this and other like cases it came from popular misunderstanding of the Arabic plurals. So we have *omra*, i.e. *umard*, pl. of *amir* used singularly and forming a plural *umardiya*. (See also **OMLAH** and **MEHAUL**.)

† The word is so misprinted throughout this part of the English version.

according to the custom of the Country, bare-foot, like one of our Taylors, with a great number of Papers sticking between his Toes, and others between the Fingers of his left hand, which Papers he drew sometimes from between his Toes, sometimes from between his Fingers, and order'd what answers should be given to every one."—*Tavernier*, E. T. ii. 99; [ed. *Ball*, i. 291].

1653.—". . . il prend la qualité de Nabab qui vault autant à dire que monseigneur."—*De la Boullaye-le-Gouz* (ed. 1657), 142.

1666.—"The ill-dealing of the Nabab proceeded from a scurvy trick that was play'd me by three Canary-birds at the Great Mogul's Court. The story whereof was thus in short . . ."—*Tavernier*, E. T. ii. 57; [ed. *Ball*, i. 134].

1673.—"Gaining by these steps a nearer intimacy with the Nabob, he cut the new Business out every day."—*Fryer*, 183.

1675.—"But when we were purposing next day to depart, there came letters out of the Moorish Camp from the Nabab, the field-marshal of the Great Mogul. . . ."—*Heiden Verraarlijke Schip-Breuk*, 52.

1682.—". . . Ray Nundelall ye Nababs Duan, who gave me a most courteous reception, rising up and taking of me by ye hands, and ye like at my departure, which I am informed is a greater favour than he has ever shown to any *Frunke*. . . ."—*Hedges*, *Diary*, Oct. 27; [Hak. Soc. i. 42]. *Hedges* writes *Nabob*, *Nabab*, *Narub*, *Narob*.

1716.—"Nababo. Termo do Mogol. He o Titulo do Ministro que he Cabeca."—*Bluteau*, s.v.

1727.—"A few years ago, the Nabob or Vice-Roy of *Chormondel*, who resides at *Chickukul*, and who superintends that Country for the Mogul, for some Disgust he had received from the Inhabitants of Diu Islands, would have made a Present of them to the Colony of Fort St. George."—*A. Hamilton*, i. 374; [ed. 1744].

1742.—"We have had a great man called the Nabob (who is the next person in dignity to the Great Mogul) to visit the Governor. . . . His lady, with all her women attendance, came the night before him. All the guns fired round the fort upon her arrival, as well as upon his; he and she are Moors, whose women are never seen by any man upon earth except their husbands."—Letter from Madras in *Mrs. Delany's Life*, ii. 169.

1743.—"Every governor of a fort, and every commander of a district had assumed the title of Nabob . . . one day after having received the homage of several of these little lords, Nizam ul muluck said that he had that day seen no less than eighteen Nabobs in the Carnatic."—*Orme*, Reprint, Bk. i. 51.

1752.—"Agreed . . . that a present should be made the Nabob that might prove satisfactory."—In *Long*, 33.

1773.—

"And though my years have passed in this hard duty,

No Benefit acquired—no Nabob's booty."

Epilogue at Fort Marlborough, by W. Marsden, in *Mem.* 9.

1787.—

"Of armaments by flood and field;

Of Nabobs you have made to yield."

*Ritson*, in *Life and Letters*, i. 124.

1807.—"Some say that he is a Tailor who brought out a long bill against some of Lord Wellesley's staff, and was in consequence provided for; others say he was an adventurer, and sold knickknacks to the Nabob of Oude."—*Sir T. Munro*, in *Life*, i. 371.

1809.—"I was surprised that I had heard nothing from the Nawab of the Carnatic."—*Ld. Valentia*, i. 381.

c. 1858.—

"Le vieux Nabab et la Begum d'Arkato."

*Lecoute de Lisle*, ed. 1872, p. 156.

b.—

[1764.—"Mogul Pitt and Nabob Buta."—*Horace Walpole*, *Letters*, ed. 1857, iv. 222 (*Stanf. Dict.*).]

1773.—"I regretted the decay of respect for men of family, and that a Nabob would not carry an election from them.

"JOHNSON: Why, sir, the Nabob will carry it by means of his wealth, in a country where money is highly valued, as it must be where nothing can be had without money; but if it comes to personal preference, the man of family will always carry it."—*Bonnell*, *Journal of a Tour to the Hebrides*, under Aug. 25.

1777.—"In such a revolution . . . it was impossible but that a number of individuals should have acquired large property. They did acquire it; and with it they seem to have obtained the detestation of their countrymen, and the appellation of nabobs as a term of reproach."—*Price's Tracts*, i. 13.

1780.—"The Intrigues of a Nabob, or Bengal the Fittest Soil for the Growth of Lust, Injustice, and Dishonesty. Dedicated to the Hon. the Court of Directors of the East India Company. By Henry Fred. Thompson. Printed for the Author." (A base book).

1783.—"The office given to a young man going to India is of trifling consequence. But he that goes out an insignificant boy, in a few years returns a great Nabob. Mr. Hastings says he has two hundred and fifty of that kind of raw material, who expect to be speedily manufactured into the merchantlike quality I mention."—*Burke*, *Speech on Fox's E.I. Bill*, in *Works and Corr.*, ed. 1852, iii. 506.

1787.—"The speakers for him (Hastings) were Burgess, who has completely done for himself in one day; Nichols, a lawyer; Mr. Vansittart, a nabob; Alderman Le Mesurier, a smuggler from Jersey; . . . and Dempster, who is one of the good-natured candid men who connect themselves with

every bad man they can find."—*Ld. Minto*, in *Life*, &c., i. 126.

1848. — "'Isn't he very rich?' said Rebecca.

"'They say all Indian Nabobs are enormously rich.'"—*Vanity Fair*, ed. 1867, i. 17.

1872.—"Ce train de vie facile . . . suffit à me faire décerner . . . le surnom de Nabob par les bourgeois et les visiteurs de la petite ville."—*Rec. des Deux Mondes*, xcviii. 938.

1874.—"At that time (c. 1830) the Royal Society was very differently composed from what it is now. Any wealthy or well-known person, any M.P. . . . or East Indian Nabob, who wished to have F.R.S. added to his name, was sure to obtain admittance."—*Geikie, Life of Murchison*, i. 197.

1878.—". . . A Tunis?—interrompt le duc. . . Alors pourquoi ce nom de Nabab?—Bah! les Parisiens n'y regardent pas de si près. Pour eux tout riche étranger est un Nabab, n'importe d'où il vienne."—*Le Nabab*, par *Alph. Daudet*, ch. i.

It is purism quite erroneously applied when we find **Nabob** in this sense miswritten *Nawab*; thus:

1878. — "These were days when India, little known still in the land that rules it, was less known than it had been in the previous generation, which had seen Warren Hastings impeached, and burghs\* bought and sold by Anglo-Indian **Nawabs**."—*Smith's Life of Dr John Wilson*, 30.

But there is no question of purism in the following delicious passage:

1878.—"If . . . the spirited proprietor of the Daily Telegraph had been informed that our aid of their friends the Turks would have taken the form of a tax upon paper, and a concession of the Levis to act as Commanders of Regiments of Bashi-Bozouks, with a request to the Generalissimo to place them in as forward a position as **Nabob** was given in the host of King David, the harp in Peterborough Court would not have twanged long to the tune of a crusade in behalf of the Sultan of Turkey."—*Truth*, April 11, p. 470. In this passage in which the wit is equalled only by the scriptural knowledge, observe that *Nabob*=*Naboth*, and *Naboth*=*Uriah*.

**NACODA, NACODER**, &c., s. Pers. *nd-khudd* (*navis dominus*) 'a skipper'; the master of a native vessel. (Perhaps the original sense is rather the owner of the ship, going with it as his own supercargo.) It is hard to understand why Reinaud (*Relation*, ii. 42) calls this a "Malay word . . .

derived from the Persian," especially considering that he is dealing with a book of the 9th and 10th centuries. [Mr. Skeat notes that the word is sometimes, after the manner of *Hobson-Jobson*, corrupted by the Malays into *Anak kuda*, 'son of a horse.']

c. 916.—"Bientôt l'on ne garda pas même de ménagements pour les patrons de navires (*naudkhuda*, pl. of *nākhudā*) Arabes, et les maîtres de batiments marchands furent en butte à des pretensions injustes."—*Relation*, &c., i. 68.

c. 1348. — "The second day after our arrival at the port of Kailūkari, this princess invited the *nākhodha*, or owner of the ship (*ṣāhib-al-markab*), the *karānī* (see **CRANNY**) or clerk, the merchants, the chief people, the *tandail* (see **TINDAL**) or commander of the crew, the *sipasalār* (see **SIPAHELAR**) or commander of the fighting men."—*Ibn Batuta*, iv. 250.

1502. — "But having been seen by our fleet, the caravels made for them, and the Moors being laden could no longer escape. So they brought them to the Captain General, and all struck sail, and from six of the *Zambucos* (see **SAMBOOK**) the *nacodas* came to the Captain General."—*Correa*, i. 302.

1540. — "Whereupon he desired us that the three *necodas* of the Junka, so are the commanders of them called in that country . . ."—*Pinto*, (orig. cap. xxxv.) in *Cogar*, p. 42.

[c. 1590. — "In large ships there are twelve classes. 1. The *Nakhuda*, or owner of the ship. This word is evidently a short form of *Nākhudā*. He fixes the course of the ship."—*Āin*, ed. *Blochmann*, i. 280.]

1610. — "The sixth *Nohuda* Melech Ambor, (captaine of a great ship of *Dabul*) (see **DABUL**), came ashore with a great many of Merchants with him, he with the rest were carried about the Towne in pompe."—*Sir H. Middleton*, in *Purchas*, i. 260.

[1616.—"Nohody Chinhonne's voyage for Syam was given over."—*Foster, Letters*, iv. 187.]

1623. — "The China *Nocheda* hath too long deluded you through your owne simplicitie to give credit unto him."—*Cowley at Batavia*, to *Rich. Cocks*, in his *Diary*, ii. 341.

1625. — Purchas has the word in many forms; *Nokayday*, *Nahoda*, *Nohuda*, &c.

1638. — "Their *nockado* or India Pike was stab'd in the Groyne twice."—*Hakl.* iv. 48.

1649.—"In addition to this a receipt must be exacted from the *Nachodas*."—*Secret Instructions in Baldaeus* (Germ.), p. 6.

1758.—"Our *Chocardas* (\*) assured us they

\* Qu. *boroughs*? The writer does injustice to his country when he speaks of *burghs* being bought and sold. The representation of Scotch *burghs* before 1832 was bad, but it never was purchasable. There are no *burghs* in England.

[\* The late Mr. E. J. W. Gibb pointed out that *Chocardas* is Turkish *Chokadār*, a name given to a great man's lackey or footman. —*Ed.*

were rogues; but our **Knockaty** or pilot told us he knew them."—*Ives*, 248. This word looks like confusion, in the manner of the poet of the "Snark," between *nakhuda* and (Hind.) *arkātī*, "a pilot," [so called because many came from **Arcoot**.]

[1822. — "The **Knockada** was very attentive to Thoughtless and his family. . . ." — *Wallace, Fifteen Years in India*, 241.

[1831. — "The Roban (Ar. *rubban*, 'the master of a ship') and **Nockader** being afraid to keep at sea all night . . ." — *Life and Adventures of Nathaniel Pearce*, written by himself, ii. 303.]

1880. — "That a pamphlet should be printed, illustrated by diagrams, and widely circulated, commends itself to the Government of India . . . copies being supplied to **Nakhudas** and tindals of native craft at small cost." — *Resn. of Govt. of India* as to Lights for Shipping, 28 Jan.

**NAGA**, n.p. The name applied to an extensive group of uncivilised clans of warlike and vindictive character in the eastern part of the hill country which divides Assam Proper (or the valley of the Brahmaputra) from Kachār and the basin of the Surma. A part of these hills was formed into a British district, now under Assam, in 1867, but a great body of the Nāga clans is still independent. The etymology of the name is disputed; some identifying it with the *Nāga* or Snake Aborigines, who are so prominent in the legends and sculptures of the Buddhists. But it is, perhaps, more probable that the word is used in the sense of 'naked' (Skt. *nagna*, Hind. *nanḡd*, Beng. *nenḡd*, &c.), which, curiously enough, is that which Ptolemy attributes to the name, and which the spelling of Shihābuddīn also indicates. [The word is also used for a class of ascetics of the Dādupanthi sect, whose head-quarters are at Jaypur.]

c. A.D. 50. — "Καὶ μέχρι τοῦ Μακεδόνου, . . . Νάγχα λόγαι δ σημαίνει γυμνῶν κόσμος." — *Ptol.* VII. ii. 18.

c. 1662. — "The Rājah had first intended to fly to the **Nāga** Hills, but from fear of

functionaries have many (*Chakadōra*) attached to their establishments. In this case, probably the Pasha of the province through which Ives was travelling, or perhaps some functionary at Constantinople, appointed one of his (*Chakadōra*) to look after the traveller. The word literally means 'cloth-keeper,' and it is probable that the name was originally given to a servant who had charge of his master's wardrobe. But it has been applied to a lackey who walks behind his master when his master is out.

our army the **Nāgās**\* would not afford him an asylum. 'The **Nāgās** live in the southern mountains of Asām, have a light brown complexion, are well built, but treacherous. In number they equal the helpers of Yagog and Magog, and resemble, in hardiness and physical strength the 'Ādis (an ancient Arabian tribe). They go about naked like beasts. . . . Some of their chiefs came to see the Nawāb. They wore dark hip-clothes (*lung*), ornamented with cowries, and round about their heads they wore a belt of boar's tusks, allowing their black hair to hang down their neck.'" — *Shihābuddīn Tālikh*, tr. by Prof. Blochmann, in *J. As. Soc. Beng.*, xli. Pt. i. p. 84. [See Plate xvi. of *Dalton's Descriptive Ethnology of Bengal*; *Journ. Anthropol. Inst.* xxvi. 161 seqq.]

1883. — A correspondent of the "Indian Agriculturist" (Calcutta), of Sept. 1, dates from the Naga Hills, which he calls "**Noga**, from *Nok*, not *Naga*, . . ." an assertion which one is not bound to accept. "One on the Spot" is not bound to know the etymology of a name several thousand years old.

[Of the ascetic class :

[1879. — "The **Nāgās** of Jaipur are a sect of militant devotees belonging to the Dādū Panthi sect, who are enrolled in regiments to serve the State; they are vowed to celibacy and to arms, and constitute a sort of military order in the sect." — *Rajputana Gazetteer*, ii. 147.]

**NAGAREE**, s. Hind. from Skt. *ndgarī*. The proper Sanskrit character, meaning literally 'of the city'; and often called *deva-ndgarī*, 'the divine city character.'

[1623. — "An antique character . . . used by the Brachmana, who in distinction from other vulgar Characters . . . call it **Nagheri**." — *P. della Valle*, *Hak. Soc.* i. 75.

[1781. — "The Sanskrit alphabet . . . is now called **Diwānagar**, or the Language of Angels. . . ." — *Halked, Code*, Intro. xxiii.]

[c. 1805. — "As you sometimes see Mr. Wilkins, who was the inventor of printing with Bengal and **Nagree** types. . . ." — Letter of *Colebrooke*, in *Life*, 227.]

**NAIB**, s. Hind. from Ar. *ndīmb*, a deputy; (see also under **NABOB**).

[c. 1610. — In the Maldives, "Of these are constituted thirteen provinces, over each of which is a chief called a **Maybe**." — *Pyrard de Laval*, *Hak. Soc.* i. 198.]

1682. — "Before the expiration of this time we were overtaken by ye **Caddie's Neip**, ye **Meerlar's** (see **MEARBAR**) deputy, and ye Dutch Director's **Vakill** (see **VAKEEL**) (by the way it is observable ye Dutch omit no opportunity to do us all the prejudice that lyes in their power)." — *Hedges, Diary*, Oct. 11; [*Hak. Soc.* i. 35].

word *Nāgā* is spelt with a nasal n, (p. 76).

1765.—“... this person was appointed **Naib**, or deputy governor of Orissa.”—*Holwell, Hist. Events*, i. 53.

[1856.—“The **Naib** gave me letters to the chiefs of several encampments, charging them to provide me with horses.”—*Ferrier, Caravan Journeys*, 237.]

**NAIK, NAIQUE**, &c. s. Hind. *nāyaka*. A term which occurs in nearly all the vernacular languages; from Skt. *nāyaka*, ‘a leader, chief, general.’ The word is used in several applications among older writers (Portuguese) referring to the south and west of India, as meaning a native captain or headman of some sort (a). It is also a title of honour among Hindus in the Deccan (b). It is again the name of a Telugu caste, whence the general name of the Kings of Vijayanagara (A.D. 1325-1674), and of the Lords of Madura (1559-1741) and other places (c). But its common Anglo-Indian application is to the non-commissioned officer of Sepoys who corresponds to a corporal, and wears the double chevron of that rank (d).

(a)—

c. 1538.—“Mandou tambem hñ **Nayque** com vinti Abescins, que nos veio guardando dos ladrões.”—*Pinto*, ch. iv.

1548.—“With these four captains there are 12 **naiques**, who receive as follows—to wit, for 7 **naiques** who have 37 pardaos and 1 tanga a year . . . 11,160 reis. For Cidi **naique**, who has 30 pardaos, 4 tangas . . . and Madguar **naique** the same . . . and Salgy **naique** 24 pardaos a year, and two *nafares* [Ar. *nafar*, ‘servant’] who have 8 vintens a month, equal to 12 pardaos 4 tangas a year.”—*S. Botelho, Tombo*, 215.

1553.—“To guard against these he established some people of the same island of the Canarese Gentoos with their **Naiques**, who are the captains of the footmen and of the horsemen.”—*Barros*, Dec. II. Liv. v. cap. 4.

c. 1565.—“Occorse l'anno 1565, se mi ricordo bene, che il **Naic** cioè il Signore della Città li mandì a domandami certi caualli Arabi.”—*C. Federici*, in *Ramusio*, iii. 391.

c. 1610.—“Je priay donc ce capitaine . . . qu'il me fit bailler vne almadie ou basteau avec des mariniers et vn **Naique** pour truchement.”—*Mocquet*, 289.

1616.—“Il s'appelle **Naique**, qui signifie Capitaine, doutant que c'est vn Capitaine du Roy du Narzingue.”—*Barretto, Rel. du Proc. de Malabar*, 255.

(b)—

1598.—“The Kings of *Decan* also have a custome when they will honour a man or

recompense [recompence] their service done, and rayse him to dignitie and honour. They give him the title of **Naygue**, which signifieth a Capitaine.”—*Linschoten*, 51; [Hak. Soc. i. 173].

1673.—“The Prime Nobility have the title of **Naiks** or **Naiga**.”—*Fryer*, 162.

c. 1704.—“Hydur Sāhib, the son of Muhammad Ilias, at the invitation of the Ministers of the Polygar of Mysore, proceeded to that country, and was entertained by them in their service . . . he also received from them the honourable title of **Naik**, a term which in the Hindu dialect signifies an officer or commander of foot soldiers.”—*H. of Hydur Naik*, p. 7. This was the uncle of the famous Haider Naik or Hyder Ali Khan.

(c)—

1604.—“Maduré; corte del **Naygue** Señor destas terras.”—*Guerrero, Relacion*, 101.

1616.—“... and that orders should be given for issuing a proclamation at Nega-patam that no one was to trade at Tevena-patam, Porto Novo, or other port belonging to the **Naique** of Ginja or the King of Massulapatam.”—*Bocarro*, 619.

1646.—“Le **Naique** de Maduré, à qui appartient la coste de la pescherie, a la pesche d'vn jour par semaine pour son tribut.”—*Barretto*, 248.

c. 1665.—“Il y a plusieurs **Naiques** au Sud de Saint-Thomé, qui sont Souverains: Le **Naique** de Madure en est un.”—*Theriset*, v. 317.

1672.—“The greatest Lords and **Naiks** of this kingdom (Carnataca) who are subject to the Crown of Velour . . . namely Vitipa **naik** of Madura, the King's Cuspidore- (see **CUSPADORE**) bearer . . . and Cristapa **naik** of Chengier, the King's Betel-holder . . . the **naik** of Tanjower the King's Shield-bearer.”—*Buldaeus* (Germ.), p. 153.

1809.—“All I could learn was that it was built by a **Naig** of the place.”—*Ld. Valentia*, i. 398.

(d)—

[c. 1610.—“These men are hired, whether Indians or Christians, and are called **Naicles**.”—*Pyrard de Laval*, Hak. Soc. ii. 42.]

1787.—“A Troop of Native Cavalry on the present Establishment consists of 1 European subaltern, 1 European sergeant, 1 Subedar, 3 Jemidars, 4 Havildars, 4 **Naigues**, 1 Trumpeter, 1 Farrier, and 68 Privates.”—*Regns. for H. Co.'s Troops on the Coast of Coromandel*, &c., 6.

1834.—“... they went gallantly on till every one was shot down except the one **naik**, who continued hacking at the gate with his axe . . . at last a shot from above . . . passed through his body. He fell, but in dying hurled his axe against the enemy.”—*Mrs. Mackenzie, Storms and Sunshine of a Soldier's Life*, i. 37-38.





**NANKEEN**, s. A cotton stuff of a brownish yellow tinge, which was originally imported from China, and derived its name from the city of Nanking. It was not dyed, but made from a cotton of that colour, the *Gossypium religiosum* of Roxb., a variety of *G. herbaceum*. It was, however, imitated with dyed cotton in England, and before long exports of this imitation were made to China. Nankeen appears to be known in the Central Asia markets under the modified name of **Nanka** (see below).

1793-4.—“The land in this neighbourhood produces the cloth usually called **Nankeens** in Europe . . . in that growing in the province of Kiangnan, of which the city of Nan-kin is the capital, the down is of the same yellow tinge which it possesses when spun and woven into cloth.”—*Staunton's Narr. of Ld. Macartney's Embassy*, ii. 425.

1794-5.—“The colour of **Nam-King** is thus natural, and not subject to fade. . . . The opinion (that it was dyed) that I combat was the cause of an order being sent from Europe a few years ago to dye the pieces of **Nam-King** of a deeper colour, because of late they had grown paler.”—*Van Braam's Embassy*, E.T. ii. 141.

1797.—“*China Investment per Upton Castle*. . . . Company's broad and narrow **Nankeen**, brown **Nankeen**.”—In *Seton-Karr*, ii. 605.

c. 1809.—“Cotton in this district (*Puraniya* or *Purnea*) is but a trifling article. There are several kinds mentioned. . . . The *Kukti* is the most remarkable, its wool having the colour of **nankeen** cloth, and it seems in fact to be the same material which the Chinese use in that manufacture.”—*F. Buchanan*, in *Eastern India*, iii. 244. [See *Watt, Econ. Dict.* iv. 16, 29.]

1838.—“**Nanka** is imported in the greatest quantity (to Kabul) from Russia, and is used for making the outer garments for the people, who have a great liking to it. It is similar to **nankeen** cloth that comes to India from China, and is of a strong durable texture.”—*Report by Baines*, in *Punjab Trade Report*, App. p. ix. See also p. clxvii.

1848.—“‘Don't be trying to deprecate the value of the lot, Mr. Moss,’ Mr. Hamner-down said; ‘let the company examine it as a work of art—the attitude of the gallant animal quite according to nature, the gentleman in a **nankeen**-jacket, his gun in hand, is going to the chase; in the distance a *banghann* tree (see **BANYAN-TREE**) and a pagody.’”—*Vanity Fair*, i. 178.

**NANKING**, n.p. The great Chinese city on the lower course of the Yangtse-kiang, which was adopted as capital of the Empire for a brief space (1368-1410) by the (native) Ming dynasty on

the expulsion of the Mongol family of Chinghiz. The city, previously known as *Kin-ling-fu*, then got the style of *Nan-king*, or ‘South Court.’ Peking (‘North Court’) was however re-occupied as imperial residence by the Emperor Ching-su in 1410, and has remained such ever since. Nanking is mentioned as a great city called *Chilenfu* (Kin-ling), whose walls had a circuit of 40 miles, by Friar Odoric (c. 1323). And the province bears the same name (*Chelim*) in the old notices of China translated by R. Willes in *Hakluyt* (ii. 546).

It appears to be the city mentioned by Conti (c. 1430), as founded by the emperor: “Hinc prope XV. dierum itinere (i.e. from Cambalec or Peking), alia civitas *Nemptai* nomine, ab imperatore condita, cujus ambitus patet triginta miliaribus, eaque est populosissima omnium.” This is evidently the same name that is coupled with Cambalec, in Petis de la Croix's translation of the *Life of Timour* (iii. 218) under the form *Nemnai*. The form *Lankin*, &c., is common in old Portuguese narratives, probably, like **Liampo** (q.v.), a Fuhkien form.

c. 1520.—“After that follows Great China, the king of which is the greatest sovereign in the world. . . . The port of this kingdom is called Guantan, and among the many cities of this empire two are the most important, namely **Nankin** and **Comlaka** (read *Combuluk*), where the king usually resides.”—*Pigafetta's Magellan* (Hak. Soc.), p. 156.

c. 1540.—“Thereunto we answered that we were strangers, natives of the Kingdom of *Siam*, and that coming from the port of *Liampoo* to go to the fishing of **Nanquin**, we were cast away at sea . . . that we purposed to go to the city of **Nanquin** there to imbarque ourselves as rowers in the first *Lantraa* (see **LANTEAS**) that should put to sea, for to pass unto Cantan. . . .”—*Pinto*, E.T. p. 99 (orig. cap. xxxi.).

1553.—“Further, according to the Cosmographies of China . . . the maritime provinces of this kingdom, which run therefrom in a N.W. direction almost, are these three: **Nanquij**, **Xanton** (*Shantung*), and **Quincij**” (*Kingaze* or capital, i.e. Pecheli).—*Barros*, l. ix: 1.

1556.—“Ogni anno va di Persia alla China vna grossa Caruana, che camina sei mesi prima ch'arriui alla Città de **Lanchin**, Città nella quale risiede il Re con la sua Corte.”—*Ces. Falerici*, in *Ramusio*, iii. 391r.

[1615.—“678½ Catties China of raw **Lankine** silk.”—*Foster, Letters*, iii. 137.]



the change of *l* into *r*; and in this form it is found both in Hebrew and Greek. [Prof. Skeat gives: "F. *nard*, L. *nardus*. Greek *νάργδος*, Pers. *nard* (whence Skt. *nalada*), spikenard. Skt. *nada*, a reed."] The plant was first identified in modern times by Sir W. Jones. See in Canticles, i. 12, and iv. 13, 14.

B.C. c. 25.—

"Cur non sub altâ vel platano, vel hac  
Pinu jacentes sic temere, et rosâ  
Canos odorati capillos,  
Dum licet, Assyriâque *nardo*  
Potamus uncti?"

Horace, Odes, II. xi.

A.D. 29.—"Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ,  
ἐν τῇ οἰκίᾳ Σίμωνος . . . ἦλθε γυνὴ ἔχουσα  
ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυ-  
τελοῦς. . . ."—St. Mark, xiv. 3.

c. A.D. 70.—"As touching the leafe of *Nardus*, it were good that we discoursed thereof at large, seeing that it is one of the principal ingredients aromaticall that goe to the making of most costly and precious ointments. . . . The head of *Nardus* spreadeth into certain spikes and ears, whereby it hath a twofold use both as spike and also as leafe."—Pliny (Ph. Holland), xii. 12.

c. A.D. 90.—"Κατάγεται δὲ δι' αὐτῆς (Ὀζηνῆς) καὶ ἀπὸ τῶν ἀνωτόπων, ἡ διὰ Πωκλαῖδος καταφερομένη νάρδος, ἡ Κασπαυρηνή, καὶ ἡ Παροπανισηνή, καὶ ἡ Καβολίτη, καὶ ἡ διὰ τῆς παρακειμένης Σκυθίας."—Periplus, § 48 (corrected by Fabricius).

c. A.D. 545.—". . . also to Sindu, where you get the musk or castorin, and *androstachyn*" (for *nardostachys*, i.e. spikenard).—Cosmas, in *Cathay*, p. clxxviii.

1563.—"I know no other spikenard (*espique-nardo*) in this country, except what I have already told you, that which comes from Chitor and Mandou, regions on the confines of Deli, Bengala, and the Decan."—Garcia, f. 191.

1790.—"We may on the whole be assured that the *nardus* of Ptolemy, the *Indian Sumbul* of the Persians and Arabs, the *Jatāmānsi* of the Hindus, and the *spikenard* of our shops, are one and the same plant."—Sir W. Jones, in *As. Res.* ii. 410.

c. 1781.—

"My *first* shuts out thieves from your house  
or your room,  
My *second* expresses a Syrian perfume;  
My *whole* is a man in whose converse is  
shared  
The strength of a *Bar* and the sweetness  
of *Nard*."—

Charade on Bishop Barnard by  
Dr. Johnson.

**NARGEELA, NARGILEH.** s.  
Properly the coco-nut (Skt. *nātrikera*,  
-kela, or -keli; Pers. *nārgil*; Greek of

Cosmas, Ἀργέλλιον); thence the **hubble-bubble**, or **hooka** in its simplest form, as made from a coco-nut shell; and thence again, in Persia, a **hooka** or water-pipe with a glass or metal vase.

[c. 545.—"Argell." See under **SURA**.

[1623.—"Narghil, like the palm in the leaves also, and is that which we call *Nax Indica*."—P. della Valle, Hak. Soc. i. 40.

[1758.—"An Argile, or smoking tube, and coffee, were immediately brought us . . ."—Ives, 271.

[1813.—". . . the Persians smoked their culloons and *nargills*. . . ."—Forbes, *Or. Mem.* 2nd ed. ii: 173.]

**NARROWS, THE**, n.p. A name applied by the Hoogly pilots for at least two centuries to the part of the river immediately below Hoogly Point, now known as 'Hoogly Bight.' See Mr. Barlow's note on *Hedges' Diary*, i. 64.

1684.—"About 11 o'clock we met with ye *Good-hope*, at an anchor in ye *Narrows*, without Hugly River,\* and ordered him upon ye first of ye flood to weigh, and make all haste he could to Hugly . . ."—*Hedges' Diary*, Hak. Soc. i. 64.

1711.—"From the lower Point of the *Narrows* on the Starboard-side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the *River of Rogues*, commonly called by the Country People, *Adegom*. . . . From the *River of Rogues*, the Starboard Shore, with a great Ship, ought to be kept close aboard down to the Channel Trees, for in the Offing lies the Grand middle Ground. . . ."—*English Pilot*, p. 57.

**NARSINGA**, n.p. This is the name most frequently applied in the 16th and 17th centuries to the kingdom in Southern India, otherwise termed *Vijayanagara* or **Bisanagar** (q.v.), the latest powerful Hindu kingdom in the Peninsula. This kingdom was founded on the ruins of the Belāla dynasty reigning at Dwāra Samudra, about A.D. 1341 [see *Rice, Mysore*, i. 344 *seqq.*]. The original dynasty of *Vijayanagara* became extinct about 1487, and was replaced by *Narasimha*, a prince of Telugu origin, who reigned till 1508. He was therefore reigning at the time of the first arrival of the Portuguese, and the

\* The "Hugly" River was then considered (in ascending) to begin at Hooghly Point, and the confluence of the Rupnarain R., often called the *Gunga* (see under **GODAVERY**).

name of Narsinga, which they learned to apply to the kingdom from his name, continued to be applied to it for nearly two centuries.

1505.—“Hasse notizia delli maggiori Re che hanno nell' India, che è el Re de Narsin, indiano zentil; confina in Estremadura con el regno de Comj (qu. *regno Deconij*!), el qual Re si è Moro. El qual Re de Narsin tien grande regno; sarà (harà!) ad ogni suo comando 10 mila elefanti, 30 mila cavalli, e infinito numero di genti.”—*Lionardo Ca' Maurer*, 35.

1510.—“The Governor . . . learning of the embassy which the King of Bisnaga was sending to Cananore to the Viceroy, to offer firm friendship, he was most desirous to make alliance and secure peace . . . principally because the kingdom of Narsinga extends in the interior from above Calcut and from the Balagato as far as Cambaya, and thus if we had any wars in those countries by sea, we might by land have the most valuable aid from the King of Bisnaga.”—*Correa*, ii. 30.

1513.—“Aderant tunc apud nostrū prae-fectū a Narsingae rege legati.”—*Emanuel. Reg. Epist.* f. 3c.

1516.—“45 leagues from these mountains inland, there is a very large city which is called Bijanaguer, very populous. . . . The King of Narsinga always resides there.”—*Barbosa*, 85.

c. 1538.—“And she (the Queen of Onor) swore to him by the golden mandals of her jagod that she would rejoice as much should God give him the victory over them (the Turks) as if the King of Narsinga, whose slave she was, should place her at table with his wife.”—*F. Mendez Pinto*, ch. ix.; see also *Cogan*, p. 11.

1553.—“And they had learned besides from a Friar who had come from Narsinga to stay at Cananor, how that the King of Narsinga, who was as it were an Emperor of the Gentiles of India in state and riches, was appointing ambassadors to send him . . .”—*Burrow*, l. viii. 9.

1572.—  
“ . . . O Reyno Narsinga poderoso  
Mais de ouro e de pedras, que de forte  
gente.”—*Camões*, vii. 21.

By Burton:

“Narsinga's Kingdom, with her rich display  
Of gold and gems, but poor in martial  
vein . . .”

1580.—“In the Kingdom of Narsinga to this day, the wives of their priests are buried alive with the bodies of their husbands; all other wives are burnt at their husbands' funerals.”—*Montaigne*, by *Clotton*, ch. xi. (What is here said about priests applies to *Lingaites*, q.v.).

1611.—“ . . . the Dutch President on the coast of *Coromandell*, shewed us a *Caul* (see *COWLE*) from the King of Narsinga,

*Wencapati, Raia*, wherein was granted that it should not be lawfull for any one that came out of Europe to trade there, but such as brought Prince *Maurice* his Patent, and therefore desired our departure.”—*P. W. Floris*, in *Purchas*, i. 320.

1681.—“*Coromandel. Ciudad muy grande, sujeta al Rey de Narsinga, el qual Reyno e llamado por otro nombre Bisnaga.*”—*Martinez de la Puente, Compendio*, 16.

**NASSICK**, n.p. *Nasik*; *Nasika* of *Ptolemy* (vii. i. 63); an ancient city of Hindu sanctity on the upper course of the Godavery R., and the head-quarter of a district of the same name in the Bombay Presidency. A curious discussion took place at the R. Geog. Society in 1867, arising out of a paper by Mr. (afterwards Sir) George Campbell, in which the selection of a capital for British India was determined on logical principles in favour of Nassick. But logic does not decide the site of capitals, though government by logic is quite likely to lose India. Certain highly elaborated magic squares and magic cubes, investigated by the Rev. A. H. Frost (*Cambridge Math. Jour.*, 1857) have been called by him *Nasik* squares, and *Nasik* cubes, from his residence in that ancient place (see *Encyc. Britan.* 9th ed. xv. 215).

**NAT**, s. Burmese *ndt*, [apparently from Skt. *ndtha*, ‘lord’]; a term applied to all spiritual beings, angels, elfs, demons, or what not, including the gods of the Hindus.

[1878.—“Indeed, with the country population of Pegu the worship, or it should rather be said the propitiation of the ‘*Nats*’ or spirits, enters into every act of their ordinary life, and Buddha's doctrine seems kept for sacred days and their visits to the *kyoung* (monastery) or to the pagoda.”—*Forbes, British Burma*, 222.]

**NAUND**, s. Hind. *naud*. A coarse earthen vessel of large size, resembling in shape an inverted bee-hive, and useful for many economic and domestic purposes. The dictionary definition in Fallon, ‘an earthen trough,’ conveys an erroneous idea.

[1832.—“The ghuri (see *GHURRY*), or copper cup, floats usually in a vessel of coarse red pottery filled with water, called a *nan*.”—*Wanderings of a Pilgrim*, i. 250.

[1899.—“To prevent the crickets from wandering away when left, I had a large earthen pan placed over them upside down. These pans are termed *nauda*. They are

made of the coarsest earthenware, and are very capacious. Those I used were nearly a yard in diameter and about eighteen inches deep."—*Thornhill, Haunts and Hobbies of an Indian Official*, 79.]

**NAUTCH**, s. A kind of ballet-dance performed by women; also any kind of stage entertainment; an European ball. Hind. and Mahr. *nāch*, from Skt. *nritya*, dancing and stage-playing, through Prakrit *nachcha*. The word is in European use all over India. [A *poggly nautch* (see **POGGLE**) is a fancy-dress ball. Also see **FOOTLY NAUTCH**.] Browning seems fond of using this word, and persists in using it wrongly. In the first of the quotations below he calls *Fifine* the 'European *nautch*,' which is like calling some Hindu dancing-girl 'the Indian ballet.' He repeats the mistake in the second quotation.

[1809.—"You Europeans are apt to picture to yourselves a *Nach* as a most attractive spectacle, but once witnessed it generally dissolves the illusion."—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 142.]

1823.—"I joined Lady Macnaghten and a large party this evening to go to a *nāch* given by a rich native, Roupall Mullich, on the opening of his new house."—*Mrs. Heber*, in *Heber*, ed. 1844, i. 37.

[1829.—". . . a dance by black people which they call a *Notch*. . . ."—*Oriental Sport. Mag.* ed. 1873, i. 129.]

c. 1831.—"Elle (Begum Sumrou) fit enterrer vivante une jeune esclave, dont elle était jalouse, et donna à son mari un *nautch* (bal) sur cette horrible tombe."—*Jacquemont, Correspondance*, ii. 221.

1872.—

" . . . let be there was no worst  
Of degradation spared *Fifine*; ordained  
from first  
To last, in body and soul, for one life-  
long debauch,  
The Pariah of the North, the European  
*Nautch*!"

*Fifine at the Fair*, 31.

1876.—

" . . . I locked in the swarth little lady—  
I swear,  
From the head to the foot of her,—well  
quite as bare!  
'No *Nautch* shall cheat me,' said I,  
taking my stand  
At this bolt which I draw. . . ."

*Natural Magic*, in *Pacchiarotto*, &c.

**NAUTCH-GIRL**, s. (See **BAYADÈRE, DANCING-GIRL**.) The last quotation is a glorious jumble, after the manner of the compiler.

[1809.—"Nach Girls are exempted from all taxes, though they pay a kind of voluntary one monthly to a *Fuqeer*. . . ."—*Broughton, Letters from a Mahratta Camp*, ed. 1892, p. 113-4.]

1825.—"The *Nāch* women were, as usual, ugly, huddled up in huge bundles of red petticoats; and their exhibition as dull and insipid to an European taste, as could well be conceived."—*Heber*, ii. 102.

1836.—"In India and the East dancing-girls are trained called *Almeh*, and they give a fascinating entertainment called a *natch*, for which they are well paid."—In *R. Phillips, A Million of Facts*, 322.

**NAVAIT, NAITEA, NEVOYAT**, &c., n.p. A name given to Mahomedans of mixt race in the Konkan and S. Canara, corresponding more or less to **Moplahs** (q.v.) and **Lubbyes** of Malabar and the Coromandel coast. [The head-quarters of the Navayats are in N. Canara, and their traditions state that their ancestors fled from the Persian Gulf about the close of the 7th century, to escape the cruelty of a Governor of Irān. See *Sturrock, Man. of S. Canara*, i. 181.] It is apparently a Konkani word connected with Skt. *nava*, 'new,' and implying 'new convert.' [The *Madras Gloss.* derives the word from Pers. *naū*, from *Nāū*, the name of an Arab clan.]

1552.—"Sons of Moors and of Gentile women, who are called *Naiteas*. . . ."—*Castanheda*, iii. 24.

1553.—"Naiteas que são mestiços: quanto aos padres de geração dos Arabios . . . e perparte das madres das Gentias."—*Barros*, I. ix. 3.

" And because of this fertility of soil, and of the trade of these ports, there was here a great number of Moors, natives of the country, whom they call *Naiteas*, who were accustomed to buy the horses and sell them to the Moors of the Decan. . . ."—*Ibid.* I. viii. 9.

c. 1612.—"From this period the Mahomedans extended their religion and their influence in Malabar, and many of the princes and inhabitants, becoming converts to the true faith, gave over the management of some of the seaports to the strangers, whom they called *Nowayits* (literally the New Race). . . ."—*Firishta*, by *Briggs*, iv. 533.

1615.—". . . et passim infiniti Mahometani reperiebantur, tum indigenae quos *naiteas* vocabant, tum externi. . . ."—*Jarric*, i. 57.

1628.—"There are two sorts of Moors, one *Mesticos* of mixed seed of Moore-fathers and Ethnike-mothers, called *Naiteani*, Mungrels also in their religion, the other *Forreiners*. . . ."—*Purchas, Pilgrimage*, 554.





called neelgow, and is, I believe, in Europe, which he will deliver to my name."—*Warren Hastings to Sir Brooke*, in *Gleig*, i. 288.

1824.—"There are not only ne and the common Indian deer, but noble red-deer in the park" (at *Luc Heber*, ed. 1844, i. 214).

1882.—"All officers, we believe, served, like the present writers of the *canals of Upper India*, look back peripatetic life there as a happy time occasionally on a winding part of one intruded on the solitude of *nilgai*."—*Memo. of General Sir W.*, p. 11.

**NEEM**, s. The tree (N.O. *M. Azadirachta indica*, Jussieu; H (and *nib*, according to Playfair *Shereef*, 170), *Mahr. nimb*, from *nimba*. It grows in almost all India, and has a repute for remedial uses. Thus poultices of leaves are applied to boils, and fresh juice given in various cases; the bitter bark is given in the fruit is described as purgative, emollient, and as useful in women; whilst a medicinal oil is extracted from the seeds; and the gum is reckoned medicinal. It is also known as *bakain* (see **BUCKYNE**), and is grafted readily.

1563 "R. I beg you to recall by help of which you cured that horse of yours, of which you told me I wish to remember it.

"O. You are quite right, for it is a tree that has a great reputation as a medicinal among nations that I have quainted with, and the name among all is *nimbo*. I came to know it in the *Balaghat*, because with its succedeed in curing sore backs that were most difficult to clean, and these sores were cleaned very well, and the horses very quickly cured; this was done entirely with the juice of this tree pounded and put over mixed with lemon-juice. . . ."—*Garcin*

1578.—"There is another tree medicinal . . . which is called *nimbo*. The *Malabars* call it *Bepole* [*Malayāl*].—*Arata*, 281.

[1813.—" . . . the principal are regularly planted with beautiful *lym-trees*."—*Forbes, Or. Mem.* 2, 145.

[1856.—"Once on a time *Guj S* said to those around him, 'Is there who would leap down from that into the court?'"—*Forbes, Rās* 1878, p. 465.]

1877. —"The elders of the *Clan* lay on their platform, under the g

the Burmese express as *Naga-rit*, 'Dragon's whirlpool.' The set of the tide here is very apt to carry vessels ashore, and thus the locality is famous for wrecks. It is possible, however, that the Burmese name is only an effort at interpretation, and that the locality was called in old times by some name like *Ndgardshtu*. Ibn Batuta touched at a continental coast occupied by uncivilised people having elephants, between Bengal and Sumatra, which he calls *Baranagdr*. From the intervals given, the place must have been near Negrais, and it is just possible that the term *Barra de Negrais*, which frequently occurs in the old writers (e.g. see Balbi, Fitch, and Boswarro below) is a misinterpretation of the old name used by Ibn Batuta (iv. 224-228).

1553.—"Up to the Cape of **Negrais**, which stands in 16 degrees, and where the Kingdom of Pegu commences, the distance may be 100 leagues."—*Barros*, I. ix. 1.

1583.—"Then the wind came from the S.W., and we made sail with our stern to the N.E., and running our course till morning we found ourselves close to the *Bar of Negrais*, as in their language they call the port which runs up into Pegu."—*Gasparo Balbi*, f. 92.

1586.—"We entered the *barre* of **Negrais**, which is a braue barre," &c. (see **COSMIN**).—*R. Fitch*, in *Hall*, ii. 390.

1613.—"Philip de Brito having sure intelligence of this great armament . . . ordered the arming of seven ships and some *anguicels*, and appointing as their commodore Paulo de Rego Pinheiro, gave him precise orders to engage the prince of Arracan at sea, before he should enter the *Bar* and rivers of **Negrais**, which form the mouth of all those of the kingdom of Pegu."—*Boswarro*, 137.

1727.—"The Sea Coast of Arracan reaches from Natigam (see **CHITTAGONG**) to Cape **Negrais**, about 400 Miles in length, but few places inhabited . . ." (after speaking of "the great Island of Negrais") . . . he goes on. . . "The other Island of Negrais, which makes the Point called the Cape . . . is often called *Diamond Island*, because its Shape is a Rhombus. . . Three Leagues to the Southward of *Diamond Island* lies a Reef of Rocks a League long . . . conspicuous at all Times by the Sea breaking over them . . . the Rocks are called the *Lagarto*, or in English, the *Lizard*."—*A. Hamilton*, ii. 29. This reef is the *Alagada*, on which a noble lighthouse was erected by Capt (afterwards Lieut.-Gen.) Sir A. Fraser, C.B., of the Engineers, with great labour and skill. The statement of Hamilton suggests that the original name may have been *Lagarto*. But *Alagada*, "overflowed," is the real origin. It appears in the old French chart of d'Après as *Ile Noyée*. In

Dunn it is *Negada* or *Nejada*, or *Laguado*, or *Sunken Island* (*N. Dir.* 1780, 325).

1759.—"The Dutch by an Inscription in *Teutonic Characters*, lately found at **Negrais**, on the Tomb of a *Dutch Colonel*, who died in 1607 (qu. if not 1627?), appear then to have had Possession of that Island."—Letter in *Dalrymple*, *Or. Rep.* i. 98.

1763.—"It gives us pleasure to observe that the King of the *Burmaha*, who caused our people at **Negrais** to be so cruelly massacred, is since dead, and succeeded by his son, who seems to be of a more friendly and humane disposition."—*Fort William Consns.*, Feb. 19. In *Long*, 288.

[1819.—"**Negraglia**." See under **MUN-NEEPORE**.]

**NELLY, NELE**. s. Malayāl. *nel*, 'rice in the husk'; [Tel. and Tam. *nelli*, 'rice-like']. This is the Dravidian equivalent of **paddy** (q.v.), and is often used by the French and Portuguese in South India, where Englishmen use the latter word.

1606.—". . . when they sell *nele*, after they have measured it out to the purchaser, for the seller to return and take out two grains for himself for luck (*com superstição*), things that are all heathen vanities, which the synod entirely prohibits, and orders that those who practise them shall be severely punished by the Bishop."—*Gouvea*, *Synodo*, f. 52b.

1651.—"**Nili**, that is unpounded rice, which is still in the husk."—*Rogierius*, p. 96.

1760.—"**Champs de nelli**." See under **JOWAUR**.

[1796.—"75 *parabs Nelly*."—List of Export Duties, in *Logan*, *Malabar*, iii. 265.]

**NELLORE**, n.p. A town and district north of Madras. The name may be Tamil. *Nall-ār*, 'Good Town.' But the local interpretation is from *nel* (see **NELLY**); and in the local records it is given in Skt. as *Dhānyapuram*, meaning 'rice-town' (*Seshagiri Sāstri*). [The *Madras Man.* (ii. 214) gives *Nall-ār*, 'Good-town'; but the *Gloss.* (s.v.) has *nellu*, 'paddy,' *āru*, 'village.' Mr. Boswell (*Nellore*, 687) suggests that it is derived from a *nelli chett* tree under which a famous *lingam* was placed.]

c. 1310.—"Ma'bar extends in length from Kulam to **Nilāwar**, nearly 300 *parasangs* along the sea coast."—*Wandf.* in *Elliot*, iii. 32.

**NERBUDDA R.**, n.p. Skt. *Nar-madd*, 'causing delight'; *Ptol.* *Náμαδος*; *Peripl.* *Ναμαῖος* (amended by Fabricius to *Νάμαδος*). Dean Vincent's con-

*NERCHA.*

624

*NICOBAR ISLANDS.*



"The name is in common use among all classes of natives in S. India, but when it may have become specific I cannot say. Possibly the solution may be that the Nilgiris being the first large mountain range to become familiar to the English, that name was by them caught hold of, but not *coined*, and stuck to them by mere priority. It is on the face of it improbable that the Englishmen who early in the last century discovered these Hills, that is, explored and shot over them, would call them by a long Skt. name."]

Probably the following quotation from Dampier refers to Orissa, as does that from Hedges :

"One of the English ships was called the *Nellegree*, the name taken from the *Nellegree* Hills in Bengal, as I have heard."—*Dampier*, ii. 145.

1683.—"In y<sup>e</sup> morning early I went up the *Nillegree* Hill, where I had a view of a most pleasant fruitfull valley."—*Hedges*, *Diary*, March 2 ; [Hak. Soc. i. 67].

The following also refers to the Orissa Hills :

1752.—"Weavers of Balasore complain of the great scarcity of rice and provisions of all kinds occasioned by the devastations of the Mahrattas, who, 600 in number, after plundering Balasore, had gone to the *Nellegree* Hills."—In *Long*, 42.

#### NIPA, s. Malay *nīpah*.

a. The name of a stemless palm (*Nipa fruticans*, Thunb.), which abounds in estuaries from the Ganges delta eastwards, through Tenasserim and the Malay countries, to N. Australia, and the leaves of which afford the chief material used for thatch in the Archipelago. "In the Philippines," says Crawford, "but not that I am aware of anywhere else, the sap of the *Nipa*. . . is used as a beverage, and for the manufacture of vinegar, and the distillation of spirits. On this account it yields a considerable part of the revenue of the Spanish Government" (*Desc. Dict.* p. 301). But this fact is almost enough to show that the word is the same which is used in sense b ; and the identity is placed beyond question by the quotations from Teixeira and Mason.

b. Arrack made from the sap of a palm tree, a manufacture by no means confined to the Philippines. The

Portuguese, appropriating the word *Nipa* to this spirit, called the tree itself *nipeira*.

#### a.—

1611.—"Other wine is of another kind of palm which is called *Nipa* (growing in watery places), and this is also extracted by distillation. It is very mild and sweet, and clear as pure water ; and they say it is very wholesome. It is made in great quantities, with which ships are laden in Pegu and Tanasarim, Malaca, and the Philippines or Manila ; but that of Tanasarim exceeds all in goodness."—*Teixeira, Relaciones*, i. 17.

1613.—"And then on from the marsh to the *Nypeiras* or wild-palms of the rivulet of Paret China."—*Jodinho de Kredia*, 6.

„ "And the wild palms called *Nypeiras* . . . from those flowers is drawn the liquor which is distilled into wine by an alembic, which is the best wine of India."—*Ibid.* 16r.

[1617.—"In the maritime districts, *atap*, or thatch, is made almost exclusively from the leaves of the *nipa* or *būya*."—*Raffles, H. of Java*, 2nd ed. i. 185.]

1848. — "Steaming amongst the low swampy islands of the Sunderbunds . . . the paddles of the steamer tossed up the large fruits of the *Nipa fruticans*, a low stemless palm that grows in the tidal waters of the Indian ocean, and bears a large head of nuts. It is a plant of no interest to the common observer, but of much to the geologist, from the nuts of a similar plant abounding in the tertiary formations at the mouth of the Thames, having floated about there in as great profusion as here, till buried deep in the silt and mud that now form the island of Sheppey."—*Hooker, Himalayan Journals*, i. 1-2.

1860.—"The *Nipa* is very extensively cultivated in the Province of Tavoy. From incisions in the stem of the fruit, toddy is extracted, which has very much the flavour of mead, and this extract, when boiled down, becomes sugar."—*Mason's Burma*, p. 506.

1874.—"It (sugar) is also got from *Nipa fruticans*, Thunb., a tree of the low coast-regions, extensively cultivated in Tavoy."—*Hanbury and Flückiger*, 655.

These last quotations confirm the old travellers who represent Tenasserim as the great source of the *Nipa* spirit.

#### b.—

c. 1567.—"Every yeere is there lade (at Tenasserim) some ships with Verzino, *Nipa*, and Benjamin."—*Ces. Federici* (E.T. in *Hakl.*), ii. 359.

1568.—"*Nipa*, qual' è vn Vino eccellentissimo che nasce nel fior d'vn arbore chiamato *Niper*, il cui liquor si distilla, e se ne fa vna beuanda eccellentissima."—*Ces. Federici*, in *Ramusio*, iii. 392r.

1583.—"I Portoghesi e noi altri di queste bando di quà non mangiamo nel Regno di Pegù pane di grano . . . ne si beve vino:



ma una certa acqua lambiccata da vn albero detto **Annippa**, ch' è alla bocca assai gustevole ; ma al corpo giova e nuoce, secondo le complessioni de gli huomini."—*G. Balbi*, f. 127.

1591.—"Those of Tanaseri are chiefly freighted with Rice and **Nipar** wine, which is very strong."—*Barker's Account of Lancaster's Voyage*, in *Hakl.* ii. 592.

In the next two quotations *nipe* is confounded with coco-nut spirit.

1598.—"Likewise there is much wine brought thether, which is made of Cocus or Indian Nutton, and is called **Nype de Tanasaria**, that is *Aqua-Composita of Tanasaria*."—*Linschoten*, 30 ; [*Hak. Soc.* i. 103].

"The Sura, being distilled, is called *Fula* (see **FOOL'S RACK**) or **Nipe**, and is an excellent *Aqua Vitæ* as any is made in Dort."—*Ibid.* 101 ; [*Hak. Soc.* ii. 49].

[1616.—"One jar of **Neepe**."—*Foster, Letters*, iv. 162].

1623.—"In the daytime they did nothing but talk a little with one another, and some of them get drunk upon a certain wine they have of raisins, or on a kind of aqua vitæ with other things mixt in it, in India called **nippa**, which had been given them."—*P. della Valle*, ii. 669 ; [*Hak. Soc.* ii. 272].

We think there can be little doubt that the slang word **nip**, for a small dram of spirits, is adopted from **nipa**. [But compare Dutch *nippen*, 'to take a dram.' The old word *nippitatum* was used for 'strong drink' ; see *Stanf. Dict.*]

**NIRVĀNA**, s. Skt. *nirvāna*. The literal meaning of this word is simply 'blown out,' like a candle. It is the technical term in the philosophy of the Buddhists for the condition to which they aspire as the crown and goal of virtue, viz. the cessation of sentient existence. On the exact meaning of the term see Childers's *Pali Dictionary*, s.v. *nibbāna*, an article from which we quote a few sentences below, but which covers ten double-column pages. The word has become common in Europe along with the growing interest in Buddhism, and partly from its use by Schopenhauer. But it is often employed very inaccurately, of which an instance occurs in the quotation below from Dr. Draper. The oldest European occurrence of which we are aware is in *Purchas*, who had met with it in the Pali form common in Burma, &c., *nibban*.

1626.—"After death they (the Talapoys) beleeve three Places, one of Pleasure *Saam* (perhaps *sukham*) like the Mahumitane Paradise ; another of Torment *Narac* (read *Narac*) ; the third of Annihilation which they call **Niba**."—*Purchas, Pilgrimage*, 506.

c. 1815.—". . . the state of **Niban**, which is the most perfect of all states. This consists in an almost perpetual extacy, in which those who attain it are not only free from troubles and miseries of life, from death, illness and old age, but are abstracted from all sensation ; they have no longer either a thought or a desire."—*Sangermano, Burmese Empire*, p. 6.

1858.—". . . Transience, Pain, and Unreality . . . these are the characters of all existence, and the only true good is exemption from these in the attainment of **nirwāna**, whether that be, as in the view of the Brahmin or the theistic Buddhist, absorption into the supreme essence ; or whether it be, as many have thought, absolute nothingness ; or whether it be, as Mr. Hodgson quaintly phrases it, the *ubi* or the *modus* in which the infinitely attenuated elements of all things exist, in this last and highest state of abstraction from all particular modifications such as our senses and understandings are cognisant of."—*Yule, Mission to Ara*, 236.

"When from between the sāl trees at Kūsināra he passed into **nirwāna**, he (Buddha) ceased, as the extinguished fire ceases."—*Ibid.* 239.

1869.—"What Bishop Bigandet and others represent as the popular view of the **Nirvāna**, in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul into itself, and a freedom from the circle of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it, whilst **Nirvāna** suggests rather a kind of Mohammedan Paradise or of blissful Elysian fields to the minds of the larger masses."—*Prof. Max Müller, Lecture on Buddhistic Nihilism*, in *Trübner's Dr. Record*, Oct. 16.

1875.—"**Nibbānam**. Extinction ; destruction ; annihilation ; annihilation of being, **Nirvāna** ; annihilation of human passion, Arhatship or final sanctification. . . . In Trübner's Record for July, 1870, I first propounded a theory which meets all the difficulties of the question, namely, that the word **Nirvāna** is used to designate two different things, the state of blissful sanctification called Arhatship, and the annihilation of existence in which Arhatship ends."—*Childers, Pali Dictionary*, pp. 265-266.

"But at length reunion with the universal intellect takes place ; **Nirvana** is reached, oblivion is attained . . . the state in which we were before we were born."—*Draper, Conflict, &c.*, 122.

1879.—

“And how—in fulness of the times—it fell  
That Buddha died . . .  
And how a thousand thousand crores since  
then  
Have trod the Path which leads whither  
he went  
Unto **Nirvāna** where the Silence lives.”  
*Sir E. Arnold, Light of Asia, 237.*

**NIZAM, THE**, n.p. The hereditary style of the reigning prince of the Hyderabad Territories; ‘His Highness the Nizām,’ in English official phraseology. This in its full form, *Nizām-ul-Mulk*, was the title of Asaf Jāh, the founder of the dynasty, a very able soldier and minister of the Court of Aurangzīb, who became Sūbadār (see **SOUBADAR**) of the Deccan in 1713. The title is therefore the same that had pertained to the founder of the Ahmednagar dynasty more than two centuries earlier, which the Portuguese called that of **Nizamaluco**. And the circumstances originating the Hyderabad dynasty were parallel. At the death of Asaf Jāh (in 1748) he was independent sovereign of a large territory in the Deccan, with his residence at Hyderabad, and with dominions in a general way corresponding to those still held by his descendant.

**NIZAMALUCO**, n.p. **Izam Maluco** is the form often found in Correa. One of the names which constantly occur in the early Portuguese writers on India. It represents *Nizām-ul-Mulk* (see **NIZAM**). This was the title of one of the chiefs at the court of the Bāhmani king of the Deccan, who had been originally a Brahman and a slave. His son Ahmed set up a dynasty at Ahmednagar (A.D. 1490), which lasted for more than a century. The sovereigns of this dynasty were originally called by the Portuguese *Nizamaluco*. Their own title was *Nizām Shāh*, and this also occurs as *Nizamoxa*. [Linschoten’s etymology given below is an incorrect guess.]

1521.—“Meanwhile (the Governor Diego Lopes do Sequeira) . . . sent Fernão Camello as ambassador to the **Nizamaluco**, Lord of the lands of Choul, with the object of making a fort at that place, and arranging for an expedition against the King of Cambaya, which the Governor thought the **Nizamaluco** would gladly join in, because he was in a quarrel with that King. To

this he made the reply that I shall relate hereafter.”—*Correa*, ii. 623.

c. 1539. — “*Trelado do Contrato que o Viso Rey Dom Garcia de Noronha fez com hu Niza Muxaa, que d’antes se chamava Hu Niza Maluquo.*”—*Tombo*, in *Subsidios*, 115.

1543. — “**Izam maluco.**” See under **COTAMALUCO**.

1553. — “This city of Chaul . . . is in population and greatness of trade one of the chief ports of that coast; it was subject to the **Nizamaluco**, one of the twelve Captains of the Kingdom of Decan (which we corruptly call *Daquem*). . . . The **Nizamaluco** being a man of great estate, although he possessed this maritime city, and other ports of great revenue, generally in order to be closer to the Kingdom of the Decan, held his residence in the interior in other cities of his dominion; instructing his governors in the coast districts to aid our fleets in all ways and content their captains, and this was not merely out of dread of them, but with a view to the great revenue that he had from the ships of Malabar. . . .”—*Barros*, II. ii. 7.

1563.—“ . . . This King of Dely conquered the Decan (see **DECCAN**) and the Cuncam (see **CONCAM**); and retained the dominion a while; but he could not rule territory at so great a distance, and so placed in it a nephew crowned as king. This king was a great favourer of foreign people, such as Turks, Rumis, Coraçonis, and Arabs, and he divided his kingdom into captaincies, bestowing upon *Adelkam* (whom we call *Idalkam*—see **IDALCAN**) the coast from Angediva to Cifardam . . . and to **Nizamaluco** the coast from Cifardam to Negotana. . . .”—*Garcia*, f. 34v.

„ “*R.* Let us mount and ride in the country; and by the way you shall tell me who is meant by **Nizamoxa**, as you often use that term to me.

“*O.* At once I tell you he is a king in the Balaghat (see **BALAGHAUT**) (*Baqalat* for *Balagate*), whose father I have often attended, and sometimes also the son. . . .”—*Ibid.* f. 33v.

[1594-5. — “**Nizām-ul-Mulkhiya.**” See under **IDALCAN**.

[1598.—“*Maluco* is a Kingdome, and *Niza* a Lance or Speare, so that *Niza Maluco* is as much as to say as the Lance or Speare of the Kingdom.”—*Linschoten*, Hak. Soc. i. 172. As if *Niza-ul-mulk*, ‘spear of the kingdom.’]

**NOKAR**, s. A servant, either domestic, military, or civil, also pl. *Nokar-logue*, ‘the servants.’ Hind. *naukar*, from Pers. and *naukar-lāq*. Also *naukar-chākar*, ‘the servants,’ one of those jingling double-barrelled phrases in which Orientals delight even more than Englishmen (see **LOOTY**). As regards Englishmen, compare hugger-mugger, hurdy-gurdy,



and horses, they would not make me way to passe, but fell a quarreling with my neremoners, and offred me great abuse. . . .”—*Cocks's Diary*, ii. 99; [neremonners in ii. 23].

1768-71.—“Sedan-chairs are not in use here (in Batavia). The ladies, however, sometimes employ a conveyance that is somewhat like them, and is called a **norimon**.”—*Stavorinus*, E.T. i. 324.

**NOR'-WESTER**, s. A sudden and violent storm, such as often occurs in the hot weather, bringing probably a ‘dust-storm’ at first, and culminating in hail or torrents of rain. (See **TYPHOON**.)

1810.—“. . . those violent squalls called ‘north-westers,’ in consequence of their usually either commencing in, or veering round to that quarter. . . . The force of these **north-westers** is next to incredible.”—*Williamson*, V. M. ii. 35.

[1827.—“A most frightful **nor' wester** had come on in the night, every door had burst open, the peals of thunder and torrents of rain were so awful. . . .”—*Mrs. Fenton, Diary*, 98.]

**NOWBEHAR**, n.p. This is a name which occurs in various places far apart, a monument of the former extension of Buddhism. Thus, in the early history of the Mahomedans in Sind, we find repeated mention of a temple called *Naurihār* (*Nara-vihāra*, ‘New Monastery’). And the same name occurs at Balkh, near the Oxus. (See **VIHARA**.)

**NOWROZE**, s. Pers. *nan-rōz*, ‘New (Year’s) Day’; i.e. the first day of the Solar Year. In W. India this is observed by the Parsees. [For instances of such celebrations at the vernal equinox, see *Frazer, Pausanias*, iv. 75.]

c. 1590.—“This was also the cause why the **Naurūz** i *Jalāli* was observed, on which day, since his Majesty’s accession, a great feast was given. . . . The **New Year’s Day** feast . . . commences on the day when the Sun in his splendour moves to Aries, and lasts till the 19th day of the month (Farwardin).”—*Āin*, ed. *Bluchmann*, i. 183, 276.

[1614.—“Their **Noroose**, which is an annual feast of 20 days continuance kept by the Moors with great solemnity.”—*Foster, Letters*, iii. 65.

[1615.—“The King and Prince went a hunting . . . that his house might be fitted against the **Norose**, which began the first Newe Moon in March.”—*Sir T. Roe, Hak. Soc.* i. 138; also see 142.]

1638.—“There are two Festivals which are celebrated in this place with extraordinary ceremonies; one whereof is that of the first day of the year, which, with the Persians, they call **Naurus**, **Nauros**, or **Norose**, which signifies *nine days*, though now it lasts *eighteen* at least, and it falls at the moment that the Sun enters Aries.”—*Mandelato*, 41.

1673.—“On the day of the Vernal *Equinox*, we returned to *Gombroon*, when the *Moors* introduced their New-Year *Edē* (see **EED**) or **Noe Rose**, with Banqueting and great Solemnity.”—*Fryer*, 306.

1712.—“Restat **Naurus**, i.e. *vertentis anni initium, incidens in diem aequinoctii verni. Non legalis est, sed ab antiquis Persis haereditate accepta festivitas, omnium caeterarum maxima et sollemnissima.*”—*Kaempfer, Am. Exot.* 162.

1815.—“**Jemsheed** also introduced the solar year; and ordered the first day of it, when the sun entered Aries, to be celebrated by a splendid festival. It is called **Naurose**, or new year’s day, and is still the great festival in Persia.”—*Malcolm, H. of Persia*, i. 17.

1832.—“**Now-roz** (new year’s day) is a festival or **eed** of no mean importance in the estimation of Mussulman society. . . . The trays of presents prepared by the ladies for their friends are tastefully set out, and the work of many days’ previous arrangement. Eggs are boiled hard, some of these are stained in colours resembling our mottled papers; others are neatly painted in figures and devices; many are ornamented with gilding; every lady evincing her own peculiar taste in the prepared eggs for **now-roz**.”—*Mrs. Meer Hassan Ali, Obsns. on the Mussulmans of India*, 283-4.

**NOWSHADDER**, s. Pers. *naushādar* (Skt. *narasādra*, but recent), Sal-ammoniac, i.e. chloride of ammonium.

c. 1300.—We find this word in a mediæval list of articles of trade contained in Capmany’s *Memorias d’ Barcelona* (ii. App. 74) under the form **noxadre**.

1343.—“Salarmoniaco, cioè **liaciadro**, e non si dà nè sacco ne cassa con esso.”—*Pegolotti*, p. 17; also see 57, &c.

[1834.—“Sal ammoniac (**nouchader**) is found in its native state among the hills near Juzzak.”—*Burnes, Travels into Bokhara*, ii. 166.]

**NUDDEEA RIVERS**, n.p. See under **HOOGLY RIVER**, of which these are branches, intersecting the *Nadiys* District. In order to keep open navigation by the directest course from the Ganges to Calcutta, much labour is, or was, annually expended, under a special officer, in endeavouring during the dry season to maintain sufficient depth in these channels.

**NUGGURKOTE**, n.p. *Nagarkot*. This is the form used in olden times, and even now not obsolete, for the name of the ancient fortress in the Punjab Himālaya which we now usually know by the name of *Kot-kāngra*, both being substantially the same name, *Nagarkot*, 'the fortress town,' or *Kot-kā-nagara*, 'the town of the fortress.' [If it be implied that *Kāngra* is a corruption of *Kot-kā-nagara*, the idea may be dismissed as a piece of folk-etymology. What the real derivation of *Kāngra* is is unknown. One explanation is that it represents the Hind. *khankhara*, 'dried up, shrivelled.'] In yet older times, and in the history of Mahmūd of Ghazni, it is styled *Bhīm-nagar*. The name *Nagarkot* is sometimes used by older European writers to designate the Himalayan mountains.

1008. — "The Sultan himself (Mahmūd) joined in the pursuit, and went after them as far as the fort called *Bhīm-nagar*, which is very strong, situated on the promontory of a lofty hill, in the midst of impassable waters." — *Al-Uthi*, in *Elliot*, i. 34.

1337. — "When the sun was in Cancer, the King of the time (Mahommed Tughlak) took the stone fort of **Nagarkot** in the year 738. . . . It is placed between rivers like the pupil of an eye . . . and is so impregnable that neither Sikandar nor Dara were able to take it." — *Badr-i-chach*, *ibid.* iii. 570.

c. 1370. — "Sultan Firoz . . . marched with his army towards **Nagarkot**, and passing by the valleys of *Nākhach-nuhgarhi*, he arrived with his army at **Nagarkot**, which he found to be very strong and secure. The idol *Jwālāmukhi* (see **JOWAULLA MOOKHEE**), much worshiped by the infidels, was situated in the road to **Nagarkot**. . . ." — *Shams-i-Sirāj*, *ibid.* iii. 317-318.

1398. — "When I entered the valley on that side of the Siwālik, information was brought to me about the town of **Nagarkot**, which is a large and important town of Hindustān, and situated in these mountains. The distance was 30 *kos*, but the road lay through jungles, and over lofty and rugged hills." — *Autobiog. of Timur*, *ibid.* 165.

1553. — "But the sources of these rivers (Indus and Ganges) though they burst forth separately in the mountains which Ptolemy calls *Imaus*, and which the natives call *Jalanguer* and **Nangracot**, yet are these mountains so closely joined that it seems as if they sought to hide these springs." — *Barrow*, i. iv. 7.

c. 1580. — "**Nagerkote** is a city situated upon a mountain, with a fort called *Kangerah*. In the vicinity of this city, upon a lofty mountain, is a place called *Mahamaoy* (*Mahamāyā*), which they consider as one of the works of the Divinity, and come in pil-

grimage to it from great distances, thereby obtaining the accomplishment of their wishes. It is most wonderful that in order to effect this, they cut out their tongues, which grow again in the course of two or three days. . . ." — *Ayeen*, ed. *Gladwin*, ii. 119; [ed. *Jarrett*, ii. 312].

1609. — "Bordering to him is another great *Raiaw* called *Tulluck Chand*, whose chief City is **Negercoat**, 80 c. from *Lahor*, and as much from *Syrinan*, in which City is a famous Pagod, called *Ie* or *Durga*, unto which worlds of People resort out of all parts of *India*. . . . Divers *Moorees* also resorts to this Peer. . . ." — *W. Finch*, in *Purchas*, i. 438.

1616. — "27. **Nagra Cutt**, the chief City so called. . . ." — *Terry*, in *Purchas*, ii. ; [ed. 1777, p. 82].

[c. 1617. — "**Nakarkutt**." — *Sir T. Roe*, *Hak. Soc.* ii. 534.]

c. 1676. — "The caravan being arriv'd at the foot of the Mountains which are call'd at this day by the name of **Nangrooot**, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maids, who agree with the Merchants to carry them, their Goods and provisions cross the Mountains. . . ." — *Tavernier*, E.T. ii. 183; [ed. *Ball*, ii. 263].

1788. — "Kote Kangrah, the fortress belonging to the famous temple of **Nagoroot**, is given at 49 royal coses, equal to 99 G. miles, from *Sirhind* (northward)." — *Rennell*, *Memoir*, ed. 1793, p. 107.

1809. — "At *Patancote*, where the *Padahab* (so the Sikhs call *Runjeet*) is at present engaged in preparations and negotiations for the purpose of obtaining possession of **Cote Caungrah** (or **Nagar Cote**), which place is besieged by the *Raja* of *Nepaul*. . . ." — *Elphinstone*, in *Life*, i. 217.

**NUJEEB**, s. Hind. from Ar. *najīb*, 'noble.' A kind of half-disciplined infantry soldiers under some of the native Governments; also at one time a kind of militia under the British; receiving this honorary title as being gentlemen volunteers.

[c. 1790. — "There were 1000 men, **nud-jeeves**, sword men. . . ." Evidence of *Sheikh Mohammed*, quoted by *Mr. Plumer*, in *Trial of W. Hastings*, in *Bond*, iii. 393.

1796. — "The **Nexibs** are **Matchlock men**." — *W. A. Toner*, *A Letter on the Mahratta People*, *Bombay*, 1798, p. 50.]

1813. — "There are some corps (*Mahratta*) styled **Nujeeb** or men of good family. . . . These are foot soldiers invariably armed with a sabre and matchlock, and having adopted some semblance of European discipline are much respected." — *Forbes*, *Or. Mem.* ii. 46; [2nd ed. i. 343].

[ . . . "A corps of **Nujeebs**, or infantry with matchlocks. . . ." — *Broughton*, *Letters from a Mahratta Camp*, ed. 1802, p. 11.

[1817.—“In some instances they are called **Nujeeb** (literally, Noble) and would not deign to stand sentry or perform any fatiguing duty.”—*V. Blacker, Mem. of the Operations in India* in 1817-19, p. 22.]

**NULLAH**, s. Hind. *nāla*. A watercourse; not necessarily a dry watercourse, though this is perhaps more frequently indicated in the Anglo-Indian use.

1776.—“When the water falls in all the **nullahs**. . . .”—*Hallid's Code*, 52.

c. 1785.—“Major Adams had sent on the 11th Captain Hebbert . . . to throw a bridge over Shinga **nullah**.”—*Carraccioli, Life of Clive*, i. 93.

1789.—“The ground which the enemy had occupied was entirely composed of sandhills and deep **nullahs**. . . .”—*Munro, Narrative*, 224.

1799.—“I think I can show you a situation where two embrasures might be opened in the bank of the **nullah** with advantage.”—*Wellington, Despatches*, i. 26.

1817.—“On the same evening, as soon as dark, the party which was destined to open the trenches marched to the chosen spot, and before daylight formed a **nullah** . . . into a large parallel.”—*Mill's Hist.* v. 377.

1843.—“Our march tardy because of the **nullahs**. Watercourses is the right name, but we get here a slip-slop way of writing quite contemptible.”—*Life of Sir C. Napier*, ii. 310.

1860.—“The real obstacle to movement is the depth of the **nullahs** hollowed out by the numerous rivulets, when swollen by the rains.”—*Tennent's Ceylon*, ii. 574.

**NUMDA, NUMNA**, s. Hind. *namda, namdā*, from Pers. *namad*, [Skt. *namata*]. Felt; sometimes a woollen saddle-cloth, properly made of felt. The word is perhaps the same as Ar. *namat*, ‘a coverlet,’ spread on the seat of a sovereign, &c.

[1774.—“The apartment was full of people seated on **Næmets** (felts of camel hair) spread round the sides of the room. . . .”—*Hanway, Hist. Account of British Trade*, i. 226.]

1815.—“That chief (Temugin or Chingiz), we are informed, after addressing the Khans in an eloquent harangue, was seated upon a black felt or **nummud**, and reminded of the importance of the duties to which he was called.”—*Malcolm, H. of Persia*, i. 410.

[1819.—“A Kattie throws a **nunda** on his mare.”—*Trans. Lit. Soc. Bo.* i. 279.]

1828.—“In a two-poled tent of a great size, and lined with yellow woollen stuff of Europe, sat Nader Koolee Khan, upon a coarse **numud**. . . .”—*The Kuzzilbash*, i. 254.

[1850.—“The natives use (for their tents) a sort of woollen stuff, about half an inch

thick, called ‘**numbda**.’ . . . By the bye, this word ‘**numbda**’ is said to be the origin of the word *nomade*, because the nomade tribes used the same material for their tents” (!)—Letter in *Notes and Queries*, 1st ser. i. 342.]

**NUMERICAL AFFIXES, COEFFICIENTS, or DETERMINATIVES.\*** What is meant by these expressions can perhaps be best elucidated by an extract from the *Malay Grammar* of the late venerable John Crawfurd:

“In the enumeration of certain objects, the Malay has a peculiar idiom which, as far as I know, does not exist in any other language of the Archipelago. It is of the same nature as the word ‘head,’ as we use it in the tale of cattle, or ‘sail’ in the enumeration of ships; but in Malay it extends to many familiar objects. *Alai*, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, &c.; *Batang*, meaning ‘stem,’ or ‘trunk,’ to trees, logs, spears, and javelins; *Bantal*, of which the meaning has not been ascertained, to such objects as rings; *Bidang*, which means ‘spreading’ or ‘spacious,’ to mats, carpets, thatch, sails, skins, and hides; *Biji*, ‘seeds,’ to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks,” and so on. Crawfurd names 8 or 9 other terms, one or other of which is always used in company with the numeral, in enumerating different classes of objects, as if, in English, idiom should compel us to say ‘two *stems* of spears,’ ‘four *spreads* of carpets,’ ‘six *corns* of diamonds.’ As a matter of fact we do speak of 20 *head* of cattle, 10 *pile* of soldiers, 100 *sail* of ships, 20 *pieces* of cannon, a dozen *stand* of rifles. But still the practice is in none of these cases obligatory, it is technical and exceptional; insomuch that I remember, when a boy, in old Reform-Bill days, and when disturbances were expected in a provincial town, hearing it stated by a well-informed lady that a great proprietress in the neighbourhood was so alarmed that she had ordered from town a whole *stand* of muskets!

To some small extent the idiom occurs also in other European languages.

\* Other terms applied have been *Numemita*, Quantitative Auxiliaries, Numeral Auxiliaries, Segregatives, &c.





of the idiom of which we have been speaking, by a passage in a modern book, which is the more noteworthy as the author does not make any reference to the existence of this idiom in any language, and possibly was not aware of it:

"On entering into conversation with the (Red) Indian, it becomes speedily apparent that he is unable to comprehend the idea of abstract numbers. They exist in his mind only as associated ideas. He has a distinct conception of five dogs or five deer, but he is so unaccustomed to the idea of number as a thing apart from specific objects, that I have tried in vain to get an Indian to admit that the idea of the number five, as associated in his mind with five dogs, is identical, as far as number is concerned, with that of five fingers."—(*Wilson's Pre-historic Man*, 1st ed. ii. 470.) [Also see *Tylor, Primitive Culture*, 2nd ed. i. 252 *seqq.*]

Thus it seems probable that the use of the *numeral* co-efficient, whether in the Malay idiom or in our old sporting phraseology, is a kind of *survival* of the effort to bridge the difficulty felt, in identifying abstract numbers as applied to different objects, by the introduction of a common concrete term.

Traces of a like tendency, though probably grown into a mere fashion and artificially developed, are common in Hindustani and Persian, especially in the official written style of *munshis*, who delight in what seemed to me, before my attention was called to the Indo-Chinese idiom, the wilful surplusage (*e.g.*) of two 'sheets' (*fard*) of letters, also used with quilts, carpets, &c.; three 'persons' (*nafar*) of barkandāzes; five 'rope' (*rās*) of buffaloes; ten 'chains' (*canjir*) of elephants; twenty 'grips' (*kabṛa*) of swords, &c. But I was not aware of the extent of the idiom in the *munshi's* repertory till I found it displayed in Mr. Carnegie's *Kachahri Technicalities*, under the head of *Muhāwara* (Idioms or Phrases). Besides those just quoted, we there find *'adad* ('number') used with coins, utensils, and sleeveless garments; *dāna* ('grain') with pearls and coral beads; *dast* ('hand') with falcons, &c., shields, and robes of honour; *jild* (volume, lit. 'skin') with books; *muhār* ('nose-bit') with camels; *kita* ('portion,' *piece*) with precious stones, gardens, tanks, fields, letters; *manzil* ('a stage on a journey, an alighting place') with tents, boats,

houses, carriages, beds, howdas, &c.; *sāz* ('an instrument') with guitars, &c.; *silk* ('thread') with necklaces of all sorts, &c. Several of these, with others purely Turkish, are used also in Osmanli Turkish.\*

**NUNCATIES**, *s.* Rich cakes made by the Mahommedans in W. India chiefly imported into Bombay from Surat. [There is a Pers. word, *nunkhatāi*, 'bread of Cathay or China,' with which this word has been connected. But Mr. Weir, Collector of Surat, writes that it is really *nunkhatāi*, Pers. *nān*, 'bread,' and Mahr. *khat*, *shat*, 'six'; meaning a special kind of cake composed of six ingredients—wheat-flour, eggs, sugar, butter or ghee, leaven produced from toddy or grain, and almonds.]

[**NUT**, *s.* Hind. *nuth*, Skt. *nastā*, 'the nose.' The nose-ring worn by Indian women.

[1819.--- "An old fashioned **nuth** or nose-ring, stuck full of precious or false stones." — *Trans. Lit. Soc. B.* i. 284.

[1832. — "The **nut** (nose-ring) of gold wire, on which is strung a ruby between two pearls, worn only by married women." — *Mrs. Meer Hassan Ali, Ohsas* i. 45.]

**NUT PROMOTION**, *s.* From its supposed indigestible character, the kernel of the **cashew**-nut is so called in S. India, where, roasted and hot, it is a favourite dessert dish. [*See Linschoten, Hak. Soc.* ii. 28.]

**NUZZER**, *s.* Hind. from Ar. *nazr* or *nazar* (prop. *nadhīr*), primarily 'a vow or votive offering'; but, in ordinary use, a ceremonial present, properly an offering from an inferior to a superior, the converse of *indān*. The root is the same as that of *Nazarite* (Numbers, vi. 2).

1765.--- "The congratulatory **nazira** &c. shall be set opposite my ordinary expenses; and if ought remains, it shall go to Poplar, or some other hospital." — Letter of *Lt. Clive*, Sept. 30, in *Forster, View of Bengal*, 125.

\* Some details on the subject of these denominatives, in reference to languages on the eastern border of India, will be found in Prof. Max Müller's letter to Bunsen in the latter's *Outlines of the Phil. of Universal History*, i. 316 *seqq.*; as well as in W. von Humboldt, quoted above. Prof. Max Müller refers to Humboldt's *Complete Works*, v. 402; but this I have not been able to find, nor, in either writer, any suggested rationale of the idiom.



1860.—“The Old Straits, through which formerly our Indiamen passed on their way to China, are from 1 to 2 miles in width, and except where a few clearings have been made . . . with the shores on both sides covered with dense jungle . . . doubtless, in old times, an isolated vessel . . . must have kept a good look out against attack from piratical *prahus* darting out from one of the numerous creeks.”—*Cavenagh, Rem. of an Indian Official*, 285-6.

**OLLAH**, s. Tam. *ōlai*, Mal. *ōla*. A palm-leaf; but especially the leaf of the **Palmyra** (*Borassus flabelliformis*) as prepared for writing on, often, but incorrectly, termed **cadjan** (q.v.). In older books the term *ola* generally means a native letter; often, as in some cases below, a written order. A very good account of the royal scribes at Calicut, and their mode of writing, is given by Barbosa as follows:—

1516.—“The King of Calicut keeps many clerks constantly in his palace; they are all in one room, separate and far from the king, sitting on benches, and there they write all the affairs of the king’s revenue, and his alms, and the pay which is given to all, and the complaints which are presented to the king, and, at the same time, the accounts of the collectors of taxes. All this is on broad stiff leaves of the palm-tree, without ink, with pens of iron; they write their letters in lines drawn like ours, and write in the same direction as we do. Each of these clerks has great bundles of these written leaves, and wherever they go they carry them under their arms, and the iron pen in their hands . . . and amongst these are 7 or 8 who are great confidants of the king, and men held in great honour, who always stand before him with their pens in their hand and a bundle of paper under their arm; and each of them has always several of these leaves in blank but signed at the top by the king, and when he commands them to despatch any business they write it on these leaves.”—Pp. 110-111, Hak. Soc., but translation modified.

1553.—“All the Gentiles of India . . . when they wish to commit anything to written record, do it on certain palm-leaves which they call **olla**, of the breadth of two fingers.”—*Barros*, l. ix. 3.

“All the rest of the town was of wood, thatched with a kind of palm-leaf, which they call **ola**.”—*Ibid.* l. iv. vii.

1561.—“All this was written by the king’s writer, whose business it is to prepare his **olas**, which are palm-leaves, which they use for writing-paper, scratching it with an iron point.”—*Correa*, i. 212-213. Correa uses the word in three applications: (a) for a palm-leaf as just quoted; (b) for a palm-leaf letter; and (c) for (Coco) palm-leaf thatch.

1563.—“. . . in the Maldiva Islands they make a kind of vessel which with its

nails, its sails, and its cordage is all made of palm; with the fronds (which we call **olla** in Malavar) they cover houses and vessels.”—*Garcia*, f. 67.

1586.—“I answered that I was from Venice, that my name was Gasparo Balbi . . . and that I brought the emeralds from Venice expressly to present to his majesty, whose fame for goodness, courtesy, and greatness flew through all the world . . . and all this was written down on an **olla**, and read by the aforesaid ‘Master of the Word’ to his Majesty.”—*G. Balbi*, f. 104.

“But to show that he did this as a matter of justice, he sent a further order that nothing should be done till they received an **olla**, or letter of his sign manual written in letters of gold; and so he (the King of Pegu) ordered all the families of those nobles to be kept prisoners, even to the women big with child, and the infants in bands, and so he caused the whole of them to be led upon the said scaffolding; and then the king sent the **olla**, ordering them to be burnt; and the Decagini executed the order, and burned the whole of them.”—*Ibid.* f. 112-113.

[1598.—“Sayles which they make of the leaves, which leaves are called **Olas**.”—*Linschoten*, Hak. Soc. ii. 45.

[1611.—“Two **Ollaha**, one to Gimja Raya. . . .”—*Danvers, Letters*, i. 154.]

1626.—“The writing was on leaves of Palme, which they call **Olla**.”—*Piercer, Pilgrimage*, 554.

1673.—“The houses are low, and thatched with **ollas** of the Cocoe-Trees.”—*Fryer*, 66.

c. 1690.—“. . . **Ola** peculiariter Malabaribus dicta, et inter alia Papyri loco adhibetur.”—*Rumphius*, i. 2.

1718.—“. . . Damulian Leaves, commonly called **Oles**.”—*Prop. of the Gosp.*, &c., iii. 37.

1760.—“Ho (King Alompra) said he would give orders for **Olios** to be made out for delivering of what Englishmen were in his Kingdom to me.”—*Capt. Alce, in Intercourse, Or. Rep.* i. 377.

1806.—“Many persons had their **Ollaha** in their hands, writing the sermon in Tamil shorthand.”—*Buchanan, Christian Res.* 2nd ed. 70.

1860.—“The books of the Singhalas are formed to-day, as they have been for ages past, of **olas**, or strips taken from the young leaves of the Talipot or the Palmyra palm.”—*Tennent, Ceylon*, i. 512.

1870.—“. . . Un manuscrit sur **ollas**. . . .”—*Revue Critique*, June 11. 374.

**OMEDWAUR**, s. Hind. from Pers. *ummedicūr* (*ummed*, *umed*, ‘hope’); literally, therefore, ‘a hopeful one’; i.e. “an expectant, a candidate for employment, one who awaits a favourable answer to some representation or request.” (*Wilson*.)



The name of Ujjain long led to a curious imbroglio in of the Arabian meridian, as we have just mentioned, was the zero of longitude among the Hindus. The Arab writers borrowing from the the name apparently by the mere omission of a point became *Arin*, and has passed to medieval writers as the name of an imaginary point on the equator, the intersection of the central meridian with that circle. Further, this point, or transposed city, had probably been maps, as we often see ci maps, by a cupola or the like. And hence the "Cupola of *Arin* or *Arum*," or the "Cupola of the Earth" (*Al-kubba al-ardi*) became an established place for centuries in tables or statements. was that just 180° of the earth's circumference was habitable, or at any rate cognizable as such, and this meridian of *Arin* bisected this habitable hemisphere. But as the western limit extended to the Fortunate Isles, it became manifest to the Arabs that the central be so far east as the of *Arin* (or of *Lanka*, i. e. Ceylon). (See quotation from the *Arjyabhatta*, under **JAVA**.) They therefore shifted it westward, mystic *Arin* along the equator westward also. We find also among mediæval European students (as with Roger Bacon, below), a confusion between *Arin* and *Syene*. This Reinard supposes to have arisen from the *Ἐσσιὰ ἐκέρπτιον* of Ptolemy, a place which he locates on the Zanzibar coast, and approximating to the shifted position of *Arin*. But it is perhaps more likely that the confusion arose from some survival of the real name *Azin*. Many conjectures were vainly made as to the origin of *Arum*, and M. Sedillot was very positive that nothing more could be learned of it than he had been able to learn. But the late M. Reinard completely solved the mystery by pointing out that *Arin* was simply a corruption of *Ujjain*. Even in Arabic the mistake had been thoroughly ingrained, inasmuch that the word *Arin* had been adopted as a generic name for a place of medium temperature or qualities (see *Jorjani*, quoted below).

c. A.D. 150.—"Οὐρανὸς βασίλειος Τυρ-  
ταρού."—*Ptol.* VII. i. 63.

c. 930.—"The Equator passes between  
east island situated

and

Tab. No.

22

called 1  
180-181.

c. 1020.—"Les Astronomes . . . ont fait  
correspondre la ville d avec le Be"

et qui  
mer.

\* nom d'Arin.  
bords de la  
mer, il y a  
t. quoted  
p. ccxiv.

c. 1267.—"

latus Indice  
et sciat  
Mouten  
rimos et  
rym vici-  
lanetarum

1633, p. 195.

la au  
la l n'y a pas de  
le point de la correlation  
se coupent

entre elles.

ce point se

de *Arin* ou *Cupola*

château grand, élevé et d'un accès difficile.  
Suivant le séjour des  
démions Les Indiens

o ce lieu, et débient

"

p. ccxliii.

(*al-aria*). Le lieu d'une  
dans les choses . . . us

point

deux

point

durée

une

"

le

sur la

a passé dans

d'une manière

*Zenoddin* . . . El

trad. de *Sifr*, de S . . .

1498, "

he other phibon-  
the globe.

showing that  
well as that is

centre of

which is

between the  
of Persia."

*Letter of Columbus*, on his Third Voyage, to  
the King and Queen. *Major's Transl.*, Hak.  
Soc. 2nd ed. 135.

[c. 1583.—"From thence we went to  
*Vgini* and *Serringe*. . ."—*R. Fisk*, in  
*Hakl.* ii. 385.









1726.—"It will hardly be believed . . . that Java alone consumes monthly 850 jacks of opium, each being of 156 catis (see CATTY), though the E. I. Company make 145 catis out of it. . . ."—*Valentijn*, iv. 61.

1727.—"The Chiefs of Calcutt, for many years had vendod between 500 and 1000 chests of Bengal Ophium yearly up in the inland Countries, where it is very much used."—*A. Hamilton*, i. 315; [ed. 1744, i. 317 seq.].

1770.—"Patna . . . is the most celebrated place in the world for the cultivation of opium. Besides what is carried into the inland parts, there are annually 3 or 4000 chests exported, each weighing 300 lbs. . . . An excessive fondness for opium prevails in all the countries to the east of India. The Chinese emperors have suppressed it in their dominions, by condemning to the flames every vessel that imports this species of poison."—*Raynal* (tr. 1777), i. 424.

**ORANGE, n.** A good example of plausible but entirely incorrect etymology is that of orange from Lat. *aurantium*. The latter word is in fact an ingenious medieval fabrication. The word doubtless came from the Arab. *ndranj*, which is again a form of Pers. *ndrang*, or *ndrangl*, the latter being still a common term for the orange in Hindustan. The Persian indeed may be traced to Skt. *ndyaraṅga*, and *ndruṅga*, but of these words no satisfactory etymological explanation has been given, and they have perhaps been Sanscritized from some southern term. Sir W. Jones, in his article on the Spikenard of the Ancients, quotes from Dr. Anderson of Madras, "a very curious philological remark, that in the Tamil dictionary, most words beginning with *nar* have some relation to fragrance; as *narukeradu*, to yield an odour; *nartum pullei*, lemon-grass; *ndrtei*, citron; *narta manum* (read *ndrum*), the wild orange-tree; *ndrum paneli*, the Indian jasmine; *ndrum alleri*, a strong smelling flower; and *ndrtu*, which is put for *nard* in the Tamil version of our scriptures." (See *As. Res.* vol. ii. 414). We have not been able to verify many of these Tamil terms. But it is true that in both Tamil and Malayalam *nar* is 'fragrant.' See, also, on the subject of this article, *A. E. Pott*, in *Lassen's Zeitschrift f. d. Kunde des Morgenlandes*, vii. 114 seqq.

The native country of the orange is believed to be somewhere on the northern border of India. A wild

orange, the supposed parent of the cultivated species, both sweet and bitter, occurs in Garhwāl and Sikkim, as well as in the Kāsia (see *COSSTY*) country, the valleys of which last are still abundantly productive of excellent oranges. [See *Watt, Econ. Dict.* ii. 336 seqq.] It is believed that the orange first known and cultivated in Europe was the bitter or Seville orange (see *Hanbury and Müchinger*, 111-112).

From the Arabic, Byzantine Greek got *νεραντζιον*, the Spaniards *naranja*, old Italian *narancia*, the Portuguese *laranja*, from which last, or some similar form, by the easy detachment of the *l* (taken probably, as in many other instances, for an article), we have the Ital. *arancia*, L. Latin *aurantium*, French *orange*, the modification of these two being shaped by *aurum* and *or*. Indeed, the quotation from Jacques de Vitry possibly indicates that some form like *al-arangi* may have been current in Syria. Perhaps, however, his phrase *ab indigenis nuncupantur* may refer only to the Frank or quasi-Frank settlers, in which case we should have among them the birthplace of our word in its present form. The reference to this passage we derived in the first place from Hehn, who gives a most interesting history of the introduction of the various species of *citrus* into Europe. But we can hardly think he is right in supposing that the Portuguese first brought the sweet orange (*Citrus aurantium dulcis*) into Europe from China, c. 1548. No doubt there may have been a re-introduction of some fine varieties at that time.\* But as early as the beginning of the 14th century we find Abulfeda extolling the fruit of Cintra. His words, as rendered by M. Reinaud, run: "Au nombre des dépendances de Lisbonne est la ville de Schintara: à Schintara on recueille des pommes admirables pour la grosseur et le goût" (244†). That these *pommes* were the famous Cintra oranges can hardly be

\* There seems to have been great fluctuation of traffic in this matter. About 1872, one of the present writers, then resident at Palermo, sent in compliance with a request from Lahore, a collection of plants of many (about forty) varieties of *citrus* cultivated in Sicily, for introduction into the Punjab. This despatch was much aided by the kindness of Prof. Tolaro, in charge of the Royal Botanic Garden at Palermo.

† In Heiske's version "*poma stupendae mole et excellentissime*."—*Reinach's Magazin*, iv. 100.



applied popularly. We remember a tame **hooluck** belonging to a gentleman in E. Bengal, which was habitually known to the natives as *jangli ādmī*, literally = *orang-utan*. [There seems reason to believe that Crawford was right after all. Mr. Scott (*Malayan Words in English*, p. 87) writes: "But this particular application of *ōrang ūtan* to the ape does not appear to be, or ever to have been, familiar to the Malays generally; Crawford (1852) and Swettenham (1889) omit it, Pijnappel says it is 'Low Malay,' and Klinkert (1893) denies the use entirely. This uncertainty is explained by the limited area in which the animal exists within even native observation. Mr. Wallace could find no natives in Sumatra who 'had ever heard of such an animal,' and no 'Dutch officials who knew anything about it.' Then the name came to European knowledge more than 260 years ago; in which time probably more than one Malay name has faded out of general use or wholly disappeared, and many other things have happened." Mr. Skeat writes: "I believe Crawford is absolutely right in saying that it is never called *ōrang-ūtan* by the natives. It is much more likely to have been a sailor's mistake or joke than an error on the part of the Malays who know better. Throughout the Peninsula *ōrang-ūtan* is the name applied to the wild tribes, and though the *manus* or *mius* is known to the Malays only by tradition, yet in tradition the two are never confused, and in those islands where the *manus* does exist he is never called *ōrang-ūtan*, the word *ōrang* being reserved exclusively to describe the human species."]

1631. — "Iamque vero eos casque posse lavani aiunt, sed non velle, ne ad labores cogantur: ridicule mohercules. Nomen ei induunt **Ourang Outang**, quod 'hominem silvae' significat, eosque nasci affirmant e libidine mulierum Indarum, quae se Simiis et Cercopithecis detestanda libidine uniunt." — *Bontius, Hist. Nat.* v. cap. 32, p. 85.

1668. — "Erat autem hic satyrus quadrupes: sed ab humana specie quam praese fert, vocatur Indis **Ourang-outang**: sive homo silvestris." — *Licetus de Monstris*, 338.

[1701. — "**Orang-outang** sive Homo Sylvestris: or the Anatomy of a Pygmy compared with that of a Monkey, an Ape, and a Man. . . ." — Title of work by E. Tyson (Scott).]

1727. — "As there are many species of wild Animals in the Woods (of Java) there is one in particular called the **Ouran-Outang**." — A. Hamilton, ii. 131; [ed. 1744, ii. 136].

1783. — "Were we to be driven out of India this day, nothing would remain to tell that it had been possessed, during the inglorious period of our dominion, by any thing better than the **ourang-outang** or the tiger." — Burke, *Sp. on Fox's E. India Bill*, Works, ed. 1852, iii. 468.

1802. — "Man, therefore, in a state of nature, was, if not the **ourang-outang** of the forests and mountains of Asia and Africa at the present day, at least an animal of the same family, and very nearly resembling it." — Ritson, *Essay on Abstinence from Animal Food*, pp. 13-14.

1811. — "I have one slave more, who was given me in a present by the Sultan of Pontiana. . . . This gentleman is Lord Monboddo's genuine **Orang-outang**, which in the Malay language signifies literally *wild man*. . . . Some people think seriously that the **oran-outang** was the original patriarch and progenitor of the whole Malay race." — Lord Minto, *Diary in India*, 268-9.

1868. — "One of my chief objects . . . was to see the **Orang-utan** . . . in his native haunts." — Wallace, *Malay Archip.* 39.

In the following passage the term is applied to a tribe of men:

1884. — "The Jaccons belong to one of the wild aboriginal tribes . . . they are often styled **Orang Utan**, or men of the forest." — Cavenagh, *Rem. of an Indian Official*, 293.

**ORANKAY, ARANGKAILO**, &c. s. Malay *Orang kaya*. In the Archipelago, a person of distinction, a chief or noble, corresponding to the Indian **omrah**; literally 'a rich man,' analogous therefore to the use of *riche-homme* by Joinville and other old French authors. [Mr. Skeat notes that the terminal o in **arangkaio** represents a dialectical form used in Sumatra and Java. The Malay leader of the Pahang rising in 1891-2, who was supposed to bear a charmed life, was called by the title of *Orang Kaya Pahlawan* (see **PULWAUN**).]

c. 1612. — "The Malay officers of state are classified as 1. *Bandahara*; 2. *Ferdus Mantri*; 3. *Panghulu Bandari*; 4. the chief *Hulubalang* or champion (see **OOLOO-BALLONG**); 5. the *Parimantris*; 6. **Orang Kayas**; 7. *Chatriyas* (Kshatriyas); 8. *Sidais*; 9. *Bentarus* or heralds; 10. *Hulubalangs*." — *Nijaru Malaya*, in *J. Ind. Arch.* v. 246.

1613. — "The nobler **Orancayas** spend their time in pastimes and recreations, in music and in cock fighting, a royal sport. . . ." — *Godinho de Eredia* f. 31r.







... ..  
... .. Diamond be ...  
ORMUS, ORMUZ. 646 OROMBARROS.

1

1

1

1



Galley at **Outcry** and nobody offering more for her than 2300 Rupees, we think it more for the Company's Int. to make a Sloop of Her than let Her go at so low a price."—*Pt. William M.S. Reports*, March.

1841.—"When a man dies in India, we make short work with him; . . . an 'out-

*Hamilton*, i. 196; [ed. 1744, i. 195].

1737.—"Though so far apart that we can only receive letters from Europe once a year, while it takes 18 months to get an answer, we Europeans get news almost every year over land by Constantinople, through Arabia or Persia. . . . A few days





**PADDY.**

650

**PADDY-FIELD.**

L  
L  
E  
P  
B  
f  
=

P  
A  
f  
I

L  
E

A  
J

[

A  
r

B  
P  
W  
G

b  
l  
P  
E

A  
H  
Z  
f  
v

L  
L





Christian religion, and bring them up in their own faith, whether the child be a Mussulman *saiyid* or a Hindú *bráhmaṇ*."—*Kháfi Khán*, in *Elliot*, vii. 345.

1711.—"The Danish **Padre** Bartholomew Ziegenbalgh, requests leave to go to Europe in the first ship, and in consideration that he is head of a Protestant Mission, espoused by the Right Reverend the Lord Archbishop of Canterbury . . . we have presumed to grant him his passage."—In *Wheeler*, ii. 177.

1726.—"May 14. Mr. Leeke went with me to St. Thomas's Mount. . . . We conversed with an old **Padre** from Silesia, who had been 27 years in India. . . ."—*Diary of the Missionary Schultze* (in *Notices of Madras*, &c., 1858), p. 14.

"May 17. The minister of the King of Pegu called on me. From him I learned, through an interpreter, that Christians of all nations and professions have perfect freedom at Pegu; that even in the Capital two French, two Armenian, and two Portuguese **Padres**, have their churches. . . ."—*Ibid.* p. 15.

1803.—"Lord Lake was not a little pleased at the Begum's loyalty, and being a little elevated by the wine . . . he gallantly advanced, and to the utter dismay of her attendants, took her in his arms, and kissed her. . . . Receiving courteously the proffered attention, she turned calmly round to her astonished attendants—'It is,' said she, 'the salute of a **padre** (or priest) to his daughter.'"—*Skinner's Mil. Mem.* i. 293.

1809.—"The **Padre**, who is a half cast Portuguese, informed me that he had three districts under him."—*Ld. Valentia*, i. 329.

1830.—"Two fat naked Brahmins, bedaubed with paint, had been importuning me for money . . . upon the ground that they were **padres**."—*Mem. of Col. Moun- tain*, iii.

1876.—"There is **Padre** Blunt for example,—we always call them **Padres** in India, you know,—makes a point of never going beyond ten minutes, at any rate during the hot weather."—*The Dilemma*, ch. xliii.

**PADSHAW, PODSHAW**, s. Pers. —Hind. *pādishāh* (Pers. *pād*, *pūt* 'throne,' *shāh*, 'prince'), an emperor; the Great **Mogul** (q.v.); a king.

[1553.—"**Patxiah**." See under **POORUB**.

[1612.—"He acknowledges no **Paden-shawe** or King in Christendom but the Portugals' King."—*Danvers, Letters*, i. 175.]

c. 1630.—". . . round all the roome were placed tacite Mirzoes, Chauns, Sultans, and Beglerbega, above threescore; who like so many inanimate Statues sat crosse-legg'd . . . their backs to the wall, their eyes to a constant object; not daring to speak to one another, sneeze, cough, spet, or the like, it being held in the **Potshaw's** presence a sinne of too great presumption."—*Sir T. Herbert*, ed. 1638, p. 169. At p. 171 of the same we

have **Potshaugh**; and in the edition of 1677, in a vocabulary of the language spoken in Hindustan, we have "King, **Patchaw**." And again: "Is the King at Agra? . . . **Punshaw Agramcha?**" (*Pādishāh Agrā wa hai?*)—99-100.

1673.—"They took upon them without controul the Regal Dignity and Title of **Pedeshaw**."—*Fryer*, 166.

1727.—"Aureng-zeb, who is now saluted **Pautshaw**, or Emperor, by the Army, notwithstanding his Father was then alive."—*A. Hamilton*, i. 175, [ed. 1744].

### **PAGAR**, s.

a. This word, the Malay for a 'fence, enclosure,' occurs in the sense of 'factory' in the following passage:

1702.—"Some other out-**pagars** or Factories, depending upon the Factory of Ben-coolen."—*Charters of the E.I. Co.* p. 324.

In some degree analogous to this use is the application, common among Hindustani-speaking natives, of the Hind.—Arab. word *ihḍā*, 'a fence, enclosure,' in the sense of *Presidency*: *Bombay kī [kā] ihḍā*, *Bangal kī [kī] ihḍā*, a sense not given in Shakespeare or Forbes; [it is given in Fallon and Platts. Mr. Skeat points out that the Malay word is *pāgar*, 'a fence,' but that it is not used in the sense of a 'factory' in the Malay Peninsula. In the following passage it seems to mean 'factory stock':

[1615.—"The King says that at her arrival he will send them their house and **pagarr** upon rafts to them."—*Foster, Letters*, iii. 151.]

b. (*pagdr*). This word is in general use in the Bombay domestic dialect for wages, Mahr. *pagdr*. It is obviously the Port. verb *pagar*, 'to pay,' used as a substantive.

[1875.—". . . the heavy-browed sultana of some Gangetic station, whose stern look palpably interrogates the amount of your monthly **paggar**."—*Wilson, Abode of Snow*, 46.]

**PAGODA**, s. This obscure and remarkable word is used in three different senses.

a. An idol temple; and also specifically, in China, a particular form of religious edifice, of which the famous "Porcelain tower" of Nanking, now destroyed, may be recalled as typical. In the 17th century we find the word sometimes misapplied to places of Mahommedan worship, as by Faria-y-Sousa, who speaks of the "**Pagoda** of Mecca."



graph that *bhagarat* may have had to do with the origin of the word in one of its meanings.

Now it is not possible that the word in all its applications may have had its origin from *bhagarat*, or some current modification of that word? We see from Marco Polo that such a term was currently known to foreign visitors of S. India in his day—a term almost identical in sound with *pagoda*, and bearing in his statement a religious application, though not to a temple.\* We thus have four separate applications of the word *pacauta*, or *pagoda*, picked up by foreigners on the shores of India from the 13th century downwards, viz. to a Hindu ejaculatory formula, to a place of Hindu worship, to a Hindu idol, to a Hindu coin with idols represented on it. Is it not possible that all are to be traced to *bhagarat*, 'sacred,' or to *Bhagarat* and *Bhagarati*, used as names of divinities—of Buddha in Buddhist times or places, of Krishna and Durgā in Brahminical times and places? (uses which are *fact*). How common was the use of *Bhagarati* as the name of an object of worship in Malabar, may be seen from an example. Turning to Wilson's work on the Mackenzie MSS., we find in the list of local MS. tracts belonging to Malabar, the repeated occurrence of *Bhagarati* in this way. Thus in this section of the book we have at p. xvi. (vol. ii.) note of an account "of a temple of *Bhagarati*"; at p. ciii. "Temple of Mannadi *Bhagarati* goddess . . ."; at p. civ. "Temple of Mangombu *Bhagarati* . . ."; "Temple of Paddeparkave *Bhagarati* . . ."; "Temple of the goddess Pannāyennar Kave *Bhagarati* . . ."; "Temple of the goddess Patāli *Bhagarati* . . ."; "Temple of *Bhagarati* . . ."; p. cvii., "Account of the goddess *Bhagarati* at, &c. . ."; p. cviii., "Acc. of the goddess Yalanga *Bhagarati*," "Acc. of

\* "The prayer that they say daily consists of these words: '*Pacauta! Pacauta! Pacauta!*' And thus they repeat 104 times."—(Bk. iii. ch. 17.) The word is printed in Ramusio *pacauta*; but no one familiar with the constant confusion of *c* and *t* in medieval manuscript will reject this correction of M. Panthier. Bishop Caldwell observes that the word was probably *Pagāsi*, or *Pagasi*, the Tamil form of *Bhagarata*, "Lord"; a word reiterated in their sacred formulae by Hindus of all sorts, especially Vaishnava devotees. The words given by Marco Polo, if written "*Papoda! Pagoda! Pagoda!*" would be almost undistinguishable in sound from *Pacauta*.

the goddess Vallur *Bhagarati*." The term *Bhagarati* seems thus to have been very commonly attached to objects of worship in Malabar temples (see also *Fra Paolino*, p. 79 and p. 57, quoted under *c*. below). And it is very interesting to observe that, in a paper on "Coorg Superstitions," Mr. Kittel notices parenthetically that Bhadrā Kālī (i.e. Durgā) is "also called **Pogōdi**, *Parodi*, a *tadbhava* of **Bagavati**" (*Ind. Antiq.* ii. 170)—an incidental remark that seems to bring us very near the possible origin of *pagode*. It is most probable that some form like *pogodi* or *pagode* was current in the mouths of foreign visitors before the arrival of the Portuguese; but if the word was of Portuguese origin there may easily have been some confusion in their ears between *Bagarati* and *but-kudah* which shaped the new word. It is no sufficient objection to say that *bhagarati* is not a term applied by the natives to a temple; the question is rather what misunderstanding and mispronunciation by foreigners of a native term may probably have given rise to the term?—(H. Y.)

Since the above was written, Sir Walter Elliot has kindly furnished a note, of which the following is an extract:—

"I took some pains to get at the origin of the word when at Madras, and the conclusion I came to was that it arose from the term used generally for the object of their worship, viz. *Bhagarat*, 'god'; *bhagarati*, 'goddess'."

"Thus, the Hindu temple with its lofty *gopuram* or propylon at once attracts attention, and a stranger enquiring what it was, would be told, 'the house or place of *Bhagarat*.' The village divinity throughout the south is always a form of *Durga*, or, as she is commonly called, simply '*Ieri*' (or *Bhagarati*, 'the goddess'). . . . In like manner a figure of *Durga* is found on most of the gold *Huns* (i.e. *pagoda* coins) current in the Dakhan, and a foreigner inquiring what such a coin was, or rather what was the form stamped upon it, would be told it was 'the goddess,' i.e., it was '*Bhagarati*.'"

As my friend, Dr. Burnell, can no longer represent his own view, it seems right here to print the latest remarks



1674.—“**Pagod** (quasi Pagan-God), an Idol or false god among the Indians; also a kind of gold coin among them equivalent to our Angel.”—*Glossographia*, &c., by T. S.

1689.—“A **Pagoda** . . . borrows its Name from the *Persian* word *Pout*, which signifies Idol; thence *Pout-Iheda*, a Temple of False Gods, and from thence **Pagode**.”—*Orington*, 159.

1696.—“. . . qui eussent élevé des **pagodes** au milieu des villes.”—*La Bruyère*, *Caractères*, ed. Jouast, 1881, ii. 306.

[1710.—“In India we use this word **pagoda** (**pagodes**) indiscriminately for idols or temples of the Gentiles.”—*Oriente Conquistado*, vol. i. Conq. i. Div. i. 53.]

1717.—“. . . the **Pagods**, or Churches.”—*Phillip's Account*, 12.

1727.—“There are many ancient **Pagods** or Temples in this country, but there is one very particular which stands upon a little Mountain near *Vizagapatam*, where they worship living Monkies.”—*A. Hamilton*, i. 380 [ed. 1744].

1736.—“**Pagod** [incert. etym.], an idol's temple in China.”—*Bailey's Dict.* 2nd ed.

1763.—“These divinities are worshipped in temples called **Pagodas** in every part of Indostan.”—*Orme*, *Hist.* i. 2.

1781.—“During this conflict (at Chilumbrum), all the Indian females belonging to the garrison were collected at the summit of the highest **pagoda**, singing in a loud and melodious chorus hallelujahs, or songs of exhortation, to their people below, which inspired the enemy with a kind of frantic enthusiasm. This, even in the heat of the attack, had a romantic and pleasing effect, the musical sounds being distinctly heard at a considerable distance by the assailants.”—*Munro's Narrative*, 222.

1809.—

“In front, with far stretch'd walls, and many a tower,  
Turret, and dome, and pinnacle elate,  
The huge **Pagoda** seemed to load the land.”  
*Kehama*, viii. 4.

[1830.—“. . . **pagodas**, which are so termed from *pang*, an idol, and *ghoda*, a temple (!) . . .”—*Mrs. Elcock*, *Narrative of a Journey Ocerland from England*, ii. 27.]

1855.—“. . . Among a dense cluster of palm-trees and small **pagodas**, rises a colossal Gaudama, towering above both, and, Memnon-like, glowering before him with a placid and eternal smile.”—*Letters from the Banks of the Irrawadee*, *Blackwood's Mag.*, May, 1856.

b.—

1498.—“And the King gave the letter with his own hand, again repeating the words of the oath he had made, and swearing besides by his **pagodes**, which are their idols, that they adore for gods. . . .”—*Correa*, *Lendas*, i. 119.

1582.—“The Divell is oftentimes in them, but they say it is one of their Gods or **Pagodes**.”—*Costanheda* (tr. by N. L.), f. 37.

[In the following passage from the same author, as Mr. Whiteway points out, the word is used in both senses, a temple and an idol :

“In Goa I have seen this festival in a **pagoda**, that stands in the island of Divar, which is called Çapatu, where people collect from a long distance; they bathe in the arm of the sea between the two islands, and they believe . . . that on that day the idol (**pagode**) comes to that water, and they cast in for him much betel and many plantains and sugar-canes; and they believe that the idol (**pagode**) eats those things.”—*Costanheda*, ii. ch. 34. In the orig., **pagode** when meaning a temple has a small, and when the idol, a capital, *P*.]

1584.—“La religione di queste genti non si intende per esser differenti sette fra loro: hanno certi lor **pagodi** che son gli idoli. . . .”  
—Letter of *Susetti*, in *De Gubernatis*, 155.

1587.—“The house in which his **pagode** or idol standeth is covered with tiles of silver.”—*R. Fitch*, in *Hakl.* ii. 391.

1598.—“. . . The **Pagodes**, their false and divelish idols.”—*Linschoten*, 26: [Hak. Soc. i. 86].

1630.—“. . . so that the Bramanes under each green tree erect temples to **pagoda**. . . .”—*Lord*, *Display*, &c.

c. 1630.—“Many deformed **Pagothas** are here worshipped; having this ordinary evasion that they adore not Idols, but the *Deumas* which they represent.”—*Sir T. Herbert*, ed. 1665, p. 375.

1664.—

“Their classic model proved a maggot,  
Their Directory an Indian **Pagod**.”  
*Hudibras*, Pt. II. Canto i.

1693.—“. . . For, say they, what is the **Pagoda**? it is an image or stone. . . .”  
—*In Wheeler*, i. 269.

1727.—“. . . the Girl with the Pot of Fire on her Head, walking all the Way before. When they came to the End of their journey . . . where was placed another black stone **Pagod**, the Girl set her Fire before it, and run stark mad for a Minute or so.”—*A. Hamilton*, i. 274 [ed. 1744].

c. 1737.—

“See thronging millions to the **Pagod** run,  
And offer country, Parent, wife or son.”  
*Pope*, *Epilogue to Sat. 1*.

1814.—“Out of town six days. On my return, find my poor little **pagod**, Napoleon pushed off his pedestal;—the thieves are in Paris.”—Letter of *Byron's*, April 8, in *Moore's Life*, ed. 1832, iii. 21.

c.—

c. 1566.—“Nell' vacir poi li canalli Arabi di Goa, si paga di datio quaranta due **pagodi** per cauallo, et ogni **pagodo** val otto lire alla nostra moneta; e sono monete d'oro; do modo che li caualli Arabi sono in gran prezzo in que' paesi, come sarebbe trecento quattro cento, cinque cento, e fina mille ducati l'vno.”—*C. Federici*, in *Ramusa*, iii. 388.





language during the time of the Arsacidae; and it is in the inscriptions on rocks and coins of Ardakhshīr-i-Pāpakān (A.D. 226-240)—the Ardashīr Babagān of later Persian—that the language emerges in a form of that which is known as Pahlavi. "But, strictly speaking, the medieval Persian language is called Pahlavi when it is written in one of the characters used before the invention of the modern Persian alphabet, and in the peculiarly enigmatical mode adopted in Pahlavi writings. . . . Like the Assyrians of old, the Persians of Parthian times appear to have borrowed their writing from a foreign race. But, whereas the Semitic Assyrians adopted a Turanian syllabary, these later Aryan Persians accepted a Semitic alphabet. Besides the alphabet, however, which they could use for spelling their own words, they transferred a certain number of complete Semitic words to their writings as representatives of the corresponding words in their own language. . . . The use of such Semitic words, scattered about in Persian sentences, gives Pahlavi the motley appearance of a compound language. . . . But there are good reasons for supposing that the language was never spoken as it was written. The spoken language appears to have been pure Persian; the Semitic words being merely used as written representatives, or *logograms*, of the Persian words which were spoken. Thus, the Persians would write *malkān malkā*, 'King of Kings,' but they would read *shāhān shāh*. . . . As the Semitic words were merely a Pahlavi mode of writing their Persian equivalents (just as 'viz.' is a mode of writing 'namely' in English\*), they disappeared with the Pahlavi writing, and the Persians began at once to write all their words with their new alphabet, just as they pronounced them" (*E. W. West, Introd. to Pahlavi Texts*, p. xiii.; *Sacred Books of the East*, vol. v.).†

Extant Pahlavi writings are confined to those of the Parsis, transla-

tions from the Avesta, and others almost entirely of a religious character. Where the language is transcribed, either in the Avesta characters, or in those of the modern Persian alphabet, and freed from the singular system indicated above, it is called Pazand (see **PAZEND**); a term supposed to be derived from the language of the Avesta, *paitizanti*, with the meaning 're-explanation.'

Various explanations of the term *Pahlavi* have been suggested. It seems now generally accepted as a changed form of the *Parthra* of the cuneiform inscriptions, the Parthia of Greek and Roman writers. The Parthians, though not a Persian race, were rulers of Persia for five centuries, and it is probable that everything ancient, and connected with the period of their rule, came to be called by this name. It is apparently the same word that in the form *pahlav* and *pahlavān*, &c., has become the appellation of a warrior or champion in both Persian and Armenian, originally derived from that most warlike people the Parthians. (See **PULWAUN**.) Whether there was any identity between the name thus used, and that of *Pahlava*, which is applied to a people mentioned often in Sanskrit books, is a point still unsettled.

The meaning attached to the term *Pahlavi* by Orientals themselves, writing in Arabic or Persian (exclusive of Parsis), appears to have been 'Old Persian' in general, without restriction to any particular period or dialect. It is thus found applied to the cuneiform inscriptions at Persepolis. (Derived from *West* as quoted above, and from *Haug's Essays*, ed. London, 1878.)

c. 930. — "Quant au mot *dirafch*, en pahlvi (*al-jahleiqā*) c'est à dire dans la langue primitive de la Perse, il signifie drapeau, pique et étendard." — *Mas'ūdī*, iii. 252.

c. A.D. 1000. — "Gayōmarth, who was called *Girshāh*, because *Gir* means in Pahlavi a mountain. . . ." — *Albirūnī, Chronology*, 108.

**PAILOO**, s. The so-called 'triumphal arches,' or gateways, which form so prominent a feature in Chinese landscape, really monumental erections in honour of deceased persons of eminent virtue. Chin. *pai*, 'a tablet,' and *lo*, 'a stage or erection.' Mr. Ferguson

\* Or our symbol (c), now modified into (&), which is in fact Latin c, but is read 'and.'

† "The peculiar mode of writing Pahlavi here alluded to long made the character of the language a standing puzzle for European scholars, and was first satisfactorily explained by Professor Haug, of Munich, in his admirable Essay on the Pahlavi Language, already cited" (*West*, p. xii.).



*lignis Libani*, id est lectulum portatilem sicut portabat ego in Zayton et in India."—*Marignolli* (see *Cathay*, &c., p. 331).

1515.—"And so assembling all the people made great lamentation, and so did throughout all the streets the women, married and single, in a marvellous way. The captains lifted him (the dead Albuquerque), seated as he was in a chair, and placed him on a **palanquin**, so that he was seen by all the people; and João Mendes Botelho, a knight of Afonso d'Albuquerque's making (who was) his Ancient, bore the banner before the body."—*Correio*, *Londra*, II. i. 460.

1563.—". . . and the branches are for the most part straight except some . . . which they twist and bend to form the canes for **palenquins** and portable chairs, such as are used in India."—*Jurcu*, f. 194.

1567.—". . . with eight Falchines (*fachini*), which are hired to carry the **palanchines**, eight for a **Palanchine** (*palanchino*), four at a time."—*C. Frederike*, in *Hakl.* ii. 348.

1598.—". . . after them followeth the bryde between two *Commereis*, each in their **Pallamkin**, which is most costly made."—*Lanchuten*, 56; [*Hak. Soc.* i. 196].

1606.—"The **palanquins** covered with curtains, in the way that is usual in this Province, are occasion of very great offences against God our Lord" . . . (the Synod therefore urges the Viceroy to prohibit them altogether, and) . . . "enjoins on all ecclesiastical persons, on penalty of sentence of excommunication, and of forfeiting 100 *parlans* to the church court\* not to use the said **palanquina**, made in the fashion above described."—11th Act of 5th Council of Goa, in *Archiv. Port. Orient.*, fasc. 4. (See also under **BOY**.)

The following is the remonstrance of the city of Goa against the ecclesiastical action in this matter, addressed to the King:

1606.—"Last year this City gave your Majesty an account of how the Archbishop Primate proposed the issue of orders that the women should go with their **palanquins** uncovered, or at least half uncovered, and how on this matter were made to him all the needful representations and remonstrances on the part of the whole community, giving the reasons against such a proceeding, which were also sent to Your Majesty. Nevertheless in a Council that was held this last summer, they dealt with this subject, and they agreed to petition Your Majesty to order that the said **palanquins** should travel in such a fashion that it could be seen who was in them.

"The matter is of so odious a nature, and of such a description that Your Majesty should grant their desire in no shape whatever, nor give any order of the kind, seeing this place is a frontier fortress. The reasons

for this have been written to Your Majesty; let us beg Your Majesty graciously to make no new rule; and this is the petition of the whole community to Your Majesty."—*Carta, p. a Cidade de Goa carrega a San Magrelos*, 2. anno de 1606. In *Archiv. Port. Orient.*, fasc. 10. 2. Edição, 2. Parte, 186.

1608-9.—"If coming forth of his Palace, hee (Jahangir) get vp on a Horse, it is a signe that he goeth for the Warres; but if he be vp vpon an Elephant or **Palanquin**, it will bee but an hunting Voyage."—*Hartius*, in *Purchas*, i. 219.

1616.—". . . *Abdala Chua*, the great governour of *Amadussa*, being sent for to Court in disgrace, coming in Pilgrims Clothes with fortie servants on foote, about sixtie miles in counterfeit humiliation, finished the rest in his **Pallankee**."—*Sir J. Roe*, in *Purchas*, i. 562; [*Hak. Soc.* ii. 25, which reads **Palankee**, with other minor variances].

In Torry's account, in *Purchas*, ii. 147, we have a **Pallankee**, and (p. 1481) **Palankin**: in a letter of Tom Coryate's (1615) **Palankeen**.

1623.—"In the territories of the Portuguese in India it is forbidden to men to travel in **palanquin** (*Palanchino*) as in good sooth too effeminate a proceeding; nevertheless as the Portuguese pay very little attention to their laws, as soon as the rains begin to fall they commence getting permission to use the **palanquin**, either by favour or by bribery; and so, gradually, the ther is relaxed, until at last nearly everybody travels in that way, and at all seasons."—*P. della Valle*, i. 611; [*comp. Hak. Soc.* i. 31].

1659.—"The designing rascal (*Sivaji*) . . . conciliated Afzal Khán, who fell into the snare. . . . Without arms he mounted the **paliki**, and proceeded to the place appointed under the fortress. He left all his attendants at the distance of a long arrow-shot. . . . Sivaji had a weapon, called in the language of the Dakhin *bichak* (i.e. 'scorpion') on the fingers of his hand, hidden under his sleeve. . . ."—*Khaké Khán*, in *Ellis*, vii. 250. See also p. 500.

c. 1660.—". . . From *Gulconda* to *Nasirpata* there is no travelling by waggons. . . . But instead of Couches they have the convenience of **Pallankies**, wherein you are carried with more speed and more ease than in any part of India."—*Tavernier*, E.T. ii. 70; [*ed. Hall*, i. 175]. This was quite true up to our own time. In 1540 the present writer was carried on that road, a stage of 25 miles in little more than 5 hours, by 12 bearers, relieving each other by sizes.

1672. The word occurs several times in *Baldaus* as **Pallankia**. *Tavernier* writes **Pallaki** and sometimes **Pallanquin** [*Asi.* i. 45, 175, 390, 392]; *Bernier* has **Palky** [*ed. Constatle*, 214, 283, 372].

1673.—". . . ambling after these a great pace, the **Palankee**-Boys support them four of them, two at each end of a *Banda*,

\* "*Ingus de eljeh*." We are not sure of the meaning.



the 'town of the Pallas'; the latter a caste claiming descent from the Pallavas who reigned at Conjeveram (*Seshagiri Sāstrī*). [The *Madras Gloss.* derives their name from Tam. *pallam*, 'low land,' as they are commonly employed in the cultivation of wet lands.]

**PALE ALE.** The name formerly given to the beer brewed for Indian use. (See **BEER**.)

1784. — "London Porter and **Pale Ale**, light and excellent, Sicca Rupees 150 per hhd."—Advt. in *Seton-Karr*, i. 39.

1793. — "For sale . . . **Pale Ale** (per hhd.) . . . Rs. 80."—*Bombay Courier*, Jan. 19.

1801. — "1. **Pale Ale**; 2. strong ale; 3. small beer; 4. brilliant beer; 5. strong porter; 6. light porter; 7. brown stout."—Advt. in *Curey, Good Old Days*, i. 147.]

1848. — "Constant dinners, tiffins, **pale ale**, and claret, the prodigious labour of cutchery, and the refreshment of brandy pawnee, which he was forced to take there, had this effect upon Waterloo Sedley."—*Vanity Fair*, ed. 1867, ii. 258.

1853. — "Parmi les cafés, les cabarets, les gargotes, l'on rencontre çà et là une taverne anglaise placardée de sa pancarte de porter simple et double, d'old Scotch ale, d'*East India Pale beer*."—*Th. Gautier, Constanti-nople*, 22.

1867. —

"Pain bis, galette ou panaton,  
Fromage à la pie ou Stilton,  
Cidre ou **pale-ale** de Burton,  
Vin de brie, ou branne-mouton."

*Th. Gautier à Ch. Garnier.*

**PALEMPORE**, s. A kind of chintz bed-cover, sometimes made of beautiful patterns, formerly made at various places in India, especially at Sadras and Masulipatam, the importation of which into Europe has become quite obsolete, but under the greater appreciation of Indian manufactures has recently shown some tendency to revive. The etymology is not quite certain,—we know no place of the name likely to have been the eponymic,—and possibly it is a corruption of a hybrid (Hind. and Pers.) *palang-posh*, 'a bed-cover,' which occurs below, and which may have been perverted through the existence of **Salempore** as a kind of stuff. The probability that the word originated in a perversion of *palang-posh*, is strengthened by the following entry in Bluteau's *Dict.* (*Suppt.* 1727.)

"CHAUDUS or CHAUDEUS são huns panos grandes, que servem para cobrir camas e

outras cousas. São pintados de cores muy vistosas, e alguns mais finos, a que chamão **palangapuzes**. Fabricão-se de algodão em Bengala e Choromandel,"—i.e. "*Chaudus* ou *Chandeus*" (this I cannot identify, perhaps the same as *Choular* among **Piece-goods**) "are a kind of large cloths serving to cover beds and other things. They are painted with gay colours, and there are some of a finer description which are called **palang-poshes**," &c.

[For the mode of manufacture at Masulipatam, see *Journ. Ind. Art.* iii. 14. Mr. Pringle (*Madras Selections*, 4th ser. p. 71, and *Diary Ft. St. Geo.* 1st ser. iii. 173) has questioned this derivation. The word may have been taken from the State and town of *Pālanpur* in Guzerat, which seems to have been an emporium for the manufactures of N. India, which was long noted for chintz of this kind.]

1648. — "Int Gouverne van *Raga mandrag* . . . werden veel . . . **Salamporij** . . . gemacekt."—*Van den Broeke*, 87.

1673. — "Staple commodities (at Masulipatam) are calicuts white and painted, **Palempores**, Carpets."—*Fryer*, 34.

1813. —

"A stain on every bush that bore  
A fragment of his **palampore**,  
His breast with wounds unnumber'd riven,  
His back to earth, his face to heaven . . ."  
*Byron, The Giaour.*

1814. — "A variety of tortures were inflicted to extort a confession; one was a sofa, with a platform of tight cordage in network, covered with a **palampore**, which concealed a bed of thorns placed under it: the collector, a corpulent Banian, was then stripped of his *jama* (see **JAMMA**), or muslin robe, and ordered to lie down."—*Forbes, Or. Mem.* ii. 429; [2nd ed. ii. 54].

1817. — ". . . these cloths . . . serve as coverlids, and are employed as a substitute for the Indian **palempore**."—*Raffles, Java*, 171; [2nd ed. i. 191].

[1855. —

"The jewelled amoun of thy **semam** is bare,  
And the folds of thy **palampore** wave in the air."

*Bon (Gauttier, Eastern Serenade.)*

1862. — "Bala posh, or **Palang posh**, quilt or coverlet, 300 to 1000 rupees."—*Punjab Trade Report*, App. p. xxxviii.

1880. — ". . . and third, the celebrated **palampores**, or 'bed-covers,' of Masulipatam, Fatehgarh, Shikarpur, Hamra, and other places, which in point of art decoration are simply incomparable."—*Birdsall, The Industrial Arts of India*, 260.

**PALI**, s. The name of the sacred language of the Southern Buddhists, in fact, according to their apparently





ends in a vowel, and that all harsh conjunctions are softened down by assimilation, elision, or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought."—*Childers, Preface to P'ali Dict.* pp. xiii-xiv.

**PALKEE-GARRY**, s. A 'palankin-coach,' as it is termed in India; i.e. a carriage shaped somewhat like a palankin on wheels; Hind. *pālki-gārī*. The word is however one formed under European influences. ["The system of conveying passengers by palkee carriages and trucks was first established between Cawnpore and Allahabad in May 1843, and extended to Allyghur in November of the same year; Delhi was included in June 1845, Agra and Meerut about the same time; the now-going line not being, however, ready till January 1846" (*Carey, Good Old Days*, ii. 91).]

1878.—"The Governor-General's carriage . . . may be jostled by the hired 'palki-garry,' with its two wretched ponies, rope harness, nearly naked driver, and wheels whose sinuous motions impress one with the idea that they must come off at the next revolution."—*Life in the Mofussil*, i. 38.

This description applies rather to the **cranchee** (q.v.) than to the palkee-garry, which is (or used to be) seldom so sordidly equipt. [Mr. Kipling's account of the Calcutta *palki gari* (*Beast and Man*, 192) is equally uncomplimentary.]

**PALMYRA**, s. The fan-palm (*Borassus flabelliformis*), which is very commonly cultivated in S. India and Ceylon (as it is also indeed in the Ganges valley from Farrukhābād down to the head of the Delta), and hence was called by the Portuguese *par excellence*, *palmeira* or 'the palm-tree.' Sir J. Hooker writes: "I believe this palm is nowhere wild in India; and have always suspected that it, like the tamarind, was introduced from Africa." [So *Watt, Econ. Dict.* i. 504.] It is an important tree in the economy of S. India, Ceylon, and parts of the Archipelago as producing **jaggery** (q.v.) or 'palm-sugar'; whilst the wood affords rafters and laths, and the leaf gives a material for thatch, mats, umbrellas, fans, and a substitute for paper. Its minor uses are many: indeed it is supposed to supply nearly all the wants of man, and a Tamil proverb ascribes to it 801 uses (see Ferguson's *Palmyra-Palm of Ceylon*, and Tennent's

*Ceylon*, i. 111, ii. 519 *seqq.*; also see **BRAB**).

1563.—". . . A ilha de Ceilão . . . ha muitas **palmeiras**."—*Garcia*, ff. 65r-66.

1673.—"Their Buildings suit with the Country and State of the inhabitants, being mostly contrived for Conveniency: the Poorer are made of Boughs and *ollas* of the **Palmeroes**."—*Fryer*, 199.

1718.—". . . Leaves of a Tree called **Palmeira**."—*Prop. of the Gospel in the East*, iii. 85.

1756.—"The interval was planted with rows of **palmira**, and coco-nut trees."—*Orme*, ii. 90, ed. 1803.

1860.—"Here, too, the beautiful **palmyra** palm, which abounds over the north of the Island, begins to appear."—*Tennent's Ceylon*, ii. 54.

**PALMYRA POINT**, n.p. Otherwise called Pt. Pedro, [a corruption of the Port. *Punta das Pedras*, 'the rocky cape,' a name descriptive of the natural features of the coast (*Tennent*, ii. 535)]. This is the N.E. point of Ceylon, the high palmyra trees on which are conspicuous.

**PALMYRAS, POINT**, n.p. This is a headland on the Orissa coast, quite low, but from its prominence at the most projecting part of the combined Mahānadi and Brāhmanī delta an important landmark, especially in former days, for ships bound from the south for the mouth of the Hoogly, all the more for the dangerous shoal off it. A point of the Mahānadi delta, 24 miles to the south-west, is called *False Point*, from its liability to be mistaken for P. Palmyras.

1553.—". . . o Cabo Segógora, a que os nossos chamam **das Palmeiras** por humas que alli estam, as quaes os navegantes notam por lhes dar conhecimento da terra. E deste cabo . . . fazemos fim do Reyno Orizá."—*Barrow*, I. ix. 1.

1598.—". . . 2 miles (Dutch) before you come to the **point of Palmerias**, you shall see certaine blacke houels standing vpon a land that is higher than all the land thereabouts, and from thence to the Point it beginneth againe to be low ground and . . . you shall see some small (but not ouer white) sandie Downes . . . you shall finde being right against the **point de Palmerias** . . . that vpon the point there is neyther tree nor bush, and although it hath the name of the Point of Palm-trees, it hath notwithstanding right forth, but one *Palme tree*."—*Liuetants*, 3d Book, ch. 12.

c. 1665.—"Even the *Portuguese of Opul* (see **HOGLY**), in *Bengale*, purchased



**GOSAIN**) in a state of nudity, the *Yogre* (see **JOGEE**) with a lark or paroquet his sole companion for a thousand miles."—*Forbes, Or. Mem.* ii. 465; [2nd ed. ii. 72. In ii. 109 he writes **Pendall**].

1815.—"**Pandauls** were erected opposite the two principal fords on the river, where under my medical superintendence skilful natives provided with eau-de-luce and other remedies were constantly stationed."—*Dr. M'Kenzie, in Asiatic Researches*, xiii. 329.

**PANDĀRAM**, s. A Hindu ascetic mendicant of the (so-called) Śūdra, or even of a lower caste. A priest of the lower Hindu castes of S. India and Ceylon. Tamil, *pandāram*. C. P. Brown says the *Pandāram* is properly a Vaishnava, but other authors apply the name to Saiva priests. [The *Madras Gloss.* derives the word from Skt. *pāṇḍu-ranga*, 'white-coloured.' Messrs. Cox and Stuart (*Man of N. Arcot*, i. 199) derive it from Skt. *bhāṇḍa-gāra*, 'a temple-treasury,' wherein were employed those who had renounced the world. "The Pandārams seem to receive numerous recruits from the Śaivite Śūdra castes, who choose to make a profession of piety and wander about begging. They are, in reality, very lax in their modes of life, often drinking liquor and eating animal food furnished by any respectable Śūdra. They often serve in Śiva temples, where they make up garlands of flowers to decorate the lingam, and blow brass trumpets when offerings are made or processions take place" (*ibid.*).]

1711. . . . But the destruction of 50 or 60,000 pagodas worth of grain . . . and killing the **Pandarrum**; these are things which make his demands really carry too much justice with them."—Letter in *Wheler*, ii. 163.

1717.—". . . Bramans, **Pantarongal**, and other holy men."—*Phillips's Account*, 18. The word is here in the Tamil plural.

1718.—"Abundance of Bramanes, **Pantares**, and Poets . . . flocked together."—*Propn. of the Gospel*, ii. 18.

1745.—"On voit ici quelquefois les **Pandarams** ou Penitens qui ont été en pèlerinage à Bengale; quand ils retournent ils apportent ici avec grand soin de l'eau du *Gange* dans des pots ou vases bien formés."—*Norbert, Mém.* iii. 28.

c. 1760. "The **Pandarams**, the Mahometan priests, and the Bramins themselves yield to the force of truth."—*Grose*, i. 252.

1781.—"Les **Pandarons** ne sont pas moins révéris que les *Saivites*. Ils sont de la secte de Chiven, se barbouillent toute la

figure, la poitrine, et les bras avec des cendres de bouze de vache," &c.—*Sinnarut*, 8vo. ed., ii. 113-114.

1798.—"The other figure is of a **Pandarum** or Senassey, of the class of pilgrims to the various pagodas."—*Pennant's View of Hindostan*, preface.

1800.—"In Chera the *Pājōris* (see **POO-JAREE**) or priests in these temples are all **Pandarums**, who are the *Sādus* dedicated to the service of Śiva's temples. . . ."—*Buchanan's Mysore*, &c., ii. 338.

1809.—"The chief of the pagoda (Rameswaram), or **Pandaram**, waiting on the beach."—*Id. Valentia*, i. 338.

1860.—"In the island of Nainativoe, to the south-west of Jafna, there was till recently a little temple, dedicated to the goddess Naga Tambiran, in which consecrated serpents were tenderly reared by the **Pandarams**, and daily fed at the expense of the worshippers."—*Tennent's Ceylon*, i. 373.

**PANDARĀNI**, n. p. The name of a port of Malabar of great reputation in the Middle Ages, a name which has gone through many curious corruptions. Its position is clear enough from Varthema's statement that an uninhabited island stood opposite at three leagues distance, which must be the "Sacrifice Rock" of our charts. [The *Madras Gloss.* identifies it with Collam.] The name appears upon no modern map, but it still attaches to a miserable fishing village on the site, in the form **Pantalāni** (approx. lat. 11° 26'), a little way north of Koilandi. It is seen below in Ibn Batuta's notice that Pandarāni afforded an exceptional shelter to shipping during the S.W. monsoon. This is referred to in an interesting letter to one of the present writers from his friend (Col. (now Lt.-Gen.) R. H. Sankey, C.B., R.E., dated Madras, 13th Feby., 1881: "One very extraordinary feature on the coast is the occurrence of mud-banks in from 1 to 6 fathoms of water, which have the effect of breaking both surf and swell to such an extent that ships can run into the patches of water so sheltered at the very height of the monsoon, when the elements are raging, and not only find a perfectly still sea, but are able to land their cargoes. . . . Possibly the snugness of some of the harbours frequented by the Chinese junks, such as **Pandarani**, may have been mostly due to banks of this kind? By the way, I suspect your 'Pandarani' was nothing but the roadstead of Coulete (Coulandi or



chiefly drawn by elephants, soon hove in sight. . . . Poor **Pandy**, what a pounding was in store for you! . . .”—*Bourchier, Eight Months' Campaign against the Bengal Sepoy Army*, 47.

**PANGARA, PANGAIA**, s. From the quotations, a kind of boat used on the E. coast of Africa. [Pyrard de Laval (i. 53, Hak. Soc.) speaks of a “kind of raft called a **panguaye**,” on which Mr. Gray comments: “As Rivara points out, Pyrard mistakes the use of the word *panguaye*, or, as the Portuguese write it, *pangauio*, which was a small sailing canoe. . . . Rivara says the word is still used in Portuguese India and Africa for a two-masted barge with lateen sails. It is mentioned in Lancaster's *Voyages* (Hak. Soc. pp. 5, 6, and 26), where it is described as being like a barge with one mat sail of coco-nut leaves. ‘The barge is sowed together with the rindes of trees and pinned with wooden pinnes.’ See also *Alb. Comm.* Hak. Soc. iii. p. 60, note; and Dr. Burnell's note to Linschoten, Hak. Soc. i. p. 32, where it appears that the word is used as early as 1505, in Dom Manoel's letter.”]

[1513.—**Pandejada** and **Panguagada** are used for a sort of boat near Malacca in D'Andrade's Letter to Albuquerque of 22 Feby.; and we have “a **Pandejada** laden with supplies and arms” in India Office MS., *Corpo Chronologico*, vol. i.]

1591.—“. . . divers **Pangaras** or boates, which are pinned with wooden pinnes, and sowed together with Palmito cordes.”—*Barker, in Hakluyt*, ii. 588.

1598.—“In this fortresse of Sofala the Captaine of *Mossambique* hath a Factor, and twice or thrice every yere he sendeth certaine boats called **Pangaiois**, which saile along the shore to fetch gold, and bring it to *Mossambique*. These **Pangaiois** are made of light planks, and sowed together with cords, without any nailes.”—*Linschoten*, ch. 4; [Hak. Soc. i. 32].

1616.—“Each of these bars, of Quilimane, Cumama, and Luabo, allows of the entrance of vessels of 100 tons, viz., galeots and **pangaiois**, loaded with cloth and provisions; and when they enter the river they discharge cargo into other light and very long boats called **almadias**. . . .”—*Boerhaave, Decado*, 534.

[1766.—“Their larger boats, called **panguays**, are raised some feet from the sides with reeds and branches of trees, well bound together with small-cord, and afterwards made water-proof, with a kind of bitumen, or resinous substance.”—*Grose*, 2nd ed. ii. 13.]

**PANGOLIN**, s. This book-name for the *Manis* is Malay *Pangūlan*, ‘the creature that rolls itself up.’ [Scott says: “The Malay word is *peng-goling*, transcribed also *peng-guling*; Katingan *pengiling*. It means ‘roller,’ or, more literally, ‘roll up.’ The word is formed from *goling*, ‘roll, wrap,’ with the denominative prefix *pe-*, which takes before *g* the form *peng*.” Mr. Skeat remarks that the modern Malay form is *teng-giling* or *senggiling*, but the latter seems to be used, not for the *Manis*, but for a kind of centipede which rolls itself up. “The word **pangolin**, to judge by its form, should be derived from *guling*, which means to ‘roll over and over.’ The word *pangguling* or *pengguling* in the required sense of *Manis*, does not exist in standard Malay. The word was either derived from some out-of-the-way dialect, or was due to some misunderstanding on the part of the Europeans who first adopted it.” Its use in English begins with Pennant (*Synopsis of Quadrupeds*, 1771, p. 329). Adam Burt gives a dissection of the animal in *Asiat. Res.* ii. 353 *seqq.*] It is the *Manis pentadactyla* of Linn.: called in Hind. *bajrkīt* (i.e. Skt. *vajrākīṭa* ‘adamant reptile’). We have sometimes thought that the *Manis* might have been the creature which was shown as a gold-digging ant (see *Busbeck* below); was not this also the creature that Bertrandon de la Broquière met with in the desert of Gaza? When pursued, “it began to cry like a cat at the approach of a dog. Pierre de la Vaudrei struck it on the back with the point of his sword, but it did no harm, from being covered with scales like a sturgeon.” A.D. 1432. (*J. Wright's Early Travels in Palestine*, p. 290) (Bohn). It is remarkable to find the statement that these ants were found in the possession of the King of Persia recurring in Herodotus and in Busbeck, with an interval of nearly 2000 years! We see that the suggestion of the *Manis* being the gold-digging ant has been anticipated by Mr. Blakesley in his *Herodotus*. [It is now understood that the gold-digging ants were neither, as anciently supposed, an extraordinary kind of real ants, nor, as many learned men have since supposed, large animals mistaken for ants, but Tibetan miners who, like their descendants of the





a. The title *Pathi* (or *Pusa* the former is only the Burmese utterance) is very old. In the reliable Chinese Account of Cam, dating from the year 1296, which has been translated by Abel-Réa there is a notice of a sect in Cam called *Pu-se*. The author identifies them in a passing way, with the *se*, but that is a term which Fal also in India uses in a vague apparently quite inapplicable Chinese sect properly so called.

*Pu-se*, the Chinese writer says, 'a red or white cloth on their head like the head-dress of Tartar women but not so high. They have castles or towers, monasteries, and temples but not to be compared for magnificence with those of the Buddhists. . . their temples there are no images. . . they are allowed to cover their towers and their buildings with gold. The *Pu-se* never eat with a stranger to their sect, and do not allow themselves to be seen eating; they eat no wine,' &c. (*Résumé, Nouv. Asie*, i. 112). We cannot be quite sure that this applies to Mahommedans but it is on the whole probable the name is the same as the *Pa* of the Burmese, and has the same implication. Now the people from Yunnan who were likely to adopt the name for the Yunnan Mahommedans are the Shans, belonging to the Siamese race, who occupy the intermediate country. The question occurs:—Is *Panthé* a Shan term? Mahommedan? If so, is it not probably a dialectic variation of the name of Cambodia, the *Pathi* of Burma entering Burma from a new quarter and with its identity thus disguised (Cushing, in his *Shan Dict.* gives the word for Mahommedan. We do not find *Panthé*). There would be many analogies to such a course of things.

[The name *Panthay* is a purely Burmese word, and has been adopted by the Shans. The Shan word *Pang hse* is identical and gives us no help to the origin of the term. Among themselves and the Chinese they are known as *Hui-Hun-tzu* (Mahommedans).—*J. G. Scott, in Upper Burma*, i. i. 696.]

b. We find it stated in Garnier's narrative of his expedition to Yunnan that there is a hybrid Chinese race occupying part of the plain of Tai-fu, who are called

*ti* (see Garnier, *Voy. d'Expl.* i. 1). This name again, it has been suggested, may possibly have to do with *Panthé*. But we find that *Pan-ti* ('not-soil') is a generic expression used in various parts of S. China for 'origines'; it could hardly then have been applied to the Mahommedans.

**PANWELL**, n.p. This town on the mainland opposite Bombay was in railway times a usual landing-place on the way to Poona, and the English form of the name must have struck many besides ourselves. Milnerton (*Descr.* ii. 151) says it stands on the river *Pan*, whence perhaps the name. We do not know the correct form; but this one has substantially come down to us from the Portuguese; *c.g.*

344. "This Island of Caranja is quite remote, almost frontier-place, to six cities of Moors of the Kingdom of the Melique. *Carnalli, Dengo, Pico, Sabaya, Alaba, Panoel*."—*Bancroft, M.S.* i. 227.

304. "P.N. Tell Mrs. Waring that, withstanding the debate at dinner, and my recommendation, we propose to go to-day, by *Panwell*, and in the balloon" *Vellington*, from "Candella." March 8.

**PAPAYA, PAPAŴ**, s. This word must be from America like the *ipid*, not to say *masty*, fruit which denotes (*Curat papaya*, L.). A station below indicates that it came by way of the Philippines and Malacca. [The Malay name, according to Skeat, is *lutik*, which comes from the same Ar. form as *pateca*, though *aypa* and *kaypa* have been introduced by Europeans.] Though of little esteem, and though the tree's peculiar quality of rendering fresh at tender which is familiar in the Indies, is little known or taken advantage of, the tree is found in gardens and compounds all over India, far north as Delhi. In the N.W. provinces it is called by the native denizens *arand-khurhān*, 'castor-oil-melon,' no doubt from the superficial resemblance of its foliage to that of the *Palma Christi*. According to the olden Sheriff it has a Perso-Arabic name '*anbah-i-Hindī*'; in Canarese it is called *Parangi-hannu* or '*mars*' (Frank or Portuguese fruit, tree). The name *papaya* according to Oviedo



*PARANGHEE.*

672

*PARDAO.*



maximum being 45 grs. And the fact that both the Envoy's *varāha* and the Italian traveller's *pardao* contain 20 fanams is a strong argument for their identity.\*

In further illustration that the *pardao* was recognised as a half *hūn* or pagoda, we quote in a foot-note "the old arithmetical tables in which accounts are still kept" in the south, which Sir Walter Elliot contributed to Mr. E. Thomas's excellent *Chronicles of the Pathan Kings of Delhi, illustrated, &c.*†

Moreover, Dr. D'Acunha states that in the "New Conquests," or provinces annexed to Goa only about 100 years ago, "the accounts were kept until lately in *sanrom* and *nixane* pagodas, each of them being divided into 2 *pratáps* . . . ." &c. (p. 46, note).

As regards the value of the *pardao d'ouro*, when adopted into the Goa currency by Albuquerque, Dr. D'Acunha tells us that it "was equivalent to 370 *reis*, or 1s. 6½*d.* † English." Yet he accepts the identity of this *pardao d'ouro* with the *hūn* current in Western India, of which the Madras pagoda was till 1818 a living and unchanged representative, a coin which was, at the time of its abolition, the recognised equivalent of 3½ rupees, or 7 shillings. And doubtless this, or a few pence more, was the intrinsic value of the *pardao*. Dr. D'Acunha in fact has made his calculation from the *present* value of the (imaginary) *rei*. Seeing that a *milrei* is now reckoned equal to a dollar, or 50*d.*, we have a single *rei* = ½*d.*, and 370 *reis* = 1s. 6½*d.* It seems not to have occurred to the author that the *rei* might have degenerated in value as well as every other denomination of money with which he has to do, every other in fact of which we can at this moment remember anything, except the pagoda,

the Venetian sequin, and the dollar.\* Yet the fact of this degeneration everywhere stares him in the face. Correa tells us that the *cruzado* which Albuquerque struck in 1510 was the just equivalent of 420 *reis*. It was indubitably the same as the *cruzado* of the mother country, and indeed A. Nunez (1554) gives the same 420 *reis* as the equivalent of the *cruzado d'ouro de Portugal*, and that amount also for the Venetian sequin, and for the *sultani* or Egyptian gold *dīnār*. Nunez adds that a gold coin of Cambaya which he calls *Madrafaxao* (q.v.) was worth 1260 to 1440 *reis*, according to variations in weight and exchange. We have seen that this must have been the gold-mohr of Muzaffar-Shāh II. of Guzerat (1511-1526), the weight of which we learn from E. Thomas's book.

From the Venetian sequin (content of pure gold 52·27 grs. value 111*d.* †) the value of the *rei* at ¼½*d.* will be . . . . 264*d.*

From the Muzaffar Shāhi mohr (weight 185 grs. value, if pure gold, 392·52*d.*) value of *rei* at 1440 . . . . . 0·27*d.*

Mean value of *rei* in 1513 . . . . 0·28*d.*  
i.e. more than five times its present value.

Dr. D'Acunha himself informs us (p. 56) that at the beginning of the 17th century the Venetian was worth 690 to 720 *reis* (mean 705 *reis*), while

\* Even the pound sterling, since it represented a pound of silver sterling, has come down to one-third of that value; but if the value of silver goes on dwindling as it has done lately, our pound might yet justify its name again!

I have remarked elsewhere:

"Everybody seems to be tickled at the notion that the Scotch Pound or *Livre* was only 20 pence. Nobody finds it funny that the French or Italian *Livre* or Pound is only 20 halfpence or less! I have not been able to trace how high the *rei* began, but the *maravedi* entered life as a gold piece, equivalent to the Saracen *mīškāl*, and ended—"

† I calculate all gold values in this paper at those of the present English coinage.

Besides the gradual depreciation of the Portuguese *rei*, so prominently noticed in this paper, there was introduced in Goa a reduction of the *rei* locally below the *rei* of Portugal in the ratio of 15 to 8. I do not know the history or understand the object of such a change, nor do I see that it affects the calculations in this article. In a table of values of coins current in Portuguese India, given in the *Annuaire Maritime* of 1844, each coin is valued both in *Reis of Goa* and in *Reis of Portugal*, bearing the above ratio. My kind correspondent, Dr. J. N. Fonseca, author of the capital *History of Goa*, tells me that this was introduced in the beginning of the 17th century, but that he has yet found no document throwing light upon it. It is a matter quite apart from the secular depreciation of the *rei*.

\* The issues of *fanams*, q.v., have been infinite; but they have not varied much in weight, though very greatly in alloy, and therefore in the number reckoned to a pagoda.

† "2 *gunjes* = 1 *dugala*

2 *dugalas* = 1 *chavula* (= the *panam* or *fanam*).

2 *chavalas* = 1 *hona* (= the *pratapa*, *māda*, or *hā j pagoda*).

2 *honas* = 1 *Varāha* (the *hūn* or pagoda").

"The *gania* or unit (¼ *fanam*) is the *rati*, or Sanskrit *raktika*, the seed of the *akras*."—*Op. cit.* p. 224, note. See also Sir W. Elliot's *Coins of S. India*, p. 56.

‡ 360 *reis* is the equivalent in the authorities, so far as I know.





ing the Surat Rupee, which may have been probably his standard, still by help of the Venetian (p. 262) at about 2s. 3d., the *pardao* would at this time be worth 1s. 6d. It must have depreciated still further by 1728, when the Goa mint began to strike rupees, with the effigy of Dom João V., and the half-rupee appropriated the denomination of *pardao*. And the half-rupee, till our own time, has continued to be so styled. I have found no later valuation of the Goa Rupee than that in *Prinsep's Tables* (Thomas's ed. p. 55), the indications of which, taking the Company's Rupee at 2s., would make it 21d. The *pardao* therefore would represent a value of 10½d., and there we leave it.

[On this Mr. Whiteway writes: "Should it be intended to add a note to this, I would suggest that the remarks on coinage commencing at page 67 of my *Rise of the Portuguese Power in India* be examined, as although I have gone to Sir H. Yule for much, some papers are now accessible which he does not appear to have seen. There were two *pardaos*, the *pardao d'ouro* and the *pardao de tanga*, the former of 360 *reals*, the latter of 300. This is clear from the *Foral* of Goa of Dec. 18, 1758 (India Office MSS. *Conselho Ultramarino*), which passage is again quoted in a note to Fasc. 5 of the *Archiv. Port. Orient.* p. 326. Apparently *putecoons* were originally coined in value equal to the *pardao d'ouro*, though I say (p. 71) their value is not recorded. The *putcoon* was a silver coin, and when it was tampered with, it still remained of the nominal value of the *pardao d'ouro*, and this was the cause of the outcry and of the injury the people of Goa suffered. There were monies in Goa which I have not shown on p. 69. There was the *tanga branca* used in revenue accounts (see *Nunes*, p. 31), nearly but not quite double the ordinary *tanga*. This money of account was of 4 *barganims* (see **BARGANY**) each of 24 *bazarucos* (see **BUDGROOK**), that is rather over 111 *reals*. The whole question of coinage is difficult, because the coins were continually being tampered with. Every ruler, and they were numerous in those days, stamped a piece of metal at his pleasure, and the trader had to calculate its value, unless as a subject

of the ruler he was under compulsion."]

1444. — "In this country (Vijayanagar) they have three kinds of money, made of gold mixed with alloys: one called *varakah* weighs about one *mithkal*, equivalent to two dinars *kopeki*; the second, which is called *pertab*, is the half of the first; the third, called *fanom*, is equivalent in value to the tenth part of the last-mentioned coin. Of these different coins the *fanom* is the most useful. . . ."—*Abdurrizzak*, in *India in the XVth Cent.* p. 26.

c. 1504-5; publ. 1510. — "I departed from the city of Dabuli aforesaid, and went to another island, which . . . is called *Goa* (Goa) and which pays annually to the King of Decan 19,000 gold ducats, called by them *pardai*. These *pardai* are smaller than the seraphim of Cairo, but thicker, and have two devils stamped on one side, and certain letters on the other."—*Vartema*, pp. 115-116.

" . . . his money consists of a *pardao*, as I have said. He also coins a silver money called *tare* (see **TARA**), and others of gold, twenty of which go to a *pardao*, and are called *fanom*. And of these small ones of silver, there go sixteen to a *fanom*. . . ."—*Ibid.* p. 130.

1510. — "Meanwhile the Governor (Albuquerque) talked with certain of our people who were goldsmiths, and understood the alligation of gold and silver, and also with goldsmiths and money-changers of the country who were well acquainted with that business. There were in the country *pardaos* of gold, worth in gold 360 *reis*, and also a money of good silver which they call *barganyu* (see **BARGANY**) of the value of 2 *cintems*, and a money of copper which they call *bazarucos* (see **BUDGROOK**) of the value of 2 *reis*. Now all these the Governor sent to have weighed and assayed. And he caused to be made *cruzados* of their proper weight of 420 *reis*, on which he figured on one side the cross of Christ, and on the other a sphere, which was the device of the King Dom Manuel; and he ordered that this *cruzado* should pass in the place (Goa) for 480 *reis*, to prevent their being exported . . . and he ordered silver money to be struck which was of the value of a *bargany*; on this money he caused to be figured on one side a Greek A, and on the other side a sphere, and gave the coin the name of *Espera*; it was worth 2 *reis*, and also there were half *esperas* worth one *reis*; and he made *bazarucos* of copper of the weight belonging to that coin, with the A and the sphere; and each *bazaruco* be divided into 4 coins which they called *copayguas* (see **SAPECA**), and gave the *bazarucos* the name of *lovas*. And in changing the *cruzado* into these smaller coins it was reckoned at 480 *reis*."—*Correio*, ii. 75-77.

1516. — "There are current here (in Batcaca—see **BATCUL**) the *pardaos*, which are a gold coin of the kingdom, and it is worth here 360 *reis*, and there is another coin of silver, called *dama*, which is worth 20 *reis*. . . ."—*Barbosa*, Lisbon ed. p. 293.



worth 50*d.*\* The *rintens* and *tungas* that were nominally interposed were mere names for certain quantities of basaruccos, or rather of *reis* represented by basaruccos. And our interpretation of the statement about pardaos of gold in a note above is here expressly confirmed.

[1599.—“**Perdaw.**” See under **T A E L.**]

c. 1620.—“The gold coin, struck by the *rāis* of Bijanagar and Tiling, is called *hūn* and *partāb*.”—*Firishṭa*, quoted by *Quatremère*, in *Notices et Exts.* xiv. 509.

1643. —“ . . . estant convenu de prix avec luy à sept **perdos** et demy par mois tant pour mon viure que pour le logis. . . .” — *Mocquet*, 284.

**PARELL**, n.p. The name of a northern suburb of Bombay where stands the residence of the Governor. The statement in the *Imperial Gazetteer* that Mr. W. Hornby (1776) was the first Governor who took up his residence at Parell requires examination, as it appears to have been so occupied in Grose’s time. The 2nd edition of Grose, which we use, is dated 1772, but he appears to have left India about 1760. It seems probable that in the following passage Niebuhr speaks of 1763-4, the date of his stay at Bombay, but as the book was not published till 1774, this is not absolutely certain. Evidently Parell was occupied by the Governor long before 1776.

“Les Jesuites avoient autrefois un beau couvent aupres du Village de **Parell** au milieu de l’Isle, mais il y a déjà plusieurs années, qu’elle est devenue la maison de campagne du Gouverneur, et l’Eglise est actuellement une magnifique salle à manger et de danse, qu’on n’en trouve point de pareille en toutes les Indes.” — *Niebuhr*, *Voyage*, ii. 12.

[Mr. Douglas (*Bombay and W. India*, ii. 7, note) writes: “High up and outside the dining-room, and which was the chapel when Parel belonged to the Jesuits, is a plaque on which is printed: — ‘Built by Honourable Hornby, 1771.’”]

1554.—*Parell* is mentioned as one of 4 abdeas. “**Parell**, *Varella*, *Varell*, and *Siva*, attached to the *Kashah* (*Cocah* - see **CUSBAH**) of Maim.” — *Botelho*, *Tombas*, 157, in *Scheldius*.

c. 1750-60. — “A place called **Parell**, where the Governor has a very agreeable country-house, which was originally a

Romish chapel belonging to the Jesuits but confiscated about the year 1719, for some foul practices against the English interest.” — *Grose*, i. 46; [1st ed. 1757, p. 72].

### PARIAH, PARRIAR, &c., a

a. The name of a low caste of Hindus in Southern India, constituting one of the most numerous castes, if not the most numerous, in the Tamil country. The word in its present shape means properly ‘a drummer.’ Tamil *parai* is the large drum, beaten at certain festivals, and the hereditary beaters of it are called (sing.) *paraiyar*, (pl.) *paraiyars*. [Dr. Oppert’s theory (*Orig. Inhabitants*, 32 seq.) that the word is a form of *Pahariya*, ‘a mountaineer’ is not probable.] In the city of Madras this caste forms one fifth of the whole population, and from it come (unfortunately) most of the domestics in European service in that part of India. As with other castes low in caste-rank they are also low in habits, frequently eating carrion and other objectionable food, and addicted to drink. From their coming into contact with and under observation of Europeans, more habitually than any similar caste, the name *Pariah* has come to be regarded as applicable to the whole body of the lowest castes, or even to denote out-castes or people without any caste. But this is hardly a correct use. There are several castes in the Tamil country considered to be lower than the *Pariahs*, e.g. the caste of shoe-makers, and the lowest caste of washermen. And the *Pariah* deals out the same disparaging treatment to these that he himself receives from higher castes. The *Pariahs* “constitute a well-defined, distinct, ancient caste, which has ‘subdivisions’ of its own, its own peculiar usages, its own traditions, and its own jealousy of the encroachments of the castes which are above it and below it. They constitute, perhaps, the most numerous caste in the Tamil country. In the city of Madras they number 21 per cent. of the Hindu people.” — *Bp. Caldwell*, u. i., p. 545. Sir Walter Elliot, however, in the paper referred to further on includes under the term *Paraiya* all the servile class not recognised by Hindus of caste as belonging to their community.

A very interesting, though not con-

\* No doubt, however, foreign coins were used to make up sums, and reduce the bulk of small change.



to drink Toddy, that all the Punch-houses in Madras have not half the noise in them."—*Wheeler*, ii. 125.

1716.—"A young lad of the Left-hand Caste having done hurt to a Pariah woman of the Right-Hand Caste (big with child), the whole caste got together, and came in a tumultuous manner to demand justice."—*Ibid.* 230.

1717.—". . . Barrier, or a sort of poor people that eat all sort of Flesh and other things, which others deem unclean."—*Phillips, Account, &c.*, 127.

1726.—"As for the separate generations and sorts of people who embrace this religion, there are, according to what some folks say, only 4; but in our opinion they are 5 in number, viz.:

a. The Bramins.

β. The Settreas.

γ. The Weynyas or Veynsyas.

δ. The Sudras.

ε. The Perrias, whom the High-Dutch and Danes call Barriars."—*Valentijn, Chorom.* 73.

1745.—"Les Parreas . . . sont regardés comme gens de la plus vile condition, exclus de tous les honneurs et prérogatives. Jusques-là qu'on ne sauroit les souffrir, ni dans les Pagodes des Gentils, ni dans les Eglises des Jesuites."—*Norbert*, i. 71.

1750.—"K. Es ist der Mist von einer Kuh, denselben nehmen die Parreyer-Weiber, machen runde Kuchen daraus, und wenn sie in der Sonne genug getrocken sind, so verkauffen sie dieselbigen (see OOPLAH). Fr. O Wunder! Ist das das Feuerwerk, das ihr hier halt!"—*Madras, &c.*, Halle, p. 14.

1770.—"The fate of these unhappy wretches who are known on the coast of Coromandel by the name of Parias, is the same even in those countries where a foreign dominion has contributed to produce some little change in the ideas of the people."—*Raynal, Hist. &c.*, see ed. 1783, i. 63.

"The idol is placed in the centre of the building, so that the Parias who are not admitted into the temple may have a sight of it through the gates."—*Raynal* (tr. 1777), i. p. 57.

1780.—"If you should ask a common cooly, or porter, what cast he is of, he will answer, 'the same as master, pariar-cast.'"—*Munro's Narrative*, 28-9.

1787.—". . . I cannot persuade myself that it is judicious to admit Parias into battalions with men of respectable casts. . . ."—*Col. Fullerton's View of English Interests in India*, 222.

1791.—"Le masulchi y courut pour allumer un flambeau; mais il revient un peu après, pris d'haleine, criant: 'N'approchez pas d'ici; il y a un Paria!' Aussitôt la troupe effrayée cria: 'Un Paria! Un Paria!' Le docteur, croyant que c'était quelque animal féroce, mit la main sur ses pistolets. 'Qu'est ce que qu'un Paria?' demanda-t-il à son porte-flambeau."—*B. de St. Pierre, La Chaumière Indienne*, 48.

1800.—"The Parriar, and other impure tribes, comprising what are called the *Punchum Bundum*, would be beaten, were they to attempt joining in a Procession of any of the gods of the Brahmins, or entering any of their temples."—*Buchanan's Mysore*, i. 20.

c. 1805-6.—"The Dubashes, then all powerful at Madras, threatened loss of cast and absolute destruction to any Brahmin who should dare to unveil the mysteries of their language to a Pariar *Frengi*. This reproach of Pariar is what we have tamely and strangely submitted to for a long time, when we might with a great facility have assumed the respectable character of *Chatriya*."—*Letter of Leyden*, in *Morton's Memoir*, ed. 1819, p. lxvi.

1809.—"Another great obstacle to the reception of Christianity by the Hindoos, is the admission of the Parias in our Churches. . . ."—*Ld. Valentia*, i. 246.

1821.—

"Il est sur ce rivage une race flétrie,  
Une race étrangère au sein de sa patrie.  
Sans abri protecteur, sans temple hospitalier,  
Abominable, impie, horrible au peuple entier.

Les Parias; le jour à regret les éclaire.  
La terre sur son sein les porte avec colère.

Eh bien! mais je frémis; tu vas me fuir  
peut-être;  
Je suis un Paria. . . ."

*Casimir Delavigne, Le Paria,*  
Acte 1. Sc. 1.

1843.—"The Christian Pariah, whom both sects curse, Does all the good he can and loves his brother."—*Forster's Life of Dickens*, ii. 31.

1873.—"The Tamils hire a Pariya (i.e. drummer) to perform the decapitation at their Badra Kâli sacrifices."—*Kittel*, in *Ind. Ant.* ii. 170.

1878.—"L'hypothèse la plus vraisemblable, en tout cas la plus heureuse, est celle qui suppose que le nom propre et spécial de cette race [i.e. of the original race inhabiting the Deccan before contact with northern invaders] était le mot 'paria'; ce mot dont l'orthographe correcte est *pareiya*, dérivé de *par-ci*, 'bruit, tambour,' et à très-bien, pu avoir le sens de 'parleur, doué de la parole' (?)—*Hovelacque et Vinson, Études de Linguistique, &c.*, Paris, 67.

1872.—

"Fifine, ordained from first to last,  
In body and in soul  
For one life-long debauch,  
The Pariah of the north,  
The European *navy*."

*Browning, Fifine at the Fair.*

Very good rhyme, but no reason. See under NAUTCH.

The word seems also to have been adopted in Java, e.g.:

1860.—"We Europeans . . . often . . . stand far behind compared with the poor pariahs."—*Max Havelaar*, ch. vii.





1638.—“Outre les Benjans il y a encore vne autre sorte de Payens dans le royaume de *Gusuratte*, qu'ils appellent **Parsis**. Ce sont des Perses de Fars, et de Chorasane.”—*Mandelslo* (Paris, 1659), 213.

1648.—“They (the **Persians** of India, i.e. *Parsees*) are in general a fast-gripping and avaricious nation (not unlike the Benyans and the Chinese), and very fraudulent in buying and selling.”—*Van Trist*, 48.

1653.—“Les Ottomans appellent *gucurre* vne secte de Payens, que nous connaissons sous le nom d'adorateurs du feu, les Persans sous celui d'*Atchperis*, et les Indous sous celui de **Parsi**, terme dont ils se nomment eux-mêmes.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 200.

1672.—“Non tutti ancora de' Gentili sono d'vna medesima fede. Alcuni descendono dalli **Persiani**, li quali si conoscono dal colore, ed adorano il fuoco. . . . In *Suratte* ne trouai molti. . . .”—*P. F. Vincenzo Maria, Viaggio*, 234.

1673.—“On this side of the Water are people of another Offspring than those we have yet mentioned, these be called **Parseys**. . . . these are somewhat white, and I think nastier than the Gentues. . . .”—*Fryer*, 117.

“The **Parsies**, as they are called, are of the old Stock of the Persians, worship the Sun and Adore the Elements; are known only about Surat.”—*Ibid.* p. 197.

1689.—“. . . the **Persies** are a Sect very considerable in India. . . .”—*Orington*, 370.

1726.—“. . . to say a word of a certain other sort of Heathen who have spread in the City of *Suratte* and in its whole territory, and who also maintain themselves in *Agra*, and in various places of Persia, especially in the Province of *Kerman*, at *Yezd*, and in *Isbahan*. They are commonly called by the Indians **Persees** or **Parsis**, but by the Persians *Giors* or *Gilders*, and also *Atch Pers* or adorers of Fire.”—*Valentijn*, iv. (*Suratte*) 153.

1727.—“The **Parsees** are numerous about Surat and the adjacent Countries. They are a remnant of the ancient Persians.”—*A. Hamilton*, ch. xiv; [ed. 1744, i. 159].

1877.—“. . . en se levant, le **Parsi**, après s'être lavé les mains et la figure avec l'urine du taureau, met sa ceinture en disant: Souverain soit Ormuzd, abattu soit Ahrimān.”—*Darmesteter, Ormuzd et Ahrimān*, p. 2.

**PARVOE, PURVO**, s. The popular name of the writer-caste in Western India, *Prabhu* or *Parbhū*, ‘lord or chief’ (Skt. *prabhu*), being an honorific title assumed by the caste of *Kāyastha* or *Kāyastha*, one of the mixt castes which commonly furnished writers. A Bombay term only.

1548.—“And to the **Parvu** of the *Tenular* *Moor* 1800 reis a year, being 3 *pardas* a month. . . .”—*S. Botelho, Tombo*, 211.

[1567.— See *Pachas* under **CASIS**.

[1676-7.—“. . . the same guards the **Purvos** y<sup>t</sup> look after y<sup>e</sup> Customes for the same charge can receive y<sup>e</sup> passage boat-rent. . . .”—*Forrest, Bombay Letters, How Series*, i. 125.

[1773.—“*Conucopala* (see **CONICOPOLY**). . . . At Bombay he is stiled **Purvo**, and is of the Gentoo religion.”—*Ives*, 49 sq.]

1809.—“The Bramins of this village speak and write English: the young men are mostly **parvoes**, or writers.”—*Mitchell, Graham*, 11.

1813.—“These writers at Bombay are generally called **Purvoes**; a faithful diligent class.”—*Forbes, Or. Mem.* i. 156-157; [2d ed. i. 100].

1833.—“Every native of India on the Bombay Establishment, who can write English, and is employed in any office, whether he be a Brahman, Goldsmith, Parwary, Portuguese, or of English descent, is styled a **Purvoe**, from several persons of a caste of Hindoos termed *Prabhu* having been among the first employed as English writers at Bombay.”—*Mackintosh on the Tribe of Ramossies*, p. 77.

**PASADOR**, s. A marlin-spike. Sea-Hind., from Port. *pasador*.—*Roebuck*.

**PASEI, PACEM**, n.p. The name of a Malay State near the N.E. point of Sumatra, at one time predominant in those regions, and reckoned with Malacca and Majapahit (the capital of the Empire of Java), the three greatest cities of the Archipelago. It is apparently the *Basma* of Marco Polo, who visited the coast before Islam had gained a footing.

c. 1292.—“When you quit the kingdom of Ferlee you enter upon that of **Basma**. This also is an independent kingdom, and the people have a language of their own; but they are just like beasts, without laws or religion.”—*Marco Polo*, Bk. iii. ch. 9.

1511.—“Next day we departed with the plunder of the captured vessel, which also we had with us: we took our course forward until we reached another port in the same island *Trapobana* (Sumatra), which was called **Passe**; and anchoring in the said port we found at anchor there several junks and ships from divers parts.”—*Eschscholtz*, p. 53.

1553.—“In the same manner he (Diego Lopes) was received in the kingdom of **Pacem**. . . . and as the King of *Pedir* had given him a cargo of pepper. . . . he did not think well to go further. . . . in case. . . . they should give news of his coming at Malacca, those two ports of *Pedir* and **Pacem** being much frequented by a multitude of ships that go there for cargoes.”—*Barros*, II. iv. 31.



*pacholi*. The latter are trade names of the dried leaves of a labiate plant allied to mint (*Pogostemon patchouly*, Pelletier). It is supposed to be a cultivated variety of *Pogostemon Heyneanus*, Benth., a native of the Deccan. It is grown in native gardens throughout India, Ceylon, and the Malay Islands, and the dried flowering spikes and leaves of the plant, which are used, are sold in every bazar in Hindustan. The *pacha-pūt* is used as an ingredient in tobacco for smoking, as hair-scent by women, and especially for stuffing mattresses and laying among clothes as we use lavender. In a fluid form *patchouli* was introduced into England in 1844, and soon became very fashionable as a perfume.

The origin of the word is a difficulty. The name is alleged in Drury, and in Forbes Watson's *Nomenclature* to be Bengālī. Littré says the word *patchouli* is *patchey-elley*, 'feuille de patchey'; in what language we know not; perhaps it is from Tamil *pachcha*, 'green,' and *ēlā*, *ēlam*, an aromatic perfume for the hair. [The *Madras Gloss.* gives Tamil *puççilai*, *puççai*, 'green,' *ilai*, 'leaf.']

1673.—“*Note*, that if the following Goods from *Acheen* hold out the following *Rates*, the Factor employed is no further responsible.

\* \* \* \* \*

**Patch Leaf**, 1 *Bahar* *Maunds* 7 20 *sear*.”—*Fraser*, 209.

**PATECA**, s. This word is used by the Portuguese in India for a water-melon (*Citrullus vulgaris*, Schrader; *Cucurbita Citrullus*, L.). It is from the Ar. *al-buttikh* or *al-bittikh*. F. Johnson gives this ‘a melon, musk-melon. A pumpkin; a cucurbitaceous plant.’ We presume that this is not merely the too common dictionary looseness, for the chaos of cucurbitaceous nomenclature, both vulgar and scientific, is universal (see A. De Candolle, *Origine des Plantes cultivées*). In Lane's *Modern Egyptians* (ed. 1837, i. 200) the word *buttekh* is rendered explicitly ‘water-melon.’ We have also in Spanish *albadra*, which is given by Dozy and Eng. as ‘espèce de melon’; and we have French *pastèque*, which we believe always means a water-melon. De Candolle seems to have no doubt that the water-melon was cultivated in ancient Egypt, and believes it to have been introduced into the Græco-Roman world about

the beginning of our era; whilst Hehn carries it to Persia from India, ‘whether at the time of the Arabian or of the Mongol domination, (and then) to Greece, through the medium of the Turks, and to Russia, through that of the Tartar States of Astrakan and Kazan.’

The name **pateca**, looking to the existence of the same word in Spanish, we should have supposed to have been Portuguese long before the Portuguese establishment in India; yet the whole of what is said by Garcia de Orta is inconsistent with this. In his *Colloquio XXXVI* the gist of the dialogue is that his visitor from Europe, Ruano, tells how he had seen what seemed a most beautiful melon, and how Garcia's housekeeper recommended it, but on trying it, it tasted only of mud instead of melon! Garcia then tells him that at Diu, and in the Bālaghāt, &c., he would find excellent melons with the flavour of the melons of Portugal but “those others which the Portuguese here in India call **patecas** are quite another thing—huge round or oval fruits, with black seeds—not sweet (*dore*) like the Portugal melons but bland (*suave*), most juicy and cooling, excellent in bilious fevers, and congestions of the liver and kidneys, &c.” Both name and thing are represented as novelties to Ruano. Garcia tells him also that the Arabs and Persians call it *batiec indi*, i.e. melon of India (F. Johnson gives ‘*bittikh-hindī*, the citrul’; whilst in Persian *hinducina* is also a word for water-melon) but that the real Indian country name was (*calanguri* Maht. *kālingur*, [perhaps that known in the N.W.P. as *kalinda*, ‘a water-melon’]). Ruano then refers to the *budims* of Castille of which he had heard, and queries if these were not the same as these Indian **patecas**, but Garcia says they are quite different. All this is curious as implying that the water-melon was strange to the Portuguese at that time (1563; see *Colloquia*, f. 141v. *seqq.*).

[A friend who has Burnell's copy of Garcia De Orta tells me that he finds a note in the writing of the former on *bateca*: “i.e. the Arabic term. As this is used all over India, water-melons must have been imported by the Mahommedans.” I believe it to be a mistake that the word is in use



(*Maniyakāram*), *adhikārī* (see **ADIGAR**), &c., are appropriate synonyms in Tamil and Malabar districts.

[1535. — "The **Tanadars** began to come in and give in their submission, bringing with them all the patels (**pateis**) and renters with their payments, which they paid to the Governor, who ordered fresh records to be prepared."—*Conto*, Dec. IV. Bk. ix. ch. 2 (description of the commencement of Portuguese rule in Bassein).

[1614. — "I perceive that you are troubled with a bad commodity, wherein the desert of **Patell** and the rest appeareth."—*Foster, Letters*, ii. 281.]

1804. — "The **Patel** of Beitenulgaum, in the usual style of a Mahratta **patel**, keeps a band of plunderers for his own profit and advantage. You will inform him that if he does not pay for the horses, bullocks, and articles plundered, he shall be hanged also."—*Wellington*, March 27.

1809. — ". . . **Pattels**, or headmen."—*Lord Valentia*, i. 415.

1814. — "At the settling of the *jumma-bunder*, they pay their proportion of the village assessment to government, and then dispose of their grain, cotton, and fruit, without being accountable to the **patell**."—*Forbes, Or. Mem.* ii. 418; [2nd ed. ii. 44].

1819. — "The present system of Police, as far as relates to the villagers may easily be kept up; but I doubt whether it is enough that the village establishment be maintained, and the whole put under the **Mamlutdar**. The **Potail's** respectability and influence in the village must be kept up."—*Elphinstone*, in *Life*, ii. 81.

1820. — "The **Patail** holds his office direct of Government, under a written obligation . . . which specifies his duties, his rank, and the ceremonies of respect he is entitled to; and his perquisites, and the quantity of freehold land allotted to him as wages."—*T. Coats*, in *Tr. Bo. Lit. Soc.* iii. 183.

1823. — "The heads of the family . . . have purchased the office of **Potail**, or headman."—*Malabar, Central India*, i. 99.

1826. — "The **potail** offered me a room in his own house, and I very thankfully accepted it."—*Pandurang Hari*, ed. 1877, p. 241; [ed. 1873, ii. 15].

1851. — "This affected humility was in fact one great means of effecting his elevation. When at Poonah he (Madhajeo Sindia) . . . instead of arrogating any exalted title, would only suffer himself to be called **Pateil** . . ."—*Foster, Mil. Mem. of Skinner*, i. 33.

1870. — "The **Potail** accounted for the revenue collections, receiving the perquisites and percentages, which were the accustomed dues of the office."—*Systems of Land Tenure* (Cobden Club, 1863).

**PATNA**, n.p. The chief city of Bahar; and the representative of the

*Palibothra* (*Pattaliputra*) of the Greeks. Hind. *Pattana*, "the city." [See quotation from D'Anville under **ALLAHABAD**.]

1586. — "From Bannaras I went to **Patenaw** downe the riuer of Ganges. . . . **Patenaw** is a very long and a great towne. In times past it was a kingdom, but now it is vnder Zelabdim Echebar, the great Mogor. . . . In this towne there is a trade of cotton, and cloth of cotton, much sugar, which they carry from hence to Bengala and India, very much Opium, and other commodities."—*R. Fitch*, in *Hakl.* ii. 388.

1616. — "*Bengala*, a most spacious and fruitful Province, but more properly to be called a kingdom, which hath two very large Provinces within it, *Purb* (see **POORUB**) and *Patan*, the one lying on the east, and the other on the west side of the River Ganges."—*Terry*, ed. 1665, p. 357.

[1650. — "**Patna** is one of the largest towns in India, on the margin of the Ganges, on its western side, and it is not less than two *cos* in length."—*Tavernier*, ed. *Bibl.* i. 121 seq.]

1673. — "Sir William Langham . . . is Superintendent over all the Factories on the coast of *Coromandel*, as far as the Bay of *Bengala*, and up Hugly River . . . viz. *Fort St. George*, alias *Maderas*, *Pattipala*, *Mechlapatan*, *Gundore*, *Madapallon*, *Bahar*, *Bengala*, *Hugly*, *Castle Bazaar*, **Pattanaw**."—*Ferguson*, 38.

1726. — "If you go higher up the Ganges to the N. W. you come to the great and famous trading city of **Pattana**, capital of the Kingdom of Behar, and the residence of the Vice-roy."—*Valentijn*, v. 164.

1727. — "**Patana** is the next Town frequented by Europeans . . . for Saltpetre and raw Silk. It produces also so much Opium, that it serves all the Countries in India with that commodity."—*A. Hamilton*, ii. 21; [ed. 1744].

**PATOLA**, s. Canarese and Malayāl. *patlada*, 'a silk-cloth.' In the fourth quotation it is rather misapplied to the Ceylon dress (see **COMBOY**).

1516. — "Coloured cottons and silks which the Indians call **patola**."—*Barbanc*, 184.

1522. — ". . . **Patolos** of silk, which are cloths made at Cambaya that are highly prized at Malacca."—*Correa, Lendas*, ii. 2714.

1545. — ". . . homens . . . enchachados com **patolas** de seda."—*Pinto*, ch. cix. (*Cogon*, p. 219).

1552. — "They go naked from the waist upwards, and below it they are clothed with silk and cotton which they call **patolas**."—*Costanheda*, ii. 78.

[1605. — "**Pattala**."—*Birdwood, Letter Book*, 74.]

1614. — ". . . **Patollas** . . ."—*Peyton*, in *Purchas*, i. 530.





[1680.—“The **Patella**; the boats that come down from Pattana with Saltpeter or other goods, built of an Exceeding Strength and are very flatt and burthensome.”—*Fule, Hedges' Diary*, Hak. Soc. ii. 15.]

1685.—“We came to a great *Godorne*, where . . . this Nabob's Son has laid in a vast quantity of Salt, here we found divers great **Patellos** taking in their lading for Pattana.”—*Ibid.* Jan 6; [Hak. Soc. i. 175].

1860.—“The **Putelee** (or Kutura), or Baggage-boat of Hindostan, is a very large, flat-bottomed, clinker-built, unwieldy-looking piece of rusticity of probably . . . about 35 tons burthen; but occasionally they may be met with double this size.”—*Colisworthy Grant, Rural Life in Bengal*, p. 6.

**PAULIST**, n.p. The Jesuits were commonly so called in India because their houses in that country were formerly always dedicated to St. Paul, the great Missionary to the Heathen. They have given up this practice since their modern re-establishment in India. They are still called *Paolotti* in Italy, especially by those who don't like them.

c. 1567.—“ . . . e vi sono assai Chiese dei padri di San Paulo i quali fanno in quei luoghi gran profitto in convertire quei popoli.”—*Federici, in Ramusio*, iii. 390.

1623.—“I then went to the College of the Jesuit Fathers, the Church of which, like that at Daman, at Bassaim, and at almost all the other cities of the Portuguese in India, is called **San Paolo**; whence it happens that in India the said Fathers are known more commonly by the name of **Paolisti** than by that of Jesuits.”—*P. della Valle*, April 27; [iii. 135].

c. 1650.—“The *Jesuits* at *Goa* are known by the name of **Paulists**; by reason that their great Church is dedicated to St. *Paul*. Nor do they wear Hats, or Corner-Caps, as in *Europe*, but only a certain Bonnet, resembling the Skull of a Hat without the Brims.”—*Tacernier*, E.T. 77; [ed. *Bull*, i. 197].

1672.—“There was found in the fortress of Cranganor a handsome convent, and Church of the **Paulists**, or disciples and followers of Ignatius Loyola. . . .”—*Baldanz, Germ.*, p. 110. In another passage this author says they were called **Paulists** because they were first sent to India by Pope Paul III. But this is not the correct reason.

1673.—“St. Paul's was the first Monastery of the Jesuits in *Goa*, from whence they receive the name **Paulistins**.”—*Fryer*, 150.

[1710. See quotation under **COBRA DE CAPELLO**.]

1760.—“The Jesuits, who are better known in India by the appellation of **Paulists**, from their head church and convent of St. Paul's in *Goa*.”—*Grant*, i. 50.

**PAUNCHWAY**, s. A light kind of boat used on the rivers of Bengal: like a large dingy (q.v.), with a tilted roof of matting or thatch, a mast and four oars. Beng. *pansī*, and *pānoi*. [Mr. Grierson (*Peasant Life*, 43) describes the *pansūhī* as a boat with a round bottom, but which goes in shallow water, and gives an illustration.]

[1757.—“He was then beckoning to his servant that stood in a **Ponsy** above the *Gaut*.”—*A. Grant, Account of the Lakes of Calcutta*, ed. by Col. Temple, p. 7.]

c. 1760.—“**Ponsways**, Guard-boats.”—*Grant* (Glossary).

1780.—“The **Paunchways** are nearly of the same general construction (as *budgerows*), with this difference, that the greatest breadth is somewhat further aft, and the stern lower.”—*Hedges*, 39-40.

1790.—“Mr. Bridgwater was driven out to sea in a common **paunchway**, and when every hope forsook him the boat floated into the harbour of Masulipatam.”—*Calcutta Monthly Review*, i. 40.

1823.—“ . . . A **panchway**, or passage-boat . . . was a very characteristic and interesting vessel, large and broad, shaped like a snuffer-dish; a deck fore-and-aft, and the middle covered with a roof of palm-branches. . . .”—*Heber*, ed. 1844, i. 21.

1860.—“ . . . You may suppose that I engage neither pinnace nor *bajra* (see **BUDGEROW**), but that comfort and economy are sufficiently obtained by hiring a small *bhouliya* (see **BOLIAH**) . . . what is more likely at a fine weather season like this, a small native **punsōee**, which, with a double set of hands, or four oars, is a lighter and much quicker boat.”—*C. Grant, Rural Life in Bengal*, 10 [with an illustration].

**PAWL**, s. Hind. *pāl*, [Skt. *pāṭāla*, ‘a roof’]. A small tent with two light poles, and steep sloping sides; no walls, or ridge-pole. I believe the statement ‘no ridge-pole,’ is erroneous. It is difficult to derive from memory an exact definition of tents, and especially of the difference between **pawl** and **shooldarry**. A reference to India failed in getting a reply. The **shooldarry** is not essentially different from the **pawl**, but is trimmer, tauter, better closed, and sometimes has two **flies**. [The names of tents are used in various senses in different parts. The *Madras Gloss* defines a **paul** as “a small tent with two light poles, a ridge-bar, and steep sloping sides; the walls, if any, are very short, often not more than 6 inches high. Sometimes a second



**PAWNEE, KALLA**, s. Hind. *kālā pānī*, i.e. 'Black Water'; the name of dread by which natives of the interior of India designate the Sea, with especial reference to a voyage across it, and to transportation to penal settlements beyond it. "Hindu servants and sepoys used to object to cross the Indus, and called *that* the *kālā pānī*. I think they used to assert that they lost caste by crossing it, which might have induced them to call it by the same name as the ocean,—or possibly they believed it to be part of the river that flows round the world, or the country beyond it to be outside the limits of Aryavartta" (*Note by Lt.-Col. J. M. Trotter*).

1823.—"An agent of mine, who was for some days with Cheetoo" (a famous Pindāri leader), "told me he raved continually about **Kala Paneo**, and that one of his followers assured him when the Pindarry chief slept, he used in his dreams to repeat these dreaded words aloud."—*Sir J. Malcolm, Central India* (2nd ed.), i. 446.

1833.—"**Kala Pany**, dark water, in allusion to the Ocean, is the term used by the Natives to express transportation. Those in the interior picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals."—*Mackintosh, Acc. of the Tribe of Ramossis*, 44.

**PAYEN-GHAUT**, n.p. The country on the coast below the Ghauts or passes leading up to the table-land of the Deccan. It was applied usually on the west coast, but the expression *Carnatic Payen-ghaut* is also pretty frequent, as applied to the low country of Madras on the east side of the Peninsula, from Hind. and Mahr. *ghāt*, combined with Pers. *pān*, 'below.' [It is generally used as equivalent to *Talaghāt*, "but some Musalmans seem to draw the distinction that the Pāyin-ghāt is nearer to the foot of the Ghāts than the Talaghāt" (*Le Fanu, Man. of Salem*, ii. 338).]

1629-30. "But (Azam Khān) found that the enemy having placed their elephants and baggage in the fort of Dhārūr, had the design of descending the **Pāyin-ghāt**."—*Abdul Hamid Lahori, in Elliot*, vii. 17.

1784. — "Peace and friendship . . . between the said Company and the Nabob Tipu Sultan Bahauder, and their friends and allies, particularly including therein the Rajahs of Tanjore and Travencore, who are friends and allies to the English and the

*Carnatic Payen Ghaut*."—*Treaty of Mangalore, in Munro's Narr.*, 252.

1785. — "You write that the European taken prisoner in the **Pāyen-ghaut** . . . being skilled in the mortar practice, you propose converting him to the faith. . . . It is known (or understood)."—*Letters of Tippoo*, p. 12.

**PAZEND**, s. See for meaning of this term s.v. **Pahlavi**, in connection with **Zend**. (See also quotation from *Maš'ūdī* under latter.)

**PECUL, PIKOL**, s. Malay and Javanese *pikul*, 'a man's load.' It is applied as the Malay name of the Chinese weight of 100 *katis* (see **CATTY**), called by the Chinese themselves *shih*, and = 133½ lb. avoird. Another authority states that the *shih* = 120 *kin* or *katis*, whilst the 100 *kin* weight is called in Chinese *tan*.

1554.—"In China 1 tael weighs 7½ **tangalarins** of silver, and 16 **taels** 1 **caté** (see **CATTY**); 100 **catés** 1 **pico** 45 **tangas** of silver weigh 1 mark, and therefore 1 **pico** = 133½ **arratels** (see **ROTTLE**)."—*A. N. 41*.

"And in China anything is sold and bought by **catés** and **picos** and **taels**, provisions as well as all other things."—*Ibid.* 42.

1613.—"Bantam pepper vngarbled . . . was worth here at our comming tenne Tayer the **Peccull** which is one hundred **catées**, making one hundred thirtie pound *English* subtile."—*Saris, in Purchas*, i. 369.

[1616.—"The wood we have sold at diverse prices from 24 to 28 mas per **Picoll**."—*Foster, Letters*, iv. 259.]

**PEDIR**, n.p. The name of a port and State of the north coast of Sumatra. Barros says that, before the establishment of Malacca, Pedir was the greatest and most famous of the States on that island. It is now a place of no consequence.

1498.—It is named as **Pater** in the *Relatoir* of Vasco da Gama, but with very incorrect information. See p. 113.

1510. — "We took a junk and went towards Sumatra, to a city called **Pider**. . . . In this country there grows a great quantity of pepper, and of long pepper which is called *Molaga*. . . . in this port there are laden with it every year 18 or 20 ships, all of which go to Cathai."—*Vartema*, 253.

1511.—"And having anchored before the said **Pedir**, the Captain General (Albuquerque) sent for me, and told me that I should go ashore to learn the disposition of the people . . . and so I went ashore in the evening, the General thus sending me into



learned scholar. The tree is peculiarly destructive to buildings, as birds drop the seeds in the joints of the masonry, which becomes thus penetrated by the spreading roots of the tree. This is alluded to in a quotation below. "I remember noticing among many Hindus, and especially among Hinduized Sikhs, that they often say *Pipal ko jātā hūn* ('I am going to the Peepul Tree'), to express 'I am going to say my prayers.'" (*Lt.-Col. John Trotter*.) (See **BO-TREE**.)

c. 1550.—"His soul quivered like a pipal leaf."—*Rāmāyana of Tulsī Dās*, by *Groene* (1878), ii. 25.

[c. 1590.—"In this place an arrow struck Sri Kishn and buried itself in a pipal tree on the banks of the Sarasuti."—*Āin*, ed. *Jarrett*, ii. 246.]

1806.—"Au sortir du village un pipal élève sa tête majestueuse. . . Sa nombreuse postérité l'entoure au loin sur la plaine, telle qu'une armée de géans qui entrelacent fraternellement leurs bras informes."—*Hausser*, i. 149. This writer seems to mean a **banyan**. The peepul does not drop roots in that fashion.

1817. "In the second ordeal, an excavation in the ground . . . is filled with a fire of pippal wood, into which the party must walk barefoot, proving his guilt if he is burned; his innocence, if he escapes unhurt."—*Mill* (quoting from *Halhed*), ed. 1830, i. 280.

1828.—"A little while after this he arose, and went to a Peepul-tree, a short way off, where he appeared busy about something, I could not well make out what."—*Pandurang Hari*, 26; [ed. 1873, i. 36, reading *Peepal*].

1836. "It is not proper to allow the English, after they have made war, and peace has been settled, to remain in the city. They are accustomed to act like the Peepul tree. Let not Younger Brother therefore allow the English to remain in his country."—*Letter from Court of Chhat to Court of Ava*. See *Fate, Mission to Ava*, p. 265.

1854.—"Je ne puis passer sans silence deux beaux arbres . . . ce sont le peuplier d'Inde à larges feuilles, arbre réputé sacré . . ."—*Pallagoué, Siam*, i. 140.

1861.—  
" . . . Yonder crown of umbrage hoar  
Shall shield her well; the Peepul whispers  
a dirge

And Caryota drop her tearlike store  
Of beads: whilst over all slim Casuarina  
Points upwards, with her branchlets over  
green,

To that remaining Rest where Night and  
Tears are o'er."

*Barrackpore Park*, 18th Nov. 1861.

**PEER**, *s.* Pers. *pir*, a Mahomedan Saint or *Pentus*. But the word is used

elliptically for the tombs of such personages, the circumstance pertaining to them which chiefly creates notoriety or fame of sanctity; and it may be remarked that *wali* (or *Wely* as it is often written), *Imānzada*, *Shaikh*, and *Marabout* (see **ADJUTANT**), are often used in the same elliptical way in Syria, Persia, Egypt, and Barbary respectively. We may add that *Nabi* ('Prophet') is used in the same fashion.

[1608.—See under **NUGGURCOTE**.

[1823.—"Within the Mosquita (see **MOSQUE**) . . . is a kind of little Pyramid of Marble, and this they call *Pir*, that is *Old*, which they say is equivalent to Holy: I imagine it the Sepulchre of some one of their Sect accounted such."—*P. della Valle*, *Hak. Soc.* i. 69.]

1865.—"On the other side was the Garden and the chambers of the Mullahs, who with great conveniency and delight spend their lives there under the shadow of the miraculous Sanctity of this *Pir*, which they are not wanting to celebrate: But as I am always very unhappy on such occasions, he did no Miracle that day upon any of the sick."—*Bernier*, 133; [ed. *Constable*, 415].

1873.—"Hard by this is a **Peer**, or Burying place of one of the Prophets, being a goodly monument."—*Fryer*, 240.

1889.—"Certains *pirs* sont tellement renommés, qu'ainsi qu'on le verra plus loin, le peuple a donné leurs noms aux lieux lunaires où se trouvent placés les fûts qu'on célèbre en leur honneur."—*Garcia de Tassy, Rel. Musulm.* p. 18.

The following are examples of the parallel use of the words named:

#### **Wali:**

1841.—"The highest part (of *Hermos*) crowned by the *Wely*, is towards the western end."—*Robinson, Biblical Researches*, iii. 173.

"In many of the villages of Syria the Traveller will observe small domed buildings, with grated windows and surmounted by the crescent. These are the so-called *Walis*, mausolea of saints or tombs of sheikhs."—*Bardick's Egypt*, *Eng. ed.* Pt. i. 150.

#### **Imānzada:**

1864.—"We rode on for three farakhs or fourteen miles, more to another *Imānzadah*, called *Kafsh-giri*. . . ."—*Easton, Three Years' Residence in Persia*, ii. 46.

1883.—"The few villages . . . have numerous walled gardens, with rows of poplar and willow-trees and stunted mulberries, and the inevitable *Imānzadehs*."—*Col. Beresford Lowell's Itinerary Notes of Route Surveys in N. Persia in 1881 and 1882*, *Proc. R.G.S. (N.S.)* v. 73.









**PEON.**

696

**PEON.**

P

■ ■

1

1

1

—

—

1

2

4

13

1

1

1

1

1

4

†

15



tity of fine quality comes from Telli-cherry in Malabar.

*Long pepper* is derived from two shrubby plants, *Piper officinarum*, C.D.C., a native of the Archipelago, and *Piper longum*, L., indigenous in Malabar, Ceylon, E. Bengal, Timor, and the Philippines. Long pepper is the fruit-spike gathered and dried when not quite ripe (*Hanbury and Flückiger, Pharmacographia*). All these kinds of pepper were, as has been said, known to the ancients.

c. 70 A.D.—“The corns or graincs . . . lie in certaine little huskes or coles. . . . If that be plucked from the tree before they gape and open of themselves, they make that spice which is called **Long pepper**; but if as they do ripen, they cleave and chawne by little and little, they shew within the **white pepper**: which afterwards being parched in the Sunne, chaungeth colour and waxeth blacke, and therewith riveled also . . . **Long pepper** is soone sophisticated, with the senvie or mustard seed of Alexandria: and a pound of it is worth fifteen Roman deniers. The **white** costeth seven deniers a pound, and the **black** is sold after foure deniers by the pound.”—*Pliny*, tr. by *Phil. Holland*, Bk. xii. ch. 7.

c. 80-90.—“And there come to these marts great ships, on account of the bulk and quantity of **pepper** and **malabathrum**. . . . The **pepper** is brought (to market) here, being produced largely only in one district near these marts, that which is called *Kot-tomrith*.”—*Periplus*, § 56.

c. A.D. 100. “The **Pepper-tree** (*πέρυρι δερδρον*) is related to grow in India; it is short, and the fruit as it first puts it forth is long, resembling pods; and this **long pepper** has within it (grains) like small millet, which are what grow to be the perfect (**black**) **pepper**. At the proper season it opens and puts forth a cluster bearing the berries such as we know them. But those that are like unripe grapes, which constitute the **white pepper**, serve the best for eye-remedies, and for antidotes, and for theriacal potencies.”—*Dioscorides, Mat. Med.* ii. 188.

c. 545.—“This is the **pepper-tree**” (there is a drawing). “Every plant of it is twined round some lofty forest tree, for it is weak and slim like the slender stems of the vine. And every bunch of fruit has a double leaf as a shield; and it is very green, like the green of rue.”—*Cosmas*, Book xi.

c. 870. “The mariners say every bunch of **pepper** has over it a leaf that shelters it from the rain. When the rain ceases the leaf turns aside; if rain recommences the leaf again covers the fruit.”—*Ibn Khurdādhbī*, in *Journ.* As. 6th ser. tom. v. 284.

1166.—“The trees which bear this fruit are planted in the fields which surround the towns, and every one knows his plantation. The trees are small, and the **pepper** is originally white, but when they collect it

they put it into basons and pour hot water upon it; it is then exposed to the heat of the sun, and dried . . . in the course of which process it becomes of a black colour.”—*Rabbi Benjamin*, in *Wright*, p. 114.

c. 1330.—“L'allbore che fa il **pepe** è fatto come l'elera che nasce su per gli erri. Questo pepe sale su per gli arbori che l'armini piantano a modo de l'elera, e sale sopra tutti li arbori più alti. Questo pepe fa rana a modo dell' uvo; . . . e maturo si lo vendemiano a modo de l'uve e poi pongono il pepe al sole a seccare come uve passe. e n'è altra cosa si fa del **pepe**.”—*Odoric*, in *Clark*, App. xlvii.

**PERGUNNAH**, s. Hind. *परगना* [Skt. *pragan*, ‘to reckon up’] a subdivision of a ‘District’ (see **ZILLAH**).

c. 1500.—“The divisions into *souba* (see **SOUBA**) and *parganas*, which are maintained to the present day in the province of Tatta, were made by these people” (the Samma Dynasty).—*Tārikh-i-Tāhūrī*, in *E.I.A.* i. 273.

1535.—“Item, from the three *pragana* viz., Anzor, Cairena, Panchenaa 138290 *jidas*.”—*S. Botelho, Tomba*, 153.

[1614. — “I wrote him to stay in the **Pregonas** near Agra.”—*Foster, Letters*, ii. 106.

[1617.—“For that Muckshud had also newly answered he had mist his **prigany**.”—*Sir T. Roe, Hak. Soc.* ii. 415.]

1753.—“Masulipatnam . . . est capitale de ce qu'on appelle dans l'Inde un *senar* (see **SIRCAR**), qui comprend plusieurs **Perganés**, ou districts particuliers.”—*D'Anville*, 132.

1812.—“A certain number of villages with a society thus organised, formed a **pergunnah**.”—*Fifth Report*, 16.

**PERGUNNAHS, THE TWENTY-FOUR**, n.p. The official name of the District immediately adjoining and enclosing, though not administratively including, Calcutta. The name is one of a character very ancient in India and the East. It was the original ‘Zemindary of Calcutta’ granted to the English Company by a ‘Subadar Perwana’ in 1757-58. This grant was subsequently confirmed by the Great Mogul as an unconditional and rent-free **jagheer** (q.v.). The quotation from Sir Richard Phillips’ *Millar of Facts*, illustrates the development of ‘facts’ out of the moral consciousness. The book contains many of equal value. An approximate parallel to the statement would be that London is divided into Seven Dials.

1765.—“The lands of the **twenty-four Purgunnahs**, ceded to the Company by





golden fruit on a beautiful tree." — *Miss Bird's Japan*, i. 234.

**PERUMBAUCUM**, n.p. A town 14 m. N.W. of Conjevaram, in the district of Madras [Chingleput]. The name is perhaps *perum-pūkkam*, Tam., 'big village.'

**PESCARIA**, n.p. The coast of Tinnevely was so called by the Portuguese, from the great pearl 'fishery' there.

[c. 1566.—See under **BAZAAR**.]

1600.—"There are in the Seas of the East three principal mines where they fish pearls. . . . The third is between the Isle of Ceylon and Cape Comory, and on this account the Coast which runs from the said Cape to the shoals of Ramanancor and Manār is called, in part, **Pescaria**. . . ."—*Lucena*, 80.

[1616.—"**Pesqueria**." See under **CHI-LAW**.]

1615.—"Iam nonnihil de orā **Piscariā** dicamus quae iam inde a promontorio Comorino in Orientem ad usque breuia Ramanancoridis extenditur, quod haud procul inde celeberrimus, maximus, et copiosissimus toto Oriente Margaritarum piscatus instituitur. . . ."—*Jarrie, Thes.* i. 445.

1710.—"The Coast of the **Pescaria** of the mother of pearl which runs from the Cape of Camorim to the Isle of Manar, for the space of seventy leagues, with a breadth of six inland, was the first delarcation of this second conquest."—*Sousa, Orient. Conquist.* i. 122.

**PESHAWUR**, n.p. *Peshāwar*. This name of what is now the frontier city and garrison of India towards Kābul, is sometimes alleged to have been given by Akbar. But in substance the name is of great antiquity, and all that can be alleged as to Akbar is that he is said to have modified the old name, and that since his time the present form has been in use. A notice of the change is quoted below from Gen. Cunningham; we cannot give the authority on which the statement rests. Peshāwar could hardly be called a frontier town in the time of Akbar, standing as it did according to the administrative division of the *Āīn*, about the middle of the Sūba of Kābul, which included Kashmir and all west of it. We do not find that the modern form occurs in the text of the *Āīn* as published by Prof. Blochmann. In the translation of the *Tahkūt-i-Akbarī* of Nizamu-d-din Ahmad (died 1594-95), in Elliot, we find the name transliter-

ated variously as *Peshāwar* (v. 448), *Parshāwar* (293), *Parshor* (423), *Perashor* (424). We cannot doubt that the Chinese form *Folausha* in *Fah-hian* already expresses the name *Parashāwar*, or *Parshāwar*.

c. 400.—"From Gandhāra, going south 4 days' journey, we arrive at the country of **Fo-lau-sha**. In old times Buddha, in company with all his disciples, travelled through this country."—*Fah-hian*, by *Beal*, p. 34.

c. 630.—"The Kingdom of Kien-to-lo (*Gandhāra*) extends about 1000 *li* from E. to W. and 800 *li* from S. to N. On the East it adjoins the river *Sin* (Indus). The capital of this country is called **Pu-lu-sha-pu-lo** (*Purushapura*). . . . The towns and villages are almost deserted. . . . There are about a thousand convents, ruined and abandoned: full of wild plants, and presenting only a melancholy solitude. . . ."—*Hsien Tsiang, Pél. Boud.* ii. 104-105.

c. 1001.—"On his (Mahmūd's) reaching **Purshaur**, he pitched his tent outside the city. There he received intelligence of the bold resolve of Jaipāl, the enemy of *Gūd*, and the King of Hind, to offer opposition."—*Al-Uṭbi*, in *Elliot*, ii. 25.

c. 1020.—"The aggregate of these waters forms a large river opposite the city of **Parshāwar**."—*Al-Birūnī*, in *Elliot*, i. 47. See also 63.

1059.—"The Amīr ordered a letter to be despatched to the minister, telling him 'I have determined to go to Hindustān, and pass the winter in Waihind, and Marmināra, and **Barshūr**. . . ."—*Baithaki*, in *Elliot*, ii. 150.

c. 1220.—"**Farshābūr**. The vulgar pronunciation is **Barshāwūr**. A large tract between Ghazna and Lahor, famous in the history of the Musulman conquest."—*Yāqūt*, in *Barbier de Maquard, Dict. de la Pers.* 415.

1519.—"We held a consultation, in which it was resolved to plunder the country of the Aferidi Afghāns, as had been proposed by Sultan Bayezid, to fit up the fort of **Pershāwer** for the reception of their effects and corn, and to leave a garrison in it."—*Baber*, 276.

c. 1555.—"We came to the city of **Purshāwar**, and having thus fortunately passed the *Kotal* we reached the town of Joshāya. On the *Kotal* we saw rhinoceroses, the size of a small elephant."—*Sidi 'Alī*, in *J. A. Ser.* i. tom. ix. 201.

c. 1590.—"Tumān Bagrām, which they call **Parshāwar**; the spring here is a source of delight. There is in this place a great place of worship which they call *Gorkhatri*, to which people, especially Jogiā, resort from great distances."—*Āīn* (orig.) i. 542. [ed. *Jarrett*, ii. 404. In iii. 69, **Parashāwar**.]

1754.—"On the news that **Pelshor** was taken, and that Nadir Shah was preparing to pass the Indus, the Moghol's court, already in great disorder, was struck with terror."—*H. of Nadir Shah*, in *Hauser*, ii. 363.



[1862.—“The result of all this uproarious bustle has been the erection of the Sardār's **peshkhaima**, or advanced tent.”—*Bellew, Journal of Mission*, 409.]

**PESHWA**, s. from Pers. ‘a leader, a guide.’ The chief minister of the Mahratta power, who afterwards, supplanting his master, the descendant of Sivaji, became practically the prince of an independent State and chief of the Mahrattas. The Peshwa's power expired with the surrender to Sir John Malcolm of the last Peshwa, Bājī Rāo, in 1817. He lived in wealthy exile, and with a *jāgīr* under his own jurisdiction, at Bhitūr, near Cawnpore, till January 1851. His adopted son, and the claimant of his honours and allowances, was the infamous Nānā Sāhib.

Mr C. P. Brown gives a feminine *peshwīn*: “The princess Gangā Bāī was *Peshwīn* of Purandhar.” (MS. notes).

1673.—“He answered, it is well, and referred our Business to *Moro Pundit* his **Peshua**, or Chancellour, to examine our Articles, and give an account of what they were.”—*Fryer*, 79.

1803.—“But how is it with the **Peshwah**? He has no minister; no person has influence over him, and he is only guided by his own caprices.”—*Wellington Desp.*, ed. 1837, ii. 177.

In the following passage (*quandoquidem dormitans*) the Great Duke had forgotten that things were changed since he left India, whilst the editor perhaps did not know:

1841.—“If you should draw more troops from the Establishment of Fort St. George, you will have to place under arms the subsidiary force of the Nizam, the **Peishwah**, and the force in Mysore, and the districts ceded by the Nizam in 1800-1801.”—Letter from the *D. of Wellington*, in *Ind. Adm. of Lord Ellenborough*, 1874. (Dec. 29). The Duke was oblivious when he spoke of the Peshwa's Subsidiary Force in 1841.

**PETERSILLY**, s. This is the name by which ‘parsley’ is generally called in N. India. We have heard it quoted there as an instance of the absurd corruption of English words in the mouths of natives. But this case at least might more justly be quoted as an example of accurate transfer. The word is simply the Dutch term for ‘parsley,’ viz. *petersilie*, from the Lat. *petroselinum*, of which *parsley* is itself a double corruption through the French *persil*. In the Arabic of Avicenna the name is given as *futrasiliān*.

**PETTAH**, s. Tam. *pettai*. The extramural suburb of a fortress, or the town attached and adjacent to a fortress. The *pettah* is itself often separately fortified; the fortress is then its citadel. The Mahratti *pet* is used in like manner; [it is Skt. *petaka*, and the word possibly came to the Tamil through the Mahr.]. The word constantly occurs in the histories of war in Southern India.

1630.—“‘Azam Khān, having ascended the Pass of Anjan-dūdih, encamped 3 *li* from Dhārūr. He then directed Multāf Khān . . . to make an attack upon . . . Dhārūr and its **petta**, where once a week people from all parts, far and near, were accustomed to meet for buying and selling.”—*Abdul Hamid*, in *Elliot*, vii. 20.

1763.—“The pagoda served as a citadel to a large **pettah**, by which name the people on the Coast of Coromandel call every town contiguous to a fortress.”—*Orme*, ed. 1803, i. 147.

1791.—“. . . The **petta** or town (at Bangalore) of great extent to the north of the fort, was surrounded by an indifferent rampart and excellent ditch, with an intermediate berm . . . planted with impenetrable and well-grown thorns. . . . Neither the fort nor the **petta** had draw-ridges.”—*Wilks, Hist. Sketches*, iii. 123.

1803.—“The **pettah** wall was very lofty, and defended by towers, and had no rampart.”—*Wellington*, ed. 1837, ii. 193.

1809.—“I passed through a country little cultivated . . . to Kingeri, which has a small mud-fort in good repair, and a **pettah** apparently well filled with inhabitants.”—*Ld. Valentia*, i. 412.

1839.—“The English ladies told me this **Pettah** was ‘a horrid place—quite native’ and advised me never to go into it; so I went next day, of course, and found it most curious—really quite native.”—*Letters from Madras*, 289.

**PHANSEEGAR**, s. See under **THUG**.

[**PHOOLKAREE**, s. Hind. *phal-kārī*, ‘flowered embroidery.’ The term applied in N. India to the cotton sheets embroidered in silk by village women, particularly Jats. Each girl is supposed to embroider one of these for her marriage. In recent years a considerable demand has arisen for specimens of this kind of needlework among English ladies, who use them for screens and other decorative purposes. Hence a considerable manufacture has sprung up of which an account will be found in a note by Mrs. F. A. Steel, appended to Mr.



which did duty for small change (e.g. in the N.W. Provinces within memory), or between single and double pice, i.e.  $\frac{1}{4}$  anna-pieces and  $\frac{1}{2}$  anna-pieces. [Also see **PIE**.]

c. 1590.—“The *dām* . . . is the fortieth part of the rupee. At first this coin was called **Paisah**.”—*Āin*, ed. *Blochmann*, i. 31.

[1614.—“Another coin there is of copper, called a **Pize**, whereof you have commonly 34 in the mamudo.”—*Foster, Letters*, iii. 11.]

1615.—“**Pice**, which is a Copper Coyne; twelve Drammes make one **Pice**. The English Shilling, if weight, will yeeld thirtie three *Pice* and a halfe.”—*W. Peyton*, in *Purchas*, i. 530.

1616.—“Brasse money, which they call **Pices**, whereof three or thereabouts counter-vail a Peny.”—*Terry*, in *Purchas*, ii. 1471.

1648.—“. . . de **Peysen** zijn kooper gelt. . . .”—*Van Twist*, 62.

1653.—“**Peca** est vne monnoye du Mogol de la valeur de 6 deniers.”—*De la Boullaye-le-Gouz*, ed. 1657, p. 553.

1673.—“**Pice**, a sort of Copper Money current among the Poorer sort of People . . . the Company's Accounts are kept in Book-rate **Pice**, viz. 32 to the Mam. [i.e. *Mamoolce*, see **GOSBECK**], and 80 **Pice** to the Rupee.”—*Fryer*, 205.

1676.—“The Indians have also a sort of small Copper-money: which is called **Pecha**. . . . In my last Travels, a *Roupy* went at Surat for nine and forty **Pecha's**.”—*Tavernier*, E.T. ii. 22; [ed. *Bull*, i. 27].

1689.—“Lower than these (pice), bitter-Almonds here (at Surat) pass for Money, about Sixty of which make a **Pice**.”—*Ovington*, 219.

1726.—“1 *Anna* makes 14 stuyvers or 2 peys.”—*Valentijn*, v. 179. [Also see under **MOHUR GOLD**.]

1768.—“Shall I risk my cavalry, which cost 1000 rupees each horse, against your cannon balls that cost two **pice**?—No.—I will march your troops until their legs become the size of their bodies.”—*Hyder Ali*, Letter to *Col. Wood*, in *Forbes, Or. Mem.* iii. 287; [2nd ed. ii. 300].

c. 1816.—“‘Here,’ said he, ‘is four pucker-pice for Mary to spend in the bazar; but I will thank you, Mrs. Browne, not to let her have any fruit. . . .’”—*Mrs. Sherwood's Stories*, 16, ed. 1863.

**PICOTA**, s. An additional allowance or percentage, added as a handicap to the weight of goods, which varied with every description,—and which the editor of the *Subsidios* supposes to have lead to the varieties of **bahar** (q.v.). Thus at Ormuz the bahar was of 20 farazolas (see **FRAZALA**), to which was added, as *picota*, for cloves and mace 3 maunds (of Ormuz), or about  $\frac{1}{2}$  additional;

for cinnamon  $\frac{1}{4}$  additional; for benzoin  $\frac{1}{4}$  additional, &c. See the *Peas*, &c. of *A. Nunes* (1554) *passim*. We have not been able to trace the origin of this term, nor any modern use.

[1554.—“**Picotaa**.” (See under **BRAZIL-WOOD, DOOCAUN**.)]

**PICOTTAH**, s. This is the term applied in S. India to that ancient machine for raising water, which consists of a long lever or yard, pivoted on an upright post, weighted on the short arm and bearing a line and bucket on the long arm. It is the *dhankli* of Upper India, the *shadduf* of the Nile, and the old English *scap*, *scupe*, or *sway-pole*. The machine is we believe still used in the Terra Incognita of market-gardens S.E. of London. The name is Portuguese, *picota*, a marine term now applied to the handle of a ship's pump and post in which it works—a ‘pump-brake’. The *picota* at sea was also used as a pillory, whence the employment of the word as quoted from *Correa*. The word is given in the Glossary attached to the “Fifth Report” (1812), but with no indication of its source. *Fryer* (1673, pub. 1698) describes the thing without giving it a name. In the following the word is used in the marine sense:

1524.—“He (V. da Gama) ordered notice to be given that no seaman should wear a cloak, except on Sunday . . . and if he did, that it should be taken from him by the constables (*the terra tomada polos meirinhos*) and the man put in the **picota** in disgrace for one day. He found great fault with men of military service wearing cloaks, for in that guise they did not look like soldiers.”—*Correa, Lendas*, II. ii. 822.

1782.—“Pour cet effet (arroser les terres) on emploie une machine appelée **Picota**. C'est une bascule dressée sur le bord d'un puits ou d'un réservoir d'eaux pluviales, pour en tirer l'eau, et la conduire ensuite où l'on veut.”—*Sponnerut, Voyage*, i. 158.

c. 1790.—“Partout les **pakotias**, ou puits à bascule, étoient en mouvement pour fournir l'eau nécessaire aux plantes, et partout on entendoit les jardiniers égayer leurs travaux par des chansons.”—*Haafner*, ii. 217.

1807.—“In one place I saw people employed in watering a rice-field with the *Yatam*, or **Pacota**, as it is called by the English.”—*Buchanan, Journey through Mysore, &c.*, i. 15. [Here *Yatam*, is Can. *yā* Tol. *ētam*, Mal. *ētum*.]

[1871.—  
“Aye, e'en **picotta**-work would gain  
By using such bamboos.”  
*Gocer, Folk Songs of S. India*, 184.]





which the *Hollanders* alone draw from thence and transport into many places, especially into *Japan* and *Europe*; not to mention what the *English*, *Portingul* and *Indian* merchants carry away from those parts."—*Bornier*, E.T. 141; [ed. *Constable*, 439].

1785.—(Res<sup>n</sup>. of Court of Directors of the E.I.C., 8th October) "... that the Captains and Officers of all ships that shall sail from any part of India, after receiving notice hereof, shall be allowed to bring 8000 pieces of **piece-goods** and no more ... that 5000 pieces and no more, may consist of white Muslins and Callicoes, stitched or plain, or either of them, of which 5000 pieces only 2000 may consist of any of the following sorts, viz., *Allibullies*, *Alrocks* (?), *Cosses*, *Doreas*, *Jamdanies*, *Mulmoils*, *Nainsooks*, *Nickeloths*, *Tanjehs*, and *Ter-rindams*, and that 3000 pieces and no more, may consist of coloured piece-goods. . . ." &c., &c.—In *Ston-Karr*, i. 83.

[**Abrawan**, P. *āh-i-ravān*, 'flowing water'; a very fine kind of Dacca muslin. 'Woven air' is the name applied in the *Arabian Nights* to the Patna gauzes, a term originally used for the produce of the Coan looms (*Burton*, x. 247.) "The Hindoos amuse us with two stories, as instances of the fineness of this muslin. One, that the Emperor Aurungzebe was angry with his daughter for exposing her skin through her clothes; whereupon the young princess remonstrated in her justification that she had seven *jamahs* (see **JAMMA**) or suits on; and another, in the Nabob Allaverdy Khawn's time a weaver was chastised and turned out of the city for his neglect, in not preventing his cow from eating up a piece of **abrooan**, which he had spread and carelessly left on the grass."—*Bolt*, *Considerations on Affairs of India*, 206.]

### 3. ADATIS.

### 2. ALLEJAS.

3. **Allibullies**.—"*Allibullies* (signifying according to the weavers' interpretation of the word 'very fine') is a muslin of fine texture."—(*J. Taylor*, *Account of the Cotton Manufacture at Dacca*, 45). According to this the word is perhaps from Ar. *ālā*, 'superior,' H. *bhalā*, 'good.'

3. **Allibanees**.—Perhaps from *ālā*, 'superior,' *bānā*, 'wool.'

### 1. Annabatchies.

3. **Arrahs**.—Perhaps from the place of that name in Shahālsūd, where, according to Buchanan Hamilton (*Eastern India*, i. 548) there was a large cloth industry.

### 3. Aubrahs.

### 2. Aunneketchies.

### 3. BAFTAS.

### 3. BANDANNAS.

1. **Bejutapauts**.—H. *be-jūtā*, 'without join,' *pūt*, 'a piece.'

### 1. BETEELAS.

### 3. Blue cloth.

### 1. Bombay Stuffs.

1. **Brawl**.—The *N.E.D.* describes Brawl as a 'blue and white striped cloth manufactured in India.' In a letter of 1616 (*Foster*, iv. 306) we have "Lolwee champell

and Bural." The editor suggests H. *birā*, 'open in texture, fine.' But Roquefort (s.v.) gives: "*Bure*, *Burel*, grosse étoffe en laine de couleur rousse ou grisâtre, dont s'habillent ordinairement les ramoneurs; cette étoffe est faite de brebis noire et brune, sans aucune autre teinture." And see *N.E.D.* s.v. *Bural*.

### 3. Byrampauts. (See BEIRAMEE.)

### 2. Callawapores.

3. **Callipatties**.—H. *Kālī*, 'black,' *pūtī*, 'strip.'

### 3. CAMBAYS.

### 3. Cambrics.

### 3. Carpets.

### 3. Carridaries.

### 2. Cattaketchies.

### 1. Chalias. (See under SHALEE.)

3. **Charconnaes**.—H. *chār-khāna*, 'chequered.' "The *charkana*, or chequered muslin, is, as regards manufacture, very similar to the *Doreas* (see **DOREAS** below). They differ in the breadth of the stripes, their closeness to each other, and the size of the squares." (*Forbes Watson*, *Textile Man.* 78). The same name is now applied to a silk cloth. "The word *charkana* simply means 'a check,' but the term is applied to certain silk or mixed fabrics containing small checks, usually about 10 checks in a line to an inch." (*Fussell*, *Man. on Silk*, 93. Also see *Journ. Ind. Art.* iii. 6.)

1683.—"20 yards of **charkonnas**."—In *Fule*, *Hodges' Diary*, Hak. Soc. i. 94.

### 2. Chavonis.

### 1. Chelloes. (See SHALEE.)

3. **Chinechuras**.—Probably cloth from **Chinsura**.

### 1. CHINTZ, of sorts.

### 3. Chittabullies.

3. **Chowtars**.—This is almost certainly not identical with **Chudder**. In a list of cotton cloths in the *Asa* (i. 94) we have *chantār*, which may mean 'made with four threads or wires.' *Chantāhī*, 'four-fold,' is a kind of cloth used in the Punjab for counterpanes (*Francis*, *Man. Cotton*, 7). This cloth is frequently mentioned in the early letters.

1610.—"Chantares are white and we requested."—*Dancers*, *Letters*, i. 75.

1614.—"The Chauters of Agra and five haftas nyll doth not here vend."—*Foster*, *Letters*, ii. 45.

1615.—"Four pieces fine white Cowtar."—*Ibid.* iv. 51.

3. **Chucloes**.—This may be H. *chārī chakrī*, which Platts defines as 'a kind of cloth made of silk and cotton.'

3. **Chunderbannies**.—This is perhaps H. *chandra*, 'the moon,' *bānā*, 'wool.'

3. **Chundraconaes**.—Forbes Watson has "*Chunderkuna*, second quality muslin for handkerchiefs": "Plain white bleached muslin called *Chunderkora*." The word is probably *chandrakhāna*, 'moon checks.'

3. **Clouts**, common coarse cloth, for which see *N.E.D.*

3. **Coopees**.—This is perhaps H. *koopin*, 'the small lungooty worn by Fatim.'

### 3. Corahs.—H. *kora*, 'plain, unbleached.'



3. **Nainsooks.**—H. *nainsukh*, 'pleasure of the eye.' A sort of fine white calico. Forbes Watson (*op. cit.* 76) says it is used for neckerchiefs, and Taylor (*op. cit.* 46) defines it as "a thick muslin, apparently identical with the *tunsook* (*tansukh*, Blochmann, i. 94) of the *Ayren*." A cloth is made of the same name in silk, imitated from the cotton fabric. (*Yusuf Ali*, *op. cit.* 95.)

1. **Neganepauts.**

1. **Nicannees.**—Quoting from a paper of 1683, Orme (*Fragments*, 287) has "6000 Nicanneers, 13 yards long."

3. **Nillaes.**—Some kind of blue cloth, H. *nīlā*, 'blue.'

1. **Nunsarees.**—There is a place called Nansāri in the Bhandāra District (*Central Provinces Gazetteer*, 346).

2. **Oringal** (cloths). Probably take their name from the once famous city of Warangal in Hyderabad.

3. **PALAMPORES.**

3. **Peniascoes.**—In a paper quoted by Birdwood (*Report on Old Records*, 40) we have **Pinascos**, which he says are stuffs made of pine-apple fibre.

2, 3. **Percaulas.**—H. *parkālā*, 'a spark, a piece of glass.' These were probably some kind of spangled robe, set with pieces of glass, as some of the modern **Phoolkaris** are. In the *Madras Diaries* of 1684-5 we have "**Percollaes**," and "**percolles**, fine" (*Pringle*, i. 53, iii. 119, iv. 41.)

3. **Photaes.**—In a letter of 1615 we have "Lunges (see **LOONGHEE**) and **Footaes** of all sorts." (*Foster, Letters*, iv. 306), where the editor suggests H. *phūlā*, 'variegated.' But in the *Āin* we find "**Fautahs** (loin-bands)" (i. 93), which is the P. *ṣūṭa*, and this is from the connection the word probably meant.

3. **Pulecat** handkerchiefs. (See **MADRAS** handkerchiefs and **BANDANNA**.)

2. **Punjum.**—The *Madras Gloss.* gives Tel. *puṇjamu*, Tam. *puṇjam*, lit. 'a collection.' "In Tel. a collection of 60 threads and in Tam. of 120 threads skeined, ready for the formation of the warp for weaving. A cloth is denominated 10, 12, 14, up to 40 *puṇjam*, according to the number of times 60, or else 120, is contained in the total number of threads in the warp. *Puṇjam* thus also came to mean a cloth of the length of one *puṇjam* as usually skeined; this usual length is 36 cubits, or 18 yards, and the width from 38 to 44 inches, 14 lbs. being the common weight; pieces of half length were formerly exported as **Salempoory**." Writing in 1814, Heyne (*Tracts*, 347) says: "Here (in Salem) two punjums are designated by 'first call,' so that twelve punjums of cloth is called 'six call,' and so on."

3. **Puteahs.** (See **PUTTEE**.) In a letter of 1610 we have: "**Patta**, katynnen, with red stripes over thwart through." (*Dauvers, Letters*, i. 72.)

2. **Putton Ketchies.**—(Cloths which possibly took their name from the city of Anhilwāra **Patan** in **Cutch**.)

1727.—"That country (Tegnapatam) produces Pepper, and coarse cloth called **catchas**."—A. Hamilton, i. 335.

3. **Raings.**—"Rang is a muslin which resembles jhuna in its transparent gauze or net-like texture. It is made by passing a single thread of the warp through each division of the reed" (Taylor, *op. cit.* 44.) "1 Piece of Raigline."—Hedges, *Diary*, Hak. Soc. i. 94.

1. **Saloopauts.** (See **SHALEE**.)

3. **Sannoos.**

2. **Sassergates.**—Some kind of cloth called 'that of the 1000 knots,' H. *sahasra granthi*. "**Sasserguntees**" (Birdwood, *Rep. on Old Records*, 63).

2. **Sastracundees.**—These cloths seem to take their name from a place called *Sastrakunḍa*, 'Pool of the Law.' This is probably the place named in the *Āin* (ed. Jarrett, ii. 124): "In the township of *Kiyāra Nundar* is a large reservoir which gives a peculiar whiteness to the cloths washed in it." (Gladwin reads the name *Catarashoonda*, or *Catareshsoonder* (see Taylor, *op. cit.* 91).)

3. **Seerbands, Seerbetties.**—These are names for turbans, H. *sirband*, *sirbatti*. Taylor (*op. cit.* 47) names them as *Dacca* muslins under the names of *surband* and *surbutee*.

3. **Seershauds.**—This is perhaps P. *sir-shād*, 'head-delighting,' some kind of turban or veil.

3. **Seersuckers.**—Perhaps, *sir*, 'head,' *sukh*, 'pleasure.'

3. **Shalbast.**—P. *shalbast*, 'shawl-weaving.' (See **SHAWL**.)

3. **Sicktersoys.**

3. **SOOSIES.**

3. **Subnoms, Subloms.**—"Shubnam is a thin pellucid muslin to which the Persian figurative name of 'evening dew' (*shab-nam*) is given, the fabric being, when spread over the bleaching-field, scarcely distinguishable from the dew on the grass." (Taylor, *op. cit.* 45.)

3. **Succatoons.** (See **SUCLAT**.)

3. **Taffaties** of sorts. "A name applied to plain woven silks, in more recent times signifying a light thin silk stuff with a considerable lustre or gloss" (*Drapers' Dic.* s.v.). The word comes from P. *tāstān*, 'to twist, spin.' The *Āin* (i. 94) has *tāstā* in the list of silks.

3. **Tainsooks.**—H. *tansukh*, 'taking care.' (See above under **NAINSOOKS**.)

3. **Tanjees.** P. *tanzeb*, 'body adorning.'—"A tolerably fine muslin" (Taylor, *op. cit.* 46; Forbes Watson, *op. cit.* 76). "The *tanzeb* seems to have gone out of fashion, but that in cotton is very commonly used for the chicken work in Lucknow." (*Yusuf Ali*, *op. cit.* 96.)

1. **Tapseils.** (See under **ALLEJA**.) In the *Āin* (i. 94) we have: "**Taşīlā** (a stuff from Mecca)."

1670.—"So that in your house are left some **Tapseils** and cotton yarn."—In *Yule, Hedges' Diary*, Hak. Soc. ii. cxxv. Birdwood in *Report on Old Records*, 35, has **Topseils**.

2. **Tarnatannes.**—"There are various kinds of muslins brought from the East Indies, chiefly from Bengal, betelles (see **BETTEELA**) *tarnatans* . . ." (*Chambers' Cycl.* of 1788, quoted in 3rd ser. N. & V.



the Kistna) "and about 100 other men of the island (Dio) with lances and Three score doggs, with whom we killed eight Hogs great and small, one being a bore very large and fatt, of greate weight."—*Couns. of Agent and Council of Fort St. Geo. on Tour. In Notes and Exts. No. II.*

The party consisted of Streynsham Master "Agent of the Coast and Bay," with "Mr. Timothy Willes and Mr. Richard Mohun of the Councell, the Minister, the Chyrurgeon, the Schoolmaster, the Secretary, and two Writers, an Ensign, 6 mounted soldiers and a Trumpeter," in all 17 Persons in the Company's Service, and "Four Freeman, who went with the Agent's Company for their own pleasure, and at their own charges." It was a Tour of Visitation of the Factories.

1773. The Hon. R. Lindsay *does* speak of the "Wild-boar chase"; but he wrote after 35 years in England, and rather eschews Anglo-Indianisms:

"Our weapon consisted only of a short heavy spear, three feet in length, and well poised; the boar being found and un-kennelled by the spaniels, runs with great speed across the plain, is pursued on horse-back, and the first rider who approaches him throws the javelin. . . ."—*Lives of the Lindsays*, iii. 161.

1807.—"When (the hog) begins to slacken, the attack should be commenced by the horseman who may be nearest pushing on to his left side; into which the spear should be thrown, so as to lodge behind the shoulder blade, and about six inches from the backbone."—*Williamson, Oriental Field Sports*, p. 9. (*Left* must mean hog's right.) This author says that the bamboo shafts were 8 or 9 feet long, but that *very short* ones had formerly been in use; thus confirming Lindsay.

1816.—"We hog-hunt till two, then tiff, and hawk or course till dusk . . . we do not throw our spears in the old way, but poke with spears longer than the common ones, and never part with them."—*Elphinstone's Life*, i. 311.

[1828.—". . . the boar who had made good the next came with only a slight scratch from a spear thrown as he was charging the hedge."—*Oriental Sport. Mag.* reprint 1873, i. 116.]

1848.—"Swankey of the Body-Guard himself, that dangerous youth, and the greatest buck of all the Indian army now on leave, was one day discovered by Major Dobbin, *tête-à-tête* with Amelia, and describing the sport of **pigsticking** to her with great humour and eloquence."—*Vanity Fair*, ii. 288.

1866. "I may be a young **pig-sticker**, but I am too old a sportsman to make such a mistake as that."—*Trevelyan, The Duck Expedition*, in *Fraser*, lxxiii. 387.

1873.—"**Pigsticking** may be very good fun. . . ."—*A Free Reformer*, ch. i.

1876.—"You would perhaps like tiger-hunting or **pig-sticking**: I saw some of that

for a season or two in the East. Everything here is poor stuff after that."—*Daniel De-ronda*, ii. ch. xi.

1878.—"In the meantime there was a '**pig-sticking**' meet in the neighbouring district."—*Life in the Mofussil*, i. 140.

**PIG-TAIL**, s. This term is often applied to the Chinaman's long plait of hair, by transfer from the *queue* of our grandfathers, to which the name was much more appropriate. Though now universal among the Chinese, this fashion was only introduced by their Manchu conquerors in the 17th century, and was "long resisted by the natives of the Amoy and Swatow districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day" (*Giles, Glossary of Reference*, 32). Previously the Chinese wore their unshaven back hair gathered in a net, or knotted in a chignon. De Rhodes (Rome, 1615, p. 5) says of the people of Tongking, that "*like the Chinese* they have the custom of gathering the hair in fine nets under the hat."

1879.—"One sees a single Sikh driving four or five Chinamen in front of him, having knotted their **pigtails** together for reins."—*Miss Bird, Golden Chersonese*, 283.

**PILAU, PILOW, PILÁF**, &c., s. Pers. *pulāo*, or *pilār*, Skt. *pulika*, 'a ball of boiled rice.' A dish, in origin purely Mahommedan, consisting of meat, or fowl, boiled along with rice and spices. Recipes are given by Herklots, ed. 1863, App. xxix.; and in the *Āin-i-Akbarī* (ed. Blochmann, i. 60), we have one for *kīma pulāo* (*kīma* = 'hash') with several others to which the name is not given. The name is almost as familiar in England as **curry**, but not the thing. It was an odd circumstance, some 45 years ago, that the two surgeons of a dragoon regiment in India were called *Currie* and *Pilleau*.

1616.—"Sometimes they boil pieces of flesh or hens, or other fowl, cut in pieces in their rice, which dish they call **pillaw**. As they order it they make it a very excellent and a very well tasted food."—*Terry, in Purchas*, ii. 1471.

c. 1630.—"The feast begins: it was compounded of a hundred sorts of **pelo** and candied dried meats."—*Sir T. Herbert, ed.* 1638, p. 138, [and for varieties, p. 310].





authorities: 4. that the term was taken from the *Beder* race; 5. from *Pindārā*, *pind*, 'a lump of food,' *ār*, 'bringer,' a plunderer. As to the fourth suggestion, he remarks that there was a Beder race dwelling in Mysore, Belary and the Nizam's territories. But the objection to this etymology is that as far back as 1748 both words, *Bedar* and *Pindārī*, are used by the native historian, Rām Singh Munshī, side by side, but applied to different bodies of men. Mr. Irvine's suggestion is that the word *Pindārī*, or more strictly *Pandhār*, comes from a place or region called *Pāndhār* or *Pandhār*. This place is referred to by native historians, and seems to have been situated between Burhānpur and Handiya on the Nerbudda. There is good evidence to prove that large numbers of Pindāris were settled in this part of the country. Mr. Irvine sums up by saying: "If it were not for a passage in Grant Duff (*H. of the Mahrattas*, Bombay reprint, 157), I should have been ready to maintain that I had proved my case. My argument requires two things to make it irrefutable: (1) a very early connection between Pandhār and the Pindhāris; (2) that the Pindhāris had no early home or settlement outside Pandhār. As to the first point, the recorded evidence seems to go no further back than 1794, when Sendhiah granted them lands in Nimār; whereas before that time the name had become fixed, and had even crept into Anglo-Indian vocabularies. As to the second point, Grant Duff says, and he if anybody must have known, that "there were a number of Pindhāris about the borders of Mahārāshtra and the Carnatic. . . ." Unless these men emigrated from Khandesh about 1726 (that is a hundred years before 1826, the date of Grant Duff's book), their presence in the South with the same name tends to disprove any special connection between their name, Pindhārī, and a place, Pindhār, several hundred miles from their country. On the other hand, it is a very singular coincidence that men known as Pindhāris should have been newly settled about 1794 in a country which had been known as Pandhār at least ninety years before they thus occupied it. Such a mere fortuitous connection between Pandhār and the Pindhāris is

so extraordinary that we may call it an impossibility. A fair inference is that the region Pandhār was the original home of the Pindhāris, that they took their name from it, and that grants of land between Burhānpur and Handiya were made to them in what had always been their home-country, namely Pandhār."]

The Pindāris seem to have grown up in the wars of the late Mahomedan dynasties in the Deccan, and in the latter part of the 17th century attached themselves to the Mahrattas in their revolt against Aurangzib; the first mention which we have seen of the name occurs at this time. For some particulars regarding them we refer to the extract from Prinsep below. During and after the Mahratta wars of Lord Wellesley's time many of the Pindārī leaders obtained grants of land in Central India from Sindia and Holkar, and in the chaos which reigned at that time outside the British territory their raids in all directions, attended by the most savage atrocities, became more and more intolerable; these outrages extended from Bundelkhand on the N.E., Kadja on the S., and Orissa on the S.E. to Guzerat on the W., and at last repeatedly violated British territory. In a raid made upon the coast extending from Masulipatam northward, the Pindāris in ten days plundered 339 villages, burning many, killing and wounding 682 persons, torturing 3600, and carrying off or destroying property to the amount of £250,000. It was not, however, till 1817 that the Governor-General, the Marquis of Hastings, found himself armed with permission from home, and in a position to strike at them effectually, and with the most extensive strategic combinations ever brought into action in India. The Pindāris were completely crushed, and those of the native princes who supported them compelled to submit, whilst the British power for the first time was rendered truly paramount throughout India.

1706-7. — "Zoolfecar Khan, after the rains pursued Dhunnah, who fled to the Beejapore country, and the Khan followed him to the banks of the Kistnah. The Pinderrehs took Velore, which however was soon retaken. . . . A great caravan coming from Aurungabad, was totally plundered and everything carried off, by a body of Mharattas, at only 12 coss distance from











*khana*, 'that is, a fool's dinner.' — *Lady Dufferin, Viceregal Life*, 88.]

**POISON-NUT**, s. *Strychnos nuxvomica*, L.

**POLEA**, n.p. Mal. *pulayan*, [from Tam. *pulam*, 'a field,' because in Malabar they are occupied in rice cultivation]. A person of a low or impure tribe, who causes pollution (*pula*) to those of higher caste, if he approaches within a certain distance. [The rules which regulate their meeting with other people are given by Mr. Logan (*Malabar*, i. 118).] From *pula* the Portuguese formed also the verbs *empolear-se*, 'to become polluted by the touch of a low-caste person,' and *desempolear-se*, 'to purify oneself after such pollution' (*Gouvea*, f. 97, and *Synod.* f. 52v), superstitions which Menezes found prevailing among the Christians of Malabar. (See **HIRAVA**.)

1510.—"The fifth class are called **Poliar**, who collect pepper, wine, and nuts . . . the **Poliar** may not approach either the Naeri (see **NAIR**) or the Brahmins within 50 paces, unless they have been called by them. . . ."—*Varthema*, 142.

1516.—"There is another lower sort of gentiles called **puler**. . . . They do not speak to the nairs except for a long way off, as far as they can be heard speaking with a loud voice. . . . And whatever man or woman should touch them, their relations immediately kill them like a contaminated thing. . . ."—*Barbosa*, 143.

1572.—

"A ley, da gente toda, ricca e pobre,  
De fabulas composta se imagina:  
Andão nus, e somente hum pano cobre  
As partes que a cubrir natura ensina.  
Dous modos ha de gente; porque a nobre  
*Nayres* chamados são, e a minos dina  
**Poleas** tem por nome, a quem obriga  
A ley não misturar a casta antiga."

*Camões*, vii. 37.

By Burton:

"The Law that holds the people high and low,  
is fraught with false phantastick tales long past;  
they go unclothed, but a wrap they throw  
for decent purpose round the loins and waist:  
Two modes of men are known: the nobles know  
the name of *Nayrs*, who call the lower caste  
**Poléas**, whom their haughty laws contain  
from intermingling with the higher strain. . . ."

1598.—"When the Portugales came first into India, and made league and composition with the King of *Cochin*, the *Nayras*

desired that men should give them place, and turne out of the Way, when they mette in the Streetes, as the **Polyas** . . . (used to do).—*Linneholten*, 78; [*Hak. Soc.* i. 251; also see i. 279].

1606.—". . . he said by way of insult that he would order him to touch a **Poleas**, which is one of the lowest castes of Malabar."—*Gouvea*, f. 76.

1626.—"These **Puler** are Theeves and Sorcerers."—*Purchas, Pilgrimage*, 553.

[1727.—"**Poulias**." (See under **MUCOA**)

[1754.—"Niadde and Pullie are two low castes on the Malabar coast. . . ."—*Lee*, 24.

[1766.—". . . **Poolighees**, a cast hardly suffered to breathe the common air, being driven into the forrests and mountains out of the commerce of mankind. . . ."—*Gros*, 2nd ed. ii. 161 seq.]

1770.—"Their degradation is still more complete on the Malabar coast, which has not been subdued by the Mogul, and where they (the pariahs) are called **Pouliats**."—*Raynal*, E.T. 1798, i. 6.

1865.—"Further south in India we find polyandry among . . . **Poleres** of Malabar."—*McLennan, Primitive Marriage*, 179.

**POLIGAR**, s. This term is peculiar to the Madras Presidency. The persons so called were properly subordinate feudal chiefs, occupying tracts more or less wild, and generally of predatory habits in former days; they are now much the same as **Zemindars** in the highest use of that term (q.v.). The word is Tam. *palaiyakkaran*, 'the holder of a *palaiyam*,' or feudal estate; Tel. *pulegadu*; and thence Mahr. *poligar*; the English form being no doubt taken from one of the two latter. The southern Poligars gave much trouble about 100 years ago, and the "Poligar wars" were somewhat serious affairs. In various assaults on *Panjilankurichi*, one of their forts in *Tinnevely*, between 1799 and 1801 there fell 15 British officers. Much regarding the Poligars of the south will be found in Nelson's *Madras*, and in Bishop Caldwell's very interesting *History of Tinnevely*. Most of the quotations apply to those southern districts. But the term was used north to the Mahratta boundary.

1681.—"They pulled down the **Poligars** houses, who being conscious of his guilt, had fled and hid himself."—*Wheeler*, i. 118.

1701.—"Le lendemain je me rendis à Tailur, c'est une petite ville qui appartient à un autre **Paleagaren**."—*Let. Edif.* x. 222.

1745.—"J'espère que Votre Éminence agréera l'établissement d'une nouvelle Mission près des Montagnes appelées vul-









*Bombarimasa* and *Pampara-panasu* as Telugu, *Bambali naringi* as Malayālim. But if these are real words they appear to be corruptions of some foreign term. [Mr. F. Brandt points out that the above forms are merely various attempts to transliterate a word which is in Tamil *pambalimāsu*, while the Malayālim is *bambāli-nārakam* 'bambili tree.' According to the *Madras Gloss.* all these, as well as the English forms, are ultimately derived from the Malay *pumpulmas*. Mr. Skeat writes: "In an obsolete Malay dict., by Howison (1801) I find 'poomplemoos, a fruit brought from India by Captain Shaddock, the seeds of which were planted at Barbadoes,' and afterwards obtained his name: the affix *moos* appears to be the Dutch *moes*, 'vegetable.'" If this be so, the Malay is not the original form.]

1661.—"The fruit called by the Netherlanders **Pumpelmoos**, by the Portuguese *Jamboa*, grows in superfluity outside the city of Batavia. . . . This fruit is larger than any of the lemon-kind, for it grows as large as the head of a child of 10 years old. The core or inside is for the most part reddish, and has a kind of sourish sweetness, tasting like unripe grapes."—*Walter Schulzen*, 236

**PONDICHERRY**, n.p. This name of what is now the chief French settlement in India, is *Pudu-ch'chēri*, or *Puthuṣṣēri*, 'New Town,' more correctly *Pudu-vu*, *Puthurai*, meaning 'New Place.' C. P. Brown, however, says it is *Pudi-cherū*, 'New Tank.' The natives sometimes write it *Phulcheri*. [Mr. Garstin (*Man. S. Arcot*, 422) says that Hindus call it *Puthurai* or *Puthuṣṣēri*, while Musulmans call it *Pulcheri*, or as the *Madras Gloss.* writes the word, *Pulchari*.]

1680.—"Mr. Edward Brogden, arrived from Porto Novo, reports arrival at **Puddicherry** of two French ships from Surat, and the receipt of advices of the death of Sevajie."—*Fort St. Geo. Consol.*, May 23. In *Notes and Exts.* No. iii. p. 20.

[1683. — ". . . Interlopers intend to settle at Verampatnam, a place near **Pullicherry**. . . ."—*Pringle, Diary Ft. St. Geo.*, 1st ser. ii. 41. In iv. 113 (1685) we have **Pondicherry**.]

1711. — "The French and Danes likewise hire them (Portuguese) at **Pont de Cheree** and Trincombar."—*Lockyer*, 286.

1718. — "The Fifth Day we reached **Budulscheri**, a French Town, and the chief Seat of their Missionaries in India."—*Prop. of the Gospel*, p. 42.

1726. — "**Poedechery**," in *Valentia, Choro*. 11.

1727.—"**Punticherry** is the next Place of Note on this Coast, a colony settled by the French."—*A. Hamilton*, i. 356; [ed. 1744].

1753.—"L'établissement des François à **Pondichéri** remonte jusqu'en l'année 1674: mais par de si foibles commencements, qu'on n'auroit eu de la peine à imaginer, que les suites en fussent aussi considerables."—*D'Anville*, p. 121.

1780. — "An English officer of rank, General Coote, who was unequalled among his compeers in ability and experience in war, and who had frequently fought with the French of **Phoolcheri** in the Karnatic and . . . had as often gained the victory over them. . . ."—*H. of Hyder Naik*, 413.

**PONGOL**, s. A festival of S. India, observed early in January. Tam. *pōṅ-gāl*, 'boiling'; i.e. of the rice, because the first act in the feast is the boiling of the new rice. It is a kind of harvest-home. There is an interesting account of it by the late Mr. C. E. Gover (*J. R. As. Soc. N.S.* v. 91), but the connection which he traces with the old Vedic religion is hardly to be admitted. [See the meaning of the rite discussed by *Dr. Fraser, Golden Bough*, 2nd ed. iii. 305 seq.]

1651.—". . . nous parlerons maintenant du **Pongol**, qui se celebre le 9 de Janvier en l'honneur du Soleil. . . . Ils cuisent du ris avec du lait. . . . Ce ris se cuit hors la maison, afin que le Soleil puisse luire dessus . . . et quand ils voyent, qu'il semble le vouloir retirer, ils crient d'une voix intelligible, **Pongol. Pongol. Pongol. Pongol**. "—*Abr. Roger*, Fr. Tr. 1670, pp. 237-8.

1871.—"Nor does the gentle and kindly influence of the time cease here. The five of the Munsif's Court will have been examined with cases from litigious enemies or greedy money lenders. But as **Pongol** comes round many of them disappear. . . . The creditor thinks of his debtor, the debtor of the creditor. The one relents, the other is ashamed, and both parties are saved by a compromise. Often it happens that the process is postponed 'till after **Pongol**!' "—*Glover*, as above, p. 96.

**POOJA**, s. Properly applied to the Hindu ceremonies in idol-worship: Skt. *pūjā*; and colloquially to any kind of rite. Thus *jhandā kī pūjā*, or 'Pooja of the flag,' is the sepoy term for what in St. James's Park is called 'Trooping of the colours.' [Used in the plural, as in the quotation of 1901, it means the holidays of the Durgā Pūjā or **Dussera**.]

[1776. — ". . . the occupation of the *Bramin* should be . . . to cause the pe-



was brought up for inspection."—*McMahon, Karens of the Golden Chersonese*, 236.]

**POONGEE, PHOONGY**, s. The name most commonly given to the Buddhist *religieux* in British Burma. The word (*p'hun-gyi*) signifies 'great glory.'

1782.—". . . leurs Prêtres . . . sont moins instruits que les Brames, et portent le nom de **Ponguis**."—*Sonnerat*, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Rhahans and **Phongis** must be very considerable; I was told it exceeded 1500."—*Symes, Embassy to Ava*, 210.

1834.—"The **Talapoins** are called by the Burmese **Phonghis**, which term means great glory, or *Rahans*, which means perfect."—*Bp. Bigandet, in J. Ind. Archip.* iv. 222-3.

[1886. — "Every Burman has for some time during his life to be a **Pohngee**, or monk."—*Lady Dufferin, Viceregal Life*, 177.]

**POORĀNA**, s. Skt. *purāṇa*, 'old,' hence 'legendary,' and thus applied as a common name to 18 books which contain the legendary mythology of the Brahmans.

1612.—". . . These books are divided into bodies, members, and joints (*cortus, membræ, & articulus*) . . . six which they call *Xastra* (see **SHASTER**), which are the bodies; eighteen which they call **Purana**, which are the members; twenty-eight called *Agamon*, which are the joints."—*Conto*, Dec. V. liv. vi. cap. 3.

1651. — "As their **Poranas**, i.e. old histories, relate."—*Rogersius*, 153.

[1667. — "When they have acquired a knowledge of Sanscrit . . . they generally study the **Purana**, which is an abridgment and interpretation of the *Beths*" (see **VEDAS**).—*Bernier*, ed. *Constable*, p. 335.]

c. 1760.—"Le **puran** comprend dix-huit livres qui renferment l'histoire sacrée, qui contient les dogmes de la religion des Bramines."—*Encyclopédie*, xxvii. 807.

1806. — "Ceux-ci, calculoient tout haut de mémoire tandis que d'autres, plus avancés, lisoient, d'un ton chantant, leurs **Pourans**."—*Hauffner*, i. 130.

**POORUB**, and **POORBEEA**, ss. Hind. *pūrab*, *pūrb*, 'the East,' from Skt. *pūrva* or *pūrbā*, 'in front of,' as *pāscha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or southerly. In Upper India the term means usually Oudh, the Benares division, and Behar. Hence **Poorbeea** (*pūrbīya*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the

majority being recruited in those provinces.

1553.—"Omaum (*Humāyūn*) Patxiab . . . resolved to follow Xerchan (*Sher Khān*) and try his fortunes against him . . . and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose (*Canauj*), one of the chief of the kingdom of Dely. Xerchan was beyond the river in the tract which the natives call **Purba**. . . ."—*Barros*, IV. ix. 9.

[1611. — "**Pierb** is 400 coss long."—*Jourdain*, quoted in *Sir T. Roe, Hak. Soc.* ii. 538.]

1616. — "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, **Purb** and **Patan**, the one lying on the east, the other on the west side of the river."—*Terry*, ed. 1665. p. 357.

1666.—"La Province de Halabas s'appelloit autrefois **Purop**. . . ."—*Theriot*, v. 197.

[1773.—"Instead of marching with the great army he had raised into the **Purbunean** country . . . we were informed he had turned his arms against us. . . ."—*Ices*, 91.]

1881.—  
". . . My lands were taken away.  
And the Company gave me a pension of just eight annas a day;  
And the **Poorbeas** swaggered about our streets as if they had done it all. . . ."  
*Attar Singh loquitur*, by 'Nana.'  
Sir M. Durand in an Indian paper, the name and date lost.

**POOTLY NAUTCH**, s. Properly Hind. *kāth-putlī-nāch*, 'wooden-puppet-dance.' A puppet show.

c. 1817.—"The day after tomorrow will be my lad James Dawson's birthday, and we are to have a **puttully-nautch** in the evening."—*Mrs. Sherwood's Stories*, 291.

**POPPER-CAKE**, in Bombay, and in Madras **popadam**, ss. These are apparently the same word and thing, though to the former is attributed a Hind. and Mahr. origin *pāpar*, Skt. *parpata*, and to the latter a Tamil one, *puppadam*, as an abbreviation of *paruppu-adam*, 'lentil cake.' [The *Madras Gloss.* gives Tel. *appadam*, Tam. *appulam* (see **HOPPER**), and Mai. *pappitum*, from *parippu*, 'dhal' or 'cake.'] It is a kind of thin scone or wafer, made of any kind of pulse or lentil flour, seasoned with assafoetida &c., fried in oil, and in W. India baked crisp, and often eaten at European tables as an accompaniment to curry. It is not bad, even to a novice.









1554.—“**Porto Grande de Bengala**. The **maund** (*mādo*), by which they weigh all goods, contains 40 **seers** (*ceros*), each seer 18½ ounces. . . .”—*A. Nunes*, 37.

1568.—“Io mi parti d'Orisa per Bengala al **Porto Picheno** . . . s'entra nel fiume Ganze, dalla bocca del qual fiume sino a *Satagan* (see **SATIGAM**) città, oue si fanno negotij, et oue i mercadanti si riducono, sono centi e venti miglia, che si fanno in diciotto hore a remi, cioè, in tre crescenti d'acqua, che sono di sei hore l'uno.”—*Ces. Federici*, in *Ramusio*, iii. 392.

1569.—“Partissemo di Sondina, et giungessemo in Chitigan il **gran porto** di Bengala, in tempo che già i Portoghesi haueuano fatto pace o tregua con i Rettori.”—*Ibid.* 396.

1595.—“Besides, you tell me that the traffic and commerce of the **Porto Pequeno** of Benguala being always of great moment, if this goes to ruin through the Mogors, they will be the masters of those tracts.”—*Letter of the K. of Portugal*, in *Archiv. Port. Orient.*, Fascic. 3, p. 481.

1596.—“And so he wrote me that the Commerce of **Porto Grande** of Bengala is flourishing, and that the King of the Country had remitted to the Portuguese 3 per cent. of the duties that they used to pay.”—*Ibid.* p. 580.

1598.—“When you thinke you are at the point de Gualle, to be assured thereof, make towards the Iland, to know it . . . where commonlie all the shippes know the land, such I say as we sayle to *Bengalen*, or to any of the Hauens thereof, as **Porto Pequeno** or **Porto Grande**, that is the small, or the great Haven, where the Portingalles doe traffique. . . .”—*Linschoten*, Book III. p. 324.

[c. 1617.—“**Port Grande, Port Pequina**,” in *Sir T. Roe's List*, Hak. Soc. ii. 538.]

**POSTEEN**, s. An Afghan leathern pelisse, generally of sheep-skin with the fleece on. Pers. *postin*, from *post*, ‘a hide.’

1080.—“Khwāja Ahmad came on some Government business to Ghaznīn, and it was reported to him that some merchants were going to Turkistān, who were returning to Ghaznīn in the beginning of winter. The Khwāja remembered that he required a certain number of **postins** (great coats) every year for himself and sons. . . .”—*Nizām-ul-Mulk*, in *Elliot*, ii. 497.

1442.—“His Majesty the Fortunate Khakān had sent for the Prince of Kālikūt, horses, pelisses (**postin**) and robes woven of gold. . . .”—*Abdurazzāk*, in *Not. et Extr.* xiv. Pt. i. 437.

[c. 1590.—“In the winter season there is no need of **poshtins** (fur-lined coats). . . .”—*Idem*, ed. *Jarrett*, ii. 337.]

1862.—“Otter skins from the Hills and Kashmir, worn as **Postins** by the Yarkandis.”—*Punjab Trade Report*, p. 65.

**POTTAH**, s. Hind. and other vernaculars, *pattā*, &c. A document specifying the conditions on which lands are held; a lease or other document securing rights in land or house property.

1778.—“I am therefore hopeful you will be kindly pleased to excuse me the five lacs now demanded, and that nothing may be demanded of me beyond the amount expressed in the **pottah**.”—*The Rajah of Benares to Hastings*, in *Articles of Charge against H.*, Burke, vi. 591.

[1860.—“By the Zumeendar, then, or his under tenant, as the case may be, the land is farmed out to the Ryuts by **pottahs** or agreements. . . .”—*Grant, Rural Life in Bengal*, 67.

**PRA, PHRA, PRAW**, s. This is a term constantly used in Burma, familiar to all who have been in that country, in its constant application as a style of respect, addressed or applied to persons and things of especial sanctity or dignity. Thus it is addressed at Court to the King; it is the habitual designation of the Buddha and his images and dagobas; of superior ecclesiastics and sacred books: corresponding on the whole in use, pretty closely to the Skt. *Śrī*. In Burmese the word is written *bhāri*, but pronounced (in Arakan) *p'hra*, and in modern Burma Proper, with the usual slurring of the *r*, *P'hya* or *Pyā*. The use of the term is not confined to Burma; it is used in quite a similar way in Siam, as may be seen in the quotation below from Alabaster: the word is used in the same form: *P'hra* among the Shans; and in the form *Prea*, it would seem, in Cambodia. Thus Garnier speaks of Indra and Vishnu under their Cambodian epithets as *Prea En* and *Prea Noreai* (*Nārāyana*); of the figure of Buddha entering *nirvāna*, as *Prea Nippan*; of the King who built the great temple of Angkor Wat as *Prea Kot Melea*, of the King reigning at the time of the expedition as *Prea Ang Reachea Vodey*. of various sites of temples as *Prea*, *Preacan*, *Prea Pithu*, &c. (*Journal d'Exploration*, i. 26, 49, 388, 77, 85, 72).

The word *p'hra* appears in composition in various names of Burmese kings, as of the famous *Alomphra* (1753-60), founder of the late dynasty, and of his son *Bodath-p'hra* (1781-1819). In the former instance the



capitale, qui est située au confluent de deux fleuves, a environ 20 *li* de tour. . . . Dans la ville, il y a un temple des dieux qui est d'une richesse éblouissante, et où éclatent une multitude de miracles. . . . Si quel qu'un est capable de pousser le mépris de la vie jusqu'à se donner la mort dans ce temple, il obtient le bonheur éternel et les joies infinies des dieux. . . . Depuis l'antiquité jusqu'à nos jours, cette coutume insensée n'a pas cessé un instant." — *Houen-Thsang*, in *Pél. Boudd.* ii. 276-79.

c. 1020. — ". . . thence to the tree of **Barāgi**, 12 (parasangs). This is at the confluence of the Jumna and Ganges." — *Al-Birūnī*, in *Elliot*, i. 55.

1529. — "The same day I swam across the river Ganges for my amusement. I counted my strokes, and found that I crossed over at 33 strokes. I then took breath and swam back to the other side. I had crossed by swimming every river that I had met with, except the Ganges. On reaching the place where the Ganges and Jumna unite, I rowed over in the boat to the **Piāg** side. . . ." — *Baber*, 406.

1585. — ". . . Frō Agra I came to **Prage**, where the river Jemena entreth into the mightie river Ganges, and Jemena looseth his name." — *R. Fitch*, in *Hakl.* ii. 386.

**PRACRIT**, s. A term applied to the older vernacular dialects of India, such as were derived from, or kindred to, Sanskrit. Dialects of this nature are used by ladies, and by inferior characters, in the Sanskrit dramas. These dialects, and the modern vernaculars springing from them, bear the same relation to Sanskrit that the "Romance" languages of Europe bear to Latin, an analogy which is found in many particulars to hold with most surprising exactness. The most completely preserved of old Prakrits is that which was used in Magadha, and which has come down in the Buddhist books of Ceylon under the name of **Pali** (q.v.). The first European analysis of this language bears the title "*Institutiones Linguae Pracriticae. Scripsit Christianus Lassen, Bonnæ ad Rhenum, 1837.*" The term itself is Skt. *prākṛita*, 'natural, unrefined, vulgar,' &c.

1801. — "*Sanskṛita* is the speech of the Celestials, framed in grammatical institutes, **Pracrita** is similar to it, but manifold as a provincial dialect, and otherwise." — *Sanskrit Treatise*, quoted by *Colebrook*, in *As. Res.* vii. 199.

**PRAYA**, s. This is in Hong-Kong the name given to what in most foreign settlements in China is called the **Bund**; i.e. the promenade or drive

along the sea. It is Port. *praia*, 'the shore.'

[1598. — "Another towne towards the North, called Villa de **Praya** (for **Praya** is as much as to say, as strand)." — *Lincolne*, Hak. Soc. ii. 278.]

**PRESIDENCY** (and **PRESIDENT**), s. The title 'President,' as applied to the Chief of a principal factory, was in early popular use, though in the charters of the E.I.C. its first occurrence is in 1661 (*Letters Patent*, below). In *Sainsbury's Calendar* we find letters headed "to Capt. Jourdain, president of the English at Bantam" in 1614 (i. 297-8), but it is to be doubted whether this wording is in the original. A little later we find a "proposal by Mr. Middleton concerning the appointment of two especial factors, at Surat and Bantam, to have authority over all other factors; Jourdain named." And later again he is styled "John Jourdain, Captain of the house" (at Bantam: see pp. 303, 325), and "Chief Merchant at Bantam" (p. 343).

1623. — "Speaking of the Dutch Commander, as well as of the English **President**, who often in this fashion came to take me for an airing, I should not omit to say that both of them in Surat live in great style, and like the grandees of the land. They go about with a great train, sometimes with people of their own mounted, but particularly with a great crowd of Indian servants on foot and armed, according to custom, with sword, target, bow and arrows." — *P. de Vallo*, ii. 517.

"Our boat going ashore, the **President** of the English Merchants, who usually resides in Surat, and is chief of all their business in the E. Indies, Persia, and other places dependent thereon, and who is called Sign. Thomas Rastel\* . . . came aboard in our said boat, with a minister of theirs (so they term those who do the priest's office among them)." — *Ibid.* ii. 501-2; (Hak. Soc. i. 197).

1628. — "As soon as the Commanders heard that the (English) **President** was come to Suhalay, they went ashore. . . . The next dayes following were spent in feasting, at which the Commanders of the two Sh. treated the **President**, who afterwards returned to *Soratta*. . . . During my abode at *Soratta*, I wanted for no divertisement, for I . . . found company at the **President's**, who had his Farms there . . .

\* Thomas Rastall or Rastell went out apparently in 1615, in 1616 is mentioned as a "chief merchant of the fleet at Swally Road," and afterwards later as chief at Surat (see *Sainsbury*, i. 476, and ii. *passim*).



[1673.—“This Season . . . though moderately warm, yet our Bodies broke out into small fiery Pimples (a sign of a prevailing *Crisis*) augmented by MUSKETOE-Bites, and *Chinches* raising Blisters on us.”—*Fryer*, 35.]

1807.—“One thing I have forgotten to tell you of—the prickly heat. To give you some notion of its intensity, the placid Lord William (Bentinck) has been found sprawling on a table on his back; and Sir Henry Gwillin, one of the Madras Judges, who is a Welshman, and a fiery Briton in all senses, was discovered by a visitor rolling on his own floor, roaring like a baited bull.”—*Lord Minto in India*, June 29.

1813.—“Among the primary effects of a hot climate (for it can hardly be called a disease) we may notice prickly heat.”—*Johnson, Influence of Trop. Climates*, 25.

**PRICKLY-PEAR**, s. The popular name, in both E. and W. Indies, of the *Opuntia Dillenii*, Haworth (*Cactus Indica*, Roxb.), a plant spread all over India, and to which Roxburgh gave the latter name, apparently in the belief of its being indigenous in that country. Undoubtedly, however, it came from America, wide as has been its spread over Southern Europe and Asia. On some parts of the Mediterranean shores (e.g. in Sicily) it has become so characteristic that it is hard to realize the fact that the plant had no existence there before the 16th century. Indeed at Palermo we have heard this scouted, and evidence quoted in the supposed circumstance that among the mosaics of the splendid Duomo of Monreale (12th century) the fig-leaf garments of Adam and Eve are represented as of this uncompromising material. The mosaic was examined by one of the present writers, with the impression that the belief has no good foundation. [See 8th ser. *Notes and Queries*, viii. 254.] The cactus fruit, yellow, purple, and red, which may be said to form an important article of diet in the Mediterranean, and which is now sometimes seen in London shops, is not, as far as we know, anywhere used in India, except in times of famine. No cactus is named in Drury's *Useful Plants of India*. And whether the Mediterranean plants form a different species, or varieties merely, as compared with the Indian *Opuntia*, is a matter for inquiry. The fruit of the Indian plant is smaller and less succulent. There is a good description of the plant and fruit in *Orinda*, with a good

cut (see Ramusio's Ital. version, bk. viii. ch. xxv.). That author gives an amusing story of his first making acquaintance with the fruit in S. Domingo, in the year 1515.

Some of the names by which the *Opuntia* is known in the Punjab seem to belong properly to species of *Euphorbia*. Thus the *Euphorbia Royleana*, Bois., is called *tsūī, chā, &c.*; and the *Opuntia* is called *Kabulī tsūī, Gangī sho, Kanghi chā, &c.* *Gangī chā* is also the name of an *Euphorbia* sp. which Dr. Stewart takes to be the *E. Neriifolia*, L. (*Punjab Plants*, pp. 101 and 194-5). [The common name in Upper India for the prickly pear is *nāyphānī*, ‘snake-hood,’ from its shape.] This is curious; for although certain cactuses are very like certain *Euphorbias*, there is no *Euphorbia* resembling the *Opuntia* in form.

The *Zakūm* mentioned in the *Āīn* (*Gladwin*, 1800, ii. 68; [*Jarrett*, ii. 239; *Sidi Ali*, ed. *Lambert*, p. 31]) as used for hedges in Guzerat, is doubtless *Euphorbia* also. The *Opuntia* is very common as a hedge plant in cantonments, &c., and it was much used by Tippoo as an obstruction round his fortifications. Both the *E. Royleana* and the *Opuntia* are used for fences in parts of the Punjab. The latter is objectionable, from harbouring dirt and reptiles; but it spreads rapidly both from birds eating the fruit, and from the facility with which the joints take root.

1685. — “The Prickly-Pear, Bush, or Shrub, of about 4 or 5 foot high . . . the Fruit at first is green, like the Leaf. . . . It is very pleasant in taste, cooling and refreshing; but if a Man eats 15 or 20 of them they will colour his water, making it look like Blood.”—*Dampier*, i. 223 (in W. Indies).

1761.—

“On this lay cuttings of the prickly pear: They soon a formidable fence will show.”—*Grainier*, Bk. 1.

[1829. — “The castle of Bunai . . . is covered with the cactus, or prickly pear. . . . abundant on the east side of the Aravali.”—*Tal, Annals*, Calcutta reprint, i. 826.]

1861.—“The use of the prickly pear (for hedges) I strongly deprecate; although impenetrable and inexpensive, it conveys an idea of sterility, and is rapidly becoming a nuisance in this country.”—*Chyke, Forests and Gardens*, 285.

**PROME**, n.p. An important place in Pegu above the Delta. The name is Talaing, properly *Brun*. The Bur-





was brought up for inspection."—*McMahon, Karens of the Golden Chersonese*, 236.]

**POONGEE, PHOONGY**, s. The name most commonly given to the Buddhist *religieux* in British Burma. The word (*phun-gyi*) signifies 'great glory.'

1782.—". . . leurs Prêtres . . . sont moins instruits que les Bramea, et portent le nom de Ponguis."—*Sounerat*, ii. 301.

1795.—"From the many convents in the neighbourhood of Rangoon, the number of Jihahans and Phongis must be very considerable; I was told it exceeded 1500."—*Symes, Embassy to Ava*, 210.

1834.—"The Talapoins are called by the Burmese Phonghis, which term means great glory, or Rahans, which means perfect."—*Jp. Bugandit*, in *J. Ind. Archip.* iv. 222-3.

[1886.—"Every Burman has for some time during his life to be a Pohngsee, or monk." *Lady Dufferin, Viceroy's Life*, 177.]

**POORĀNA**, s. Skt. *purāṇa*, 'old,' hence 'legendary,' and thus applied as a common name to 18 books which contain the legendary mythology of the Brahmins.

1612.—". . . These books are divided into bodies, members, and joints (*corpus, membra, e articulis*) . . . six which they call *Nāstra* (see **SHASTER**), which are the bodies; eighteen which they call *Purāṇa*, which are the members; twenty-eight called *Agamā*, which are the joints."—*Consta*, Dec. V. liv. vi. cap. 3.

1651.—"As their *Poranas*, i.e. old histories, relate."—*Rogers*, 153.

[1667.—"When they have acquired a knowledge of Sanscrit . . . they generally study the *Purana*, which is an abridgment and interpretation of the *Beths*" (see **VEDAS**). *Bernier*, ed. *Quastable*, p. 385.]

c. 1760.—"Le puran comprend dix-huit livres qui renferment l'histoire sacrée, qui contient les dogmes de la religion des Bramines." *Encyclopédie*, xxvii. 807.

1806.—"Ceux-ci, calculoient tout haut de mémoire tandis que d'autres, plus avancés, lisoient, d'un ton chantant, leurs *Pourans*."—*Haufner*, i. 130.

**POORUB**, and **POORBEER**, ss. Hind. *pūrab*, *pūrb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *pūcha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or southerly. In Upper India the term means usually Oudh, the Benares division, and Behar. Hence *Poorbees* (*pūrbīya*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the

majority being recruited in those provinces.

1553.—"Omaum (Humāyūn) Patriah . . . resolved to follow Xerchan (Sher Khān) and try his fortunes against him . . . and they met close to the river . . . unites with the river the West bank of the called Canose (Canau the kingdom of Dely. the river in the tract Parba. . . ."—*Barro*

[1611.—"Piarb i Jourdain, quoted in ii. 538.]

1616.—"Bengala, fruitful province, had called a kingdom, large provinces within the one lying on the west side of the river."—*p. 357*.

1666.—"La Provin loit autrefois Parop.

[1773.—"Instead of great army he had busean country . . . had turned his arm *Ira*, 91.]

1831.—  
". . . My lands were  
And the Company  
just eight anns  
And the Poorbeah  
streets as if the  
*Attar Singh*  
Sir M.  
paper, t

**POOTLY NAU**  
Hind. *kāth-puṭṭi-nā*  
dance.' A puppet

c. 1817.—"The da be my lad James D we are to have a p evening."—*Mrs. Sher*

**POPPER-CAK**  
in Madras popad apparently the same though to the for Hind. and Mahr. *parpata*, and to one, *pappadam*, as *paruppu-adam*, 'Madras Gloss. gi Tam. *appalam* (see *pappalam*, from p 'cake.') It is a wafer, made of lentil flour, season &c., fried in oil, and crisp, and often tables as an acc It is not bad, e

in Lattre *sub rose*). That is strongly corroborated by instance noted by Dr J. E. *King* (*Cuc. Nat. Hist.* 85) that *Pog* is the common shells of this family on the coast; whilst *Soc* also seems name of one or more kinds of this shell seems to have in the Middle Ages to form for ornamental pottery, &c. the early application of the *Ilana* to the fine ware brought far East. Both applications

In the next page that the shells, are intended.

c. 1313.—*zaffieri*, armonaceo, zaffieri mirra, mirabolani a cento di peso so hundredweight). *Morandini*, p. 134

c. 1440. " " I have before me provinces, thin plates, and there dishes of **Porcell** Hak. Soc. 75.

1868. "On December 13th I went on board a *prau* bound for the Aru Islands." — *Wallace, Malay Archip.* 227.

**PUCKA**, adj. Hind. *pakka*, 'ripe, mature, cooked'; and hence substantial, permanent, with many specific applications, of which examples have been given under the habitually contrasted term *cutch* (q.v.). One of the most common uses in which the word has become specific is that of a building of brick in distinction to one of inferior material, as of

[1756. — " . . . all of them of the ~~stone~~ and all most proof against our Mettalon ye Bastions." *Capt. Grant, Report on Siege of Calcutta*, ed. by Col. Temple, *Ind. Ant.*, 1890, p. 7.]

1781. — "The House, Cook-room, bottle-are all **pucka**-built."

1824. "A little above this beautiful stream, some miserable **pucka** sheds pointed out the Company's warehouses." — *Heber*, ed. 1844, i. 259-60.

1842. — "I observe that there are in the town (Dahli) many buildings **pucka** built, as it is called in India." *Wellington to Ed. Ellenborough*, in *Indian Adm. of Ed. E.*, p. 306.

1857. "Your Lahore men have done nobly. I should like to embrace them; Donald, Roberts, Mac, and Dick are, all of them, **pucka** troops." *Lord Lawrence*, in *Life*, ii. 11.

1869. " . . . there is no surer test by which to measure the prosperity of the people than the number of **pucka** houses that are being built." *Report of a Sub-Committee on Proposed Indian Census*.

This application has given rise to a substantive **pucka**, for work of brick and mortar, or for the composition used as cement and plaster

1727. — "Fort William was built on an and Mortar, imposition of ~~cut~~ Hemp, to it is as hard and tougher than firm Stone or Brick." — *A. Hamilton*, ii. 19; [ed. 1744, ii. 7].

The word was also sometimes used substantively for "*pucka* piece" (see **CUTCHA**).

c. 1817. — "I am sure I strive, and strive, and yet last month I could only lay by eight rupees and four **puckers**." — *Mrs. Sherwood's Story*, 66.

In (Stockdale's) *Indian Vocabulary* of 1788 we find another substantive use, but it was perhaps even then inaccurate

1788. — "**Pucka**. — A putrid fever, generally fatal in 24 hours."

Another habitual application of **pucka** and **cutch** distinguishes between two classes of weights and measures. The existence of two-fold weight, the **cutch**, used to in India. It was eq in Medieval Europe. city in Italy had its libra *cutale* (e.g. see *Peyolotti*, 4, 34, 153, 229, &c.), and still have them, under the names of *pound avoirdupois* and *pound troy*.

1673. — "The **Maund Pucka** at *Agre* is double as much (as the *Surat Maund*)." — *Fryer*, 205.

1760. — "Les **pacca** comes . . . repondent à une lieue de l'Isle de France." — *Let. Ed.* xv. 189.

1803. — "If the rice should be sent to Coraygaum, it should be in sufficient quantities to give 72 **pucka** saers for each load." — *Wellington, Desp.* (ed. 1837), ii. 43.

In the next quotation the terms apply to the temporary or permanent character of the appointments held

Well, Miss, I don't woe lar him. He is such a sweet he is **cutch**. Thars though salt

nowhere. — *Trevelyan, The David Bungaloe*, 222.

The remaining quotations are examples of miscellaneous use:

1853. — "Well, Jenkyns, any news? 'Nothing **pucka** that I know of.'" — *Ansfield*, ii. 57.

1866. — "I cannot endure a swell, even though his whiskers are **pucka**." — *Trevelyan, The David Bungaloe*, in *Fraser*, lxxvi. 220.

The word has spread to China:

"Dis **pukka** sing-song makee show How smart man make mi-take, galow" *Island, Polyn. English Sing-Song*, 51.

**Y**, s.; also **PUCKAUL**

Hind. *pukhali*, 'a skin' N. India the *pukhal* [8 *khalla*, 'skin'] is a large water-skin (an entire ox-hide) of some 20 gallons content, of which a pair are carried by a bullock, and the *pukhali* is the man who fills the skins, and supplies the water thus. In the Madras Drill Regulations for 1785 (33), ten **puckalies** are allowed to a battalion. (See also Williamson's *J. M.* (1810), i. 229.)



they leave at the very top, such especially as wear **Turbans**, **Mandils**, **Dustars**, and **Puggarees**."—*Sir T. Herbert*, ed. 1677. p. 140.]

1673.—"They are distinguished, some according to the consanguinity they claim with Mahomet, as a Siad is akin to that Imposture, and therefore only assumes to himself a Green Vest and **Puckery** (or Turbat). . . ."—*Fryer*, 93; [comp. 113].

1689.—" . . . with a **Puggaree** or Turbant upon their Heads."—*Orington*, 314.

1871.—"They (the Negro Police in Demarara) used frequently to be turned out to parade in George Town streets, dressed in a neat uniform, with white **puggies** framing in their ebony faces."—*Jenkins, The Coolie*.

**PUGGY**, s. Hind. *paṇī* (not in Shakespear's Dict., nor in Platts), from *pag* (see **PUG**), 'the foot.' A professional tracker; the name of a caste, or rather an occupation, whose business is to track thieves by footmarks and the like. On the system, see *Burton, Sind Revisited*, i. 180 *seqq.*

[1824.—"There are in some of the districts of Central India (as in Guzerat) **puggees**, who have small fees on the village, and whose business it is to trace thieves by the print of their feet."—*Malcolm, Central India*, 2nd ed. ii. 19.]

1879.—"Good **puggies** or trackers should be employed to follow the dacoits during the daytime."—*Times of India, Overland Suppt.*, May 12, p. 7.

**PUHUR, PORE, PYRE, &c.**, s. Hind. *puhar*, *pahr*, from Skt. *prahara*. 'A fourth part of the day and of the night, a watch' or space of 8 *gharīs* (see **GHURRY**).

c. 1526.—"The natives of Hindostān divide the night and day into 60 parts, each of which they denominate a *Gheri*; they likewise divide the night into 4 parts, and the day into the same number, each of which they call a **Pahar** or watch, which the Persians call a *Pās*."—*Baber*, 331.

[c. 1590.—"The Hindu philosophers divide the day and night into four parts, each of which they call a **pahr**."—*Ain*, ed. *Jarrett*, iii. 15.]

1633.—"**Par**." See under **GHURRY**.

1673.—"**Pore**." See under **GONG**.

1803.—"I have some **Jasooses** selected by Col. C's brahmin for their stupidity, that they might not pry into state secrets, who go to Sindia's camp, remain there a **phaur** in fear. . . ."—*M. Elphinstone*, in *Life*, i. 62.

**PULÁ**, s. In Tamil *pillai*, Malayāl. *pilla*, 'child'; the title of a superior class of (so-called) *Sūdras*, [especially

**curnums**]. In Cochin and Travancore it corresponds with *Nāyar* (see **NAIR**). It is granted by the sovereign, and carries exemption from customary manual labour.

1553.—" . . . **pulas**, who are the gentlemen" (*fidalgos*).—*Castanheda*, iv. 2.

[1726.—"O Saguate que o Commendador tinha remetido como gristnave amim e as **Pulamares** temos ca recebida."—*Religação*, in *Logan, Malabar*, iii. 13.]

**PULICAT**, n.p. A town on the Madras coast, which was long the seat of a Dutch factory. Bp. Caldwell's native friend Seshagiri Sāstri gives the proper name as *pala-Vēlkādu*, 'old Velkādu or Verkādu,' the last a place-name mentioned in the Tamil *Sivāṇṇa Terāram* (see also Valentijn below). [The *Madras Gloss.* gives *Pachar-kādu*, 'old acacia forest,' which is corroborated by Dr. Hultzsch (*Epigraphia Indica*, i. 398).]

1519.—"And because he had it much in charge to obtain all the lac (*alacres*) that he could, the Governor learning from merchants that much of it was brought to the Coast of Choromandel by the vessels of Pegu and Martaban which visited that coast to procure painted cloths and other coloured goods, such as are made in **Paleacata**, which is on the coast of Choromandel, whence the traders with whom the Governor spoke brought it to Cochin; he, having a good information on the whole matter, sent a certain Florentine (*sic*, *frolentim*) called Pero Escroco, whom he knew, and who was good at trade, to be factor on the coast of Choromandel. . . ."—*Correa*, ii. 567.

1533.—"The said Armenian, having already been at the city of **Paleacata**, which is in the Province of Choromandel and the Kingdom of Binnaga, when on his way to Bengal, and having information of the place where the body of S. Thomas was said to be, and when they arrived at the port of **Paleacata** the wind was against their going on. . . ."—*Barros*, III. vii 11.

[1611.—"The Dutch had settled a factory at **Pellacata**."—*Danvers, Letters*, i. 133; in *Foster*, ii. 83, **Pollicat**.]

1726.—"Then we come to **Pallam** *Wadda Caddor*, called by us for shortness **Pallacatta**, which means in Malabars 'The old Fortress,' though most commonly we call it *Castle Gellria*."—*Valentijn, Cheras*, 13.

"The route I took was along the strip of country between **Porto Novo** and **Paleiacatta**. This long journey I travelled on foot; and preached in more than a hundred places. . . ."—*Letter of the Missionary Schultze*, July 19, in *Notices of Madras, &c.*, p. 20.

1727.—"**Policat** is the next Place of Note to the City and Colony of **Fort St George**."





also something of Indian idiom in the suggestion. Thus a famous horse-medicine in Upper India is known as *battisī*, because it is supposed to contain 32 ('*battis*') ingredients. Schiller, in his *Punschlied*, sacrificing truth to trope, omits the spice and makes the ingredients only 4: "*Vier Elemente Innig gesellt, Bilden das Leben, Bauen die Welt.*"

The Greeks also had a "Punch," *πενταπλόα*, as is shown in the quotation from Athenaeus. Their mixture does not sound inviting. Littré gives the etymology correctly from the Pers. *panj*, but the 5 elements *à la française*, as tea, sugar, spirit, cinnamon, and lemon-peel,—no water therefore!

Some such compound appears to have been in use at the beginning of the 17th century under the name of **Larkin** (q.v.). Both Dutch and French travellers in the East during that century celebrate the beverage under a variety of names which amalgamate the drink curiously with the vessel in which it was brewed. And this combination in the form of **Bole-ponjis** was adopted as the title of a Miscellany published in 1851, by H. Meredith Parker, a Bengal civilian, of local repute for his literary and dramatic tastes. He had lost sight of the original authorities for the term, and his quotation is far astray. We give them correctly below.

c. 219.—"On the feast of the Scirra at Athens he (Aristodemus on Pindar) says a race was run by the young men. They ran this race carrying each a vine-branch laden with grapes, such as is called *ōchus*; and they ran from the temple of Dionysus to that of Athena Sciras. And the winner receives a cup such as is called '**Five-fold**,' and of this he partakes joyously with the band of his comrades. But the cup is called *πενταπλόα* because it contains wine and honey and cheese and flour, and a little oil."—*Athenæus*, XI. xcii.

1638.—"This voyage (Gombroon to Surat) . . . we accomplished in 19 days. . . . We drank English beer, Spanish sack, French wine, Indian spirit, and good English water, and made good **Palepunzen**."—*Mandelslo*, (Dutch ed. 1658), p. 24. The word **Palepunzen** seems to have puzzled the English translator (John Davis, 2nd ed. 1669), who has "excellent good sack, English beer, French wines, Arak, and other refreshments." (p. 10).

1653.—"**Bolleponge** est un mot Anglois, qui signifie une boisson dont les Anglois usent aux Indes faite de sucre, suc de limon, eau de vie, fleur de muscade, et

biscuit roty."—*De la Boullage-le-tion*, ed. 1657, p. 534.

[1658.—"Arrived this place where found the Bezar almost Burnt and many of the People almost starved for want of Food which caused much Sadnes in Mr. Charnock and my Selve, but not soe much as the absence of your Company, which wee have often remembered in a bowle of the cleere**st Punch**, having noe better Liquor."—*Hutchinson's Diary*, Hak. Soc. iii. cxiv.]

1659.—"Fürs Dritte, **Pale bunze** gethet, lirt, von halb Wasser, halb Branntwein, dreyssig, vierzig Limonien, deren Körner ausgesoyet werden, und ein wenig Zucker eingeworfen; wie dem Geschmack so ungenehm nicht, also auch der Gesundheit nicht."—*Saar*, ed. 1672, 60.

[1662.—"Amongst other spirituous drinks, as **Punch**, &c., they gave us Canarie that had been carried to and fro from the Indies, which was indeed incomparably good."—*Eccllyn's Diary*, Jan. 16.]

c. 1666.—"Neanmoins depuis qu'ils (les Anglois) ont donné ordre, aussi bien que les Hollandois, que leurs équipages ne boivent point tant de **Bouleponges** . . . n'y a pas tant de maladies, et il ne meurt plus tant de monde. **Bouleponge** est un certain breuvage composé d'arack avec du suc de limons, de l'eau, et un peu de muscade rapée dessus: il est agréable au goût, mais c'est la peste du corps et de la santé."—*Bernier*, ed. 1752, ii. 335 (Eng. Tr. p. 141); [ed. *Comptable*, 441.]

1670.—"Doch als men zekere anker drank, die zij **Palepunts** noemen, dat tusschen drinkt, zo word het quaat eniger geweeert."—*Andriess*, 9. Also at p. 5. "**Palepunts**."

We find this blunder of the compound word transported again to England, and explained as a 'hard word.'

1672.—Padre Vincenzo Maria describes the thing, but without a name:

"There are many fruites to which the Hollanders and the English add a certain beverage that they compound of lemon juice, aqua-vitæ, sugar, and nutmegs, to quench their thirst, and this, in my belief, augments not a little the evil influence."—*Viaggio*, p. 103.

1673.—"At Nerule is the best *Arak* (see **NIPA**) *de Gomb*, with which the English on this Coast make that enervating Liquor called **Paunch** (which is *Judeo* for Five), from Five Ingredients; as the Physicians name their Composition *Diatagma* or from four things, *Diatetikon*."—*Forster*, 157.

1674.—"**Palapuntz**, a kind of Indian drink, consisting of *Aqua-vitæ*, Rose-water, juyce of Citrons and Sugar."—*Geographical*, &c., by T. E.

[1675.—"Drank part of their boules of **Punch** (a liquor very strange to me)."—*H. Teonge's Diary*, June 1.]











1875.—“The **punkah** flapped to and fro lazily overhead.”—*Chesney, The Dilemma*, ch. xxxviii.

Mr. Busted observes: “It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the **punka**, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use. . . . The swinging **punka**, as we see it to-day, was, as every one knows, an innovation of a later period. . . . This dates from an early year in the present century.”—*Echoes of Old Calcutta*, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction. [“Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed the movement, and suggested the idea which was worked out and resulted in the present machine” (*Carey, Good Old Days of John Company*, i. 81). Mr. Douglas says that punkahs were little used by Europeans in Bombay till 1810. They were not in use at Nuncomar’s trial in Calcutta (1775), *Bombay and W. India*, ii. 253.]

**PUNSAREE**, s. A native drug-seller; Hind. *punsārī*. We place the word here partly because C. P. Brown says ‘it is certainly a foreign word,’ and assigns it to a corruption of *dispensarium*; which is much to be doubted. [The word is really derived from Skt. *pūṣṣāśāla*, ‘a market, warehouse.’]

[1830. . . . “Beside this, I purchased from a **pansaree** some application for relieving the pain of a bruise.”—*Frazer, The Persian Advertiser*, iii. 23.]

**PURDAH**, s. Hind. from Pers. *parda*, ‘a curtain’; a *portière*; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion is termed *parda-nishīn*, ‘one who sits behind a curtain.’ (See GOSHA.)

1809.—“On the fourth (side) a **pardah** was stretched across.”—*Ld. Valentia*, i. 19.

1810.—“If the disorder be obstinate, the doctor is permitted to approach the **pardah** (i.e. curtain, or screen) and to put ~~the hand~~ through a small aperture . . . in order to feel the patient’s pulse.”—*Williamson, V. M.* i. 130.

[1813.—“My travelling palankeen formed my bed, its **purdoe** or chintz covering my curtains.”—*Forbes, Or. Mem.* 2nd ed. ii. 109.]

1878.—“Native ladies look upon the confinement behind the **pardah** as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it.”—*Life in the Mofussil*, i. 113.

[1900.—“Charitable aid is needed for the **pardah** women.”—*Pioneer Mail*, Jan. 21.]

**PURDESEE**, s. Hind. *pardesī*, usually written *pardesī*, ‘one from a foreign country.’ In the Bombay army the term is universally applied to a sepoy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and coiners.]

**PURWANNA, PERWAUNA**, s. Hind. from Pers. *parwāna*, ‘an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a license or pass.’

1682.—“. . . we being obliged at the end of two months to pay Custom for the said goods, if in that time we did not procure a **Pherwanna** for the *Duan* of Decca to exempt us from it.”—*Hedges, Diary*, Oct. 10; [Hak. Soc. i. 34].

1693.—“. . . Egmore and Pursewanna were lately granted us by the Nabob’s **parwannas**.”—*Wheeler*, i. 281.

1759.—“**Perwanna**, under the Cachuck (or the small seal) of the Nabob Vizier Uzza Maleck, Nizam ul Muluck Bahadour, to Mr. John Spenser.”—In *Cambridge’s Annals of the War*, 230. (See also quotation under **HOSBOLHOOKUM**.)

1774.—“As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your **parwanna** to the purpose before the departure of the caravan.”—*Boyle’s Diary*, in *Markham’s Tibet*, p. 30. But Mr. Markham changes the spelling of his originals.

**PUTCHOCK**, s. This is the trade name for a fragrant root, a product of the Himālaya in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-roots commonly called **jostick**. This root was recognised by the famous Garcia de Orta.





et fait bouillir dans de l'huile de noix de coco. C'est avec cette huile que les danses se graissent . . ."—*Haafner*, ii. 117.

1862.—"Kout is sent down country in large quantities, and is exported to China, where it is used as incense. It is in Calcutta known under the name of '**Patchuk**.'"—*Punjab Trade Report*, cvii.

**PUTLAM**, n.p. A town in Ceylon on the coast of the bay or estuary of Calpentyu: properly *Puttalama*: a Tamil name, said by Mr. Fergusson to be *puthu-* (*putu*?) *alam*, 'New Salt-pans.' Ten miles inland are the ruins of Tammara Newera, the original Tam-bapanni (or *Taprobane*), where Vijaya, the first Hindu immigrant, established his kingdom. And Putlam is supposed to be the place where he landed.

1298.—"The pearl-fishers . . . go post to a place callen **Bettelar**, and (then) go 60 miles into the gulf."—*Marco Polo*, Bk. iii. ch. 16.

c. 1315.—"The natives went to their King and told him my reply. He sent for me, and I proceeded to his presence in the town of **Battāla**, which was his capital, a pretty little place, surrounded by a timber wall and towers."—*Ibn Batuta*, iv. 166.

1672. "**Putelaon**..."—*Baldass* (Germ.), 373.

1726. "**Portaloon** or **Putelan**."—*Valen-tijn*, *Ceylon*, 21.

### PUTNEE, PUTNEY, s.

a. Hind. and Beng. *puttānī*, or *putnī*, from v. *put-edī*, 'to be agreed or closed' (i.e. a bargain). Goods commissioned or manufactured to order.

1755. "A letter from Cossimbazar mentions they had directed Mr. Warren Hastings to proceed to the **Putney aurung** (q.v.) in order to purchase **putney** on our Honble. Masters' account, and to make all necessary enquiries."—*Fort William Consol.*, Nov. 10. In *Long*, 61.

b. A kind of sub-tenure existing in the Lower Provinces of Bengal, the **patnī-dār**, or occupant of which "holds of a Zemindar a portion of the Zemindari in perpetuity, with the right of hereditary succession, and of selling or letting the whole or part, so long as a stipulated amount of rent is paid to the Zemindar, who retains the power of sale for arrears, and is entitled to a regulated fee or fine upon transfer" (*Wilson*, q.v.). Probably both a and b are etymologically the same, and connected with *puttā* (see **POTTAH**).

[1860. "A perpetual lease of land held under a Zemindar is called a **putnee**,—and

the holder is called a **putneedar**, who not only pays an advanced rent to the Zemindar, but a handsome price for the same."—*Great Rural Life in Bengal*, 64.]

**PUTTÂN, PATHÂN**, n.p. Hind. *Pathân*. A name commonly applied to Afghans, and especially to people in India of Afghan descent. The derivation is obscure. Elphinstone derives it from *Pushtūn* and *Pukhtūn*, pl. *Pukhtāna*, the name the Afghans give to their own race, with which Dr. Trumpp [and Dr. Bellew (*Races of Afghanistan*, 25) agree. This again has been connected with the *Partia* of Herodotus (iii. 102, iv. 44).] The Afghans have for the name one of the usual fantastic etymologies which is quoted below (see quotation, c. 1611). The Mahomedans in India are sometimes divided into four classes, viz. *Pathāns*; *Mughals* (see **MOGUL**); those of Turki origin; *Shaikh*s, claiming Arab descent; and *Saiyyids*, claiming also to be descendants of Mahomed.

1553.—"This State belonged to a people called **Patane**, who were lords of that hill-country. And as those who dwell on the skirts of the Pyrenees, on this side and on that, are masters of the passes by which we cross from Spain to France, or the versa, so these **Patan** people are the masters of the two entrances to India, by which those who go thither from the landward must pass. . . ."—*Barros*, IV. vi. 1.

1563.—". . . This first King was a **Patane** of certain mountains that neighbour with Bengala."—*Garcia*, *Coll.* f. 34.

1572.—

"Mas agora de nomes, et de usança. Novos, et varios são os habitantes. Os Delijs, os **Patānes** que em possessão De terra, o gente são mais abundantes."—*Candea*, vii. 29.

[By Aubertin:]

"But now inhabitants of other name And customs new and various there are found,

The Delhis and **Patans**, who in the far Of land and people do the most abound.

1610.—"A **Pattan**, a man of great stature."—*Hawkins*, in *Purchas*, i. 220.

c. 1611.—". . . the mightiest of the Afghan people was Kais. . . . The Prophet gave Kais the name of Abd Ulasheed, and . . . predicted that God would make his issue so numerous that they, with respect to the establishment of the Faith, would outvie all other people: the angel Gabriel having revealed to him that their attachment to the Faith would, in strength, be like the wood upon which they lay the keel when constructing a ship, which wood the seamen call *Pathan*: on this account he conferred upon Abd Ulasheed the title



contraction, no doubt, of the former word.

[1892.—“We English call him a **pariah**, but this word, belonging to a low, yet by no means degraded class of people in Madras, is never heard on native lips as applied to a dog, any more than our other word ‘**pie**.’” —*L. Kipling, Beast and Man*, 266.]

**PYJAMMAS**, s. Hind. *pāṭ-jāma* (see **JAMMA**), lit. ‘leg-clothing.’ A pair of loose drawers or trowsers, tied round the waist. Such a garment is used by various persons in India, e.g. by women of various classes, by Sikh men, and by most Mahomedans of both sexes. It was adopted from the Mahomedans by Europeans as an article of *dishabille* and of night attire, and is synonymous with **Long Drawers**, **Shulwāurs**, and **Mogul-breeches**. [For some distinctions between these various articles of dress see Forbes-Watson, (*Textile Manufactures*, 57).] It is probable that we English took the habit like a good many others from the Portuguese. Thus Pyrard (c. 1610) says, in speaking of Goa Hospital: “Ils ont force *culsons* sans quoy ne couchent iamais les Portugais des Indes” (ii. p. 11; [Hak. Soc. ii. 9]). The word is now used in London shops. A friend furnishes the following reminiscence: “The late Mr. B.—, tailor in Jermyn Street, some 40 years ago, in reply to a question why **pyjamas** had feet sewn on to them (as was sometimes the case with those furnished by London outfitters) answered: ‘I believe, Sir, it is because of the **White Ants**!’”

[1828.—

“His chief joy smoking a cigar  
In loose **Pace-jams** and native slippers.”  
*Orient. Sport. Mag.*, reprint 1873, i. 64.]

1881.—“The rest of our attire consisted of that particularly light and airy white flannel garment, known throughout India as a **pajama** suit.”—*Hackel, Ceylon*, 329.

**PYKE, PAIK**, s. Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes: “*Pāik* or *Pāyik*, corruptly *Pake*, Hind. &c. (from S. *padditika*), *Pāik* or *Pāyik*, Mar. A footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman: in Cuttack the *Pāiks* formerly constituted a local militia, holding land of the Za-

mindārs or Rājas by the tenure of military service,” &c., quoting Bengal Regulations. [Platts also treats the two words as identical.] But it seems clear to us that there are here two terms rolled together:

a. Pers. *Paik*, ‘a foot-runner or courier.’ We do not know whether this is an old Persian word or a Mongol introduction. According to Hammer Purgstall it was the term in use at the Court of the Mongol princes, as quoted below. Both the words occur in the *Āin*, but differently spelt, and that with which we now deal is spelt *paik* (with the *fatha* point).

c. 1590.—“The *Jilavdār* (see under **JULIBDAR**) and the **Paik** (a runner). Their monthly pay varies from 1200 to 1200 (*dāms*), according to their speed and manner of service. Some of them will run from 50 to 100 *kroh* (**Coss**) per day.”—*Āin*, E.T. by Blochmann, i. 138 (see orig. i. 144).

1673.—At the Court of Constantinople: “Les **Peiks** venoient ensuite, avec leurs bonnets d’argent doré ornés d’un petit plumage de héron, un arc et un carquois chargé de flèches.”—*Journal d’A. Galland*, i. 98.

1687.—“. . . the under officers and servants called *Agiam-Oglans*, who are designed to the meaner uses of the Seraglio . . . most commonly the sons of Christians taken from their Parents at the age of 10 or 12 years. . . . These are: 1. *Porters*, 2. *Bodangis* or *Gardiners* . . . 5. **Paicks** and *Solacks*. . . .”—*Sir Paul Rycaut, Present State of the Ottoman Empire*, 19.

1761.—“Ahmad Sultān then commissioned Shāh Pasand Khān . . . the *harkān* (see **HURCARRA**) and the **Paika**, to go and procure information as to the state and strength of the Mahratta army.”—*Mahammad Jāfir Shāmī*, in *Elliot*, viii. 151-2.

1840.—“The express-riders (*Ell-dār*) accomplished 50 *farsangs* a-day, so that an express came in 4 days from Khorasan to Tebris (*Tabriz*). . . . The Foot-runners carrying letters (**Peik**), whose name at least is maintained to this day at both the Persian and Osmanli Courts, accomplished 30 *farsangs* a-day.”—*Hammer Purgstall, Geogr. der Goldenen Horde*, 243.

[1868.—“The **Payeko** is entrusted with the *tchilim* (see **CHILLUM**) (pipe), which at court (Khiva) is made of gold or silver, and must be replenished with fresh water every time it is filled with tobacco.”—*Vambery, Sketches*, 89.]

b. Hind *pāik* and *pāyik* (also *Mahr*) from Skt. *padditika*, and *padika*, ‘a foot-soldier,’ with the other specific application given by Wilson, exclusive of ‘courier.’ In some narratives the word seems to answer exactly to **peon**.



have flowers of snowy hue, with a delicate fragrance. . . .”—*Wanderings of a Pilgrim*, i. 310-11.]

**QUEDDA**, n.p. A city, port, and small kingdom on the west coast of the Malay Peninsula, tributary to Siam. The name according to Crawford is Malay *kudāh*, ‘an elephant-trap’ (see **KEDDAH**). [Mr. Skeat writes: “I do not know what Crawford’s authority may be, but *kedah* does not appear in Klinkert’s *Diet*. . . . In any case the form taken by the name of the country is *Kēdah*. The coralling of elephants is probably a Siamese custom, the method adopted on the E. coast, where the Malays are left to themselves, being to place a decoy female elephant near a powerful noose.”] It has been supposed sometimes that *Kudāh* is the *Kōā* or *Kōās* of Ptolemy’s sea-route to China, and likewise the *Kalah* of the early Arab voyagers, as in the Fourth Voyage of Sindbad the Seaman (see *Procès. R. Geog. Soc.* 1882, p. 655; *Burton, Arabian Nights*, iv. 386). It is possible that these old names however represent *Kuala*, ‘a river mouth,’ a denomination of many small ports in Malay regions. Thus the port that we call *Quedda* is called by the Malays *Kuala Butang*.

1516. —“Having left this town of Tanassary, further along the coast towards Malacca, there is another seaport of the Kingdom of Ansiam, which is called **Queda**, in which also there is much shipping, and great interchange of merchandise.”—*Barbosa*, 188-189.

1553. —“. . . The settlements from Tavay to Malacca are these: Tenassary, a notable city, Langur, Torrião, **Queda**, producing the best pepper on all that coast, Pedão, Perá, Solungor, and our City of Malacca. . . .”—*Barros*, l. ix. 1.

1572.—

“Olha Tavai cidade, onde começa  
De São largo o imperio tão comprido:  
Tenassari, **Queda**, que he so cabeça  
Das que pimenta alli tem produzido.”  
*Cumôes*, x. 123.

By Burton:

“Behold Tavai City, whence begin  
Siam’s dominions, Reign of vast extent:  
Tenassari, **Queda** of towns the Queen  
that bear the burthen of the hot piment.”

1598. —“. . . to the town and Kingdome of **Queda** . . . which lyeth under 6 degrees and a halfe; this is also a Kingdome like *Tanassaria*, it hath also some wine, as *Tanassaria* hath, and some small quantitie of Pepper.”—*Linschoten*, p. 31; [*Hak. Soc.* i. 103].

1614.—“And so . . . Diogo de Mendonça . . . sending the *galliot* (see **GALLEVAT**) on before, embarked in the *julia* (see **GALLEVAT**) of João Rodriguez de Paiva, and coming to **Queda**, and making an attack at daybreak, and finding them unprepared, he burnt the town, and carried off a quantity of provisions and some tin” (certain, see **CALAY**).—*Bocarro, Deruda*, 157.

1838.—“Leaving Penang in September, we first proceeded to the town of **Quedah** lying at the mouth of a river of the same name.”—**Quedah**, &c., by Capt. Stuart Osburne, ed. 1865.

**QUEMOY**, n.p. An island at the east opening of the Harbour of **Amoy**. It is a corruption of *Kin-min*, in (‘hang-chau dialect *Kin-mui*’, meaning ‘Golden-door.’

**QUI-HI**, s. The popular distinctive nickname of the Bengal Anglo-Indians from the usual manner of calling servants in that Presidency, viz. ‘*Ki hai?*’ ‘Is any one there?’ The Anglo-Indian of Madras was known as a **Mull**, and he of Bombay as a **Deck** (qq.v.).

1816.—“The Grand Master, or Adventures of **Qui Hi** in Hindostan, a Hudibrastic Poem; with illustrations by Rowlandson.”

1825.—“Most of the household servants are Parsees, the greater part of which speak English. . . . Instead of ‘*Kooe hue*,’ Who’s there? the way of calling a servant is ‘boy,’ a corruption, I believe, of ‘brother.’”—*Hober*, ed. 1844, ii. 98. [But see under **BOY**.]

c. 1830.—“J’ai vu dans vos gazettes de Calcutta les clameurs des **quoihais** (sibetquet des Européens Bengalis de ce côté sur la chaleur.”—*Jacquemont, Corresp.* ii. 398.

**QUILOA**, n.p. i.e. *Kilwa*, in lat. 9° 0’ S., next in remoteness to Sofala, which for a long time was the *no plus ultra* of Arab navigation on the East Coast of Africa, as Capt. Boyados was that of Portuguese navigation on the West Coast. Kilwa does not occur in the Geographies of Edrisi or Abulfeda, though Sofala is in both. It is mentioned in the *Roteiro*, and in Barros’s account of Da Gama’s voyage. Barros had access to a native chronicle of Quiloa, and says it was founded about A.H. 400, and a little more than 70 years after Magadoxo and Brava, by a Persian Prince from Shiraz.

1220.—“**Kilwa**, a place in the country of Zenj, a city.”—*Fakih*, (orig.), iv. 372.

c. 1330.—“I embarked at the town of *Makdashan* (**Magadoxo**), making for the





1875.—“The **punkah** flapped to and fro lazily overhead.”—*Cheaney, The Dilemma*, ch. xxxviii.

Mr. Busteed observes: “It is curious that in none of the lists of servants and their duties which are scattered through the old records in the last century (18th), is there any mention of the **punka**, nor in any narratives referring to domestic life in India then, that have come under our notice, do we remember any allusion to its use. . . . The swinging **punka**, as we see it to-day, was, as every one knows, an innovation of a later period. . . . This dates from an early year in the present century.”—*Echoes of Old Calcutta*, p. 115. He does not seem, however, to have found any positive evidence of the date of its introduction. [“Hanging punkahs are said by one authority to have originated in Calcutta by accident towards the close of the last (18th) century. It is reported that a clerk in a Government office suspended the leaf of a table, which was accidentally waved to and fro by a visitor. A breath of cool air followed the movement, and suggested the idea which was worked out and resulted in the present machine” (*Carey, Good Old Days of John Company*, i. 81). Mr. Douglas says that punkahs were little used by Europeans in Bombay till 1810. They were not in use at Nuncomar’s trial in Calcutta (1775), *Bombay and W. India*, ii. 253.]

**PUNSAREE**, s. A native drug-seller; Hind. *pansārī*. We place the word here partly because C. P. Brown says ‘it is certainly a foreign word,’ and assigns it to a corruption of *dispensarium*; which is much to be doubted. [The word is really derived from Skt. *pūṣṣāśāla*, ‘a market, warehouse.’]

[1830. —“Beside this, I purchased from a **pansaree** some application for relieving the pain of a bruise.”—*Fraser, The Persian Advertiser*, iii. 23.]

**PURDAH**, s. Hind. from Pers. *parda*, ‘a curtain’; a *portière*; and especially a curtain screening women from the sight of men; whence a woman of position who observes such rules of seclusion is termed *parda-nishīn*, ‘one who sits behind a curtain.’ (See GOSHA.)

1809.—“On the fourth (side) a **pardah** was stretched across.”—*Ld. Valentia*, i. 100.

1810.—“If the disorder be obstinate, the doctor is permitted to approach the **pardah** (i.e. curtain, or screen) and to put the hand through a small aperture . . . in order to feel the patient’s pulse.”—*Williamson, V. M.* i. 130.

[1813.—“My travelling palankeen formed my bed, its **pardoe** or chintz covering my curtains.”—*Forbes, Or. Mem.* 2nd ed. ii. 100.]

1878.—“Native ladies look upon the confinement behind the **pardah** as a badge of rank, and also as a sign of chastity, and are exceedingly proud of it.”—*Life in the Mofussil*, i. 113.

[1900.—“Charitable aid is needed for the **pardah** women.”—*Pioneer Mail*, Jan. 21.]

**PURDESEE**, s. Hind. *paradeśī* usually written *pardeśī*, ‘one from a foreign country.’ In the Bombay army the term is universally applied to a sepoy from N. India. [In the N.W.P. the name is applied to a wandering tribe of swindlers and coiners.]

**PURWANNA, PERWAUNA**, s. Hind. from Pers. *parwāna*, ‘an order; a grant or letter under royal seal; a letter of authority from an official to his subordinate; a license or pass.’

1682.—“. . . we being obliged at the end of two months to pay Custom for the said goods, if in that time we did not procure a **Pherwanna** for the *Duan* of Decca to exempt us from it.”—*Hodges, Diary*, Oct. 10; [Hus. Soc. i. 34].

1693.—“. . . Fgmore and Pursewants were lately granted us by the Nabob’s **parwannas**.”—*Wheeler*, i. 281.

1759.—“**Perwanna**, under the *Chachas* (or the small seal) of the Nabob Vizier Uzza Maleck, Nizam ul Muluck Bahadour, &c. Mr. John Spensor.”—In *Cambridge’s Annals of the War*, 230. (See also quotation under **HOSBOLHOOKUM**.)

1774.—“As the peace has been so lately concluded, it would be a satisfaction to the Rajah to receive your **parwanna** to this purpose before the departure of the caravan.”—*Hopk’s Diary*, in *Markham’s Tibet*, p. 20. But Mr. Markham changes the spelling of his originals.

**PUTCHOCK**, s. This is the trade name for a fragrant root, a product of the Himālaya in the vicinity of Kashmir, and forming an article of export from both Bombay and Calcutta to the Malay countries and to China, where it is used as a chief ingredient of the Chinese pastille-roots commonly called **jostick**. This root was recognised by the famous Garcia de Orta



India it generally means 'a native gentleman of respectable position.'

1610.—". . . **Reyses** of all our Nauyes." —*Birdwood, First Letter Book*, 435.

1785.—". . . their chief (more worthless in truth than a **horsekeeper**)." In note—"In the original the word **syse** is introduced for the sake of a jingle with the word **Ryse** (a chief or leader)." —*Tippoo's Letters*, 18.

1870.—"**Races**." See under **RYOT**.

1900.—"The petition was signed by representative landlords, **raises**." —*Pioneer Mail*, April 13.]

**RAJA, RAJAH**, s. Skt. *rājā*, 'king.' The word is still used in this sense, but titles have a tendency to degenerate, and this one is applied to many humbler dignitaries, petty chiefs, or large Zemindars. It is also now a title of nobility conferred by the British Government, as it was by their Mahomedan predecessors, on Hindus, as Nawāb is upon Moslem. *Rāi, Rāo, Rānū, Rāwal, Rāya* (in S. India), are other forms which the word has taken in vernacular dialects or particular applications. The word spread with Hindu civilisation to the eastward, and survives in the titles of Indo-Chinese sovereigns, and in those of Malay and Javanese chiefs and princes.

It is curious that the term *Rājā* cannot be traced, so far as we know, in any of the Greek or Latin references to India, unless the very questionable instance of Pliny's *Rachias* be an exception. In early Mahomedan writers the now less usual, but still Indian, forms *Rāo* and *Rāi*, are those which we find. (Ibn Batuta, it will be seen, regards the words for king in India and in Spain as identical, in which he is fundamentally right.) Among the English vulgarisms of the 18th century again we sometimes find the word barbarised into *Roger*.

c. 1338.—". . . Bahā-uddin fled to one of the heathen Kings called the Rāi Kanbilah. The word **Rāi** among those people, just as among the people of Rūm, signifies 'King.'" —*Ibn Batuta*, iii. 318. The traveller here refers, as appears by another passage, to the Spanish *Roy*.

[1609.—"**Raiaw**." See under **GOONT**.]

1612.—"In all this part of the East there are 4 castes. . . . The first caste is that of the **Rayas**, and this is a most noble race from which spring all the Kings of Canara. . . ." —*Croft*, V. vi. 4.

[1615.—"According to your direction I have sent per Orincay (see **ORANKAY**)

Beege **Roger's** junk six pecculles (see **PECUL**) of lead." —*Foster, Letters*, iv. 107.

[1623.—"A **Ragia**, that is an India Prince." —*P. della Valle*, Hak. Soc. i. 54

1683.—"I went a hunting with ye **Rages**, who was attended with 2 or 300 men, armed with bows and arrows, swords and targets." —*Hedges, Diary*, March 1 : [Hak. Soc. i. 66].

1786.—Tippoo with gross impropriety addresses Louis XVI. as "the **Rajah** of the French." —*Select Letters*, 369.

**RAJAMUNDRY**, n.p. A town, formerly head-place of a district, on the lower Godavery R. The name is in Telegu *Rājamahendrarāmanu*, 'King-chief(s)-Town,' [and takes its name from Mahendradeva of the Orissa dynasty; see *Morris, Godavery M.* 23].

**RAJPOOT**, s. Hind. *Rājput*, from Skt. *Rājaputra*, 'King's Son.' The name of a great race in India, the hereditary profession of which is that of arms. The name was probably only a honorific assumption; but no race in India has furnished so large a number of princely families. According to Chand, the great medieval bard of the Rājputs, there were 36 clans of the race, issued from four *Kshatriyas* (*Parihār, Pramāt, Solankhī, and Chauhān*) who sprang into existence from the sacred *Am-kunda* or Firepit on the summit of Mount Abū. Later bards give five eponyms from the firepit, and 99 clans. The Rājputs thus claim to be true *Kshatriyas*, or representatives of the second of the four fundamental castes, the Warriors; but the Brahmins do not acknowledge the claim, and deny that the true *Kshatriya* is extant. Possibly the story of the fireborn ancestry hides a consciousness that the claim is factitious. "The Rājputs," says Forbes, "use animal food and spirituous liquors, both unclean in the last degree to their puritanic neighbours, and are scrupulous in the observance of only two rules—those which prohibit the slaughter of cows and the remarriage of widows. The clans are not forbidden to eat together, or to intermarry, and cannot be said in these respects to form separate castes" (*Rās-malā*, reprint 1878, p. 537).

An odd illustration of the fact that to partake of animal food, and especially of the heroic repast of the flesh of the wild boar killed in the chase



1880.—“ . . . if you want a clerk to do your work or a servant to attend on you, . . . you would take on a saponaceous Bengali Baboo, or a servile abject Madrasi **Ramasammy**. . . . A Madrasi, even if wrongly abused, would simply call you his father, and his mother, and his aunt, defender of the poor, and epitome of wisdom, and would take his change out of you in the bazaar accounts.”—*Cornhill Mag.*, Nov., pp. 582-3.

**RAMBOTANG**, s. Malay, *rambūtan* (*Filet*, No. 6750, p. 256). The name of a fruit (*Nephelium lappaceum*, L.), common in the Straits, having a thin luscious pulp, closely adhering to a hard stone, and covered externally with bristles like those of the external envelope of a chestnut. From *rambūt*, ‘hair.’

1613.—“And other native fruits, such as *bachoes* (perhaps *bachang*, the *Mangifera foetida*?) **rambotans**, *rambes*,\* *buaxucos*,\* and pomegranates, and innumerable others. . . .”—*Godinho de Eredia*, 16.

1726.—“ . . . the **ramboetan**-tree (the fruit of which the Portuguese call *froeta dos caffaros* or *Caffer's fruit*).”—*Valentijn* (v.) *Sumatra*, 3.

1727.—“The **Rambostan** is a Fruit about the Bigness of a Walnut, with a tough Skin, beset with Capillaments; within the Skin is a very savoury Pulp.”—*A. Hamilton*, ii. 81; [ed. 1744, ii. 80].

1783.—“Mangustines, **rambustines**, &c.”—*Forrest, Mergui*, 40.

[1812.—“ . . . mangustan, **rhambudan**, and dorian . . .”—*Heyne, Tracts*, 411.]

**RAMDAM**, s. Hind. from Ar. *ramazān* (*ramadhān*). The ninth Mahommedan lunar month, viz. the month of the Fast.

1615.—“ . . . at this time, being the preparation to the **Ramdram** or Lent.”—*Sir T. Roe*, in *Purchas*, i. 537; [Hak. Soc. i. 21; also 58, 72, ii. 274].

1623.—“The 29th June: I think that (to-day!) the Moors have commenced their **ramadhan**, according to the rule by which I calculate.”—*P. della Valle*, ii. 607; [Hak. Soc. i. 179].

1686.—“They are not . . . very curious or strict in observing any Days or Times of particular Devotions, except it be **Ramdram** time as we call it. . . . In this time they fast all Day. . . .”—*Dampier*, i. 343.

\* Favre gives (*Diet. Malay-Français*): “*Duku*” (*buat* is = fruit). “Nom d'un fruit de la grosseur d'un œuf de poule; il paraît être une grosse espèce de *Lansium*.” (It is *L. domesticum*.) The *Rambah* is figured by Marsden in *Atlas to Hist. of Sumatra* 3rd ed. pl. vi. and pl. ix. It seems to be *Bocconia dulcis*, Mull. (*Picardia dulcis*, Jack).

**RAMOOSY**, n.p. The name of a very distinct caste in W. India. Mahr. *Rāmosī*, [said to be from Mahr. *ranardsi*, ‘jungle-dweller’]; originally one of the thieving castes. Hence they came to be employed as hereditary watchmen in villages, paid by cash or by rent-free lands, and by various petty dues. They were supposed to be responsible for thefts till the criminals were caught; and were often themselves concerned. They appear to be still commonly employed as hired **chokidars** by Anglo-Indian households in the west. They come chiefly from the country between Poona and Kolhapūr. The surviving traces of a Ramoosy dialect contain Telegu words, and have been used in more recent days as a secret slang. [See an early account of the tribe in “An Account of the Origin and Present condition of the tribe of **Ramoosies**, including the Life of the Chief Oomiah Naik, by Capt. Alexander Mackintosh of the Twenty-seventh Regiment, Madras Army.” Bombay 1833.]

[1817.—“His Highness must long have been aware of **Ramoosies** near the Mahadeo pagoda.”—*Elphinstone's Letter to Peshwa*. = *Papers relating to E.I. Affairs*, 23.]

1833.—“There are instances of the **Ramoosy** Naiks, who are of a bold and daring spirit, having a great ascendancy over the village **Patells** (*Patel*) and *Kurnies* (*Coolcurnee*), but which the latter do not like to acknowledge openly . . . and it sometimes happens that the village officers participate in the profits which the **Ramoosies** derive from committing such irregularities.”—*Mackintosh, Acc. of the Tribes of Ramoosies*, p. 19.

1883.—“Till a late hour in the morning he (the chameleon) sleeps sounder than a **ramoosey** or a chowkeydar; nothing will wake him.”—*Tribes on My Frontier*.

**RAM-RAM!** The commonest salutation between two Hindus meeting on the road; an invocation of the divinity.

[1652.—“ . . . then they approach the idol waving them (their hands) and repeating many times (the words) **Ram, Ram**, i.e. God.”—*Tavernier*, ed. *Bull*, i. 263.]

1673.—“Those whose Zeal transports them no further than to die at home, are immediately Washed by the next of Kin and bound up in a Sheet; and as many as go with him carry them by turns on a cloth-staff; and the rest run almost naked and shaved, crying after him **Ram, Ram**.”—*Fryer*, 101.



1727. — "Their Accounts (Bombay) are kept by **Rayes** and *Rupers*. 1 *Rupers* is . . . 400 **Rayes**." *A. Hamilton*, ii. App. 6; [ed. 1744, ii. 315].

**RED CLIFFS**, n.p. The nautical name of the steep coast below Quilon. This presents the only bluffs on the shore from Mt. Dely to Cape Comorin, and is thus identified, by character and name, with the *Hippōs Epōs* of the *Periplus*.

i. 80-80. — "Another village, Bakarā, lies by the mouth of the river, to which the ships about to depart descend from Nel-

be lawful for the G.-C. and Council of Fort William in Bengal to make Rules or Decrees and Regulations for the good order and civil government of the Company's settlements, &c. This was the same Charter Act that established the Supreme Court. But the authorised compilation of "*Regulations of the Govt. of Fort William in force at the end of 1853*," begins only with the Regulations of 1793, and makes no allusion to the earlier Regulations. No more does Regulation XLI. of 1793, which prescribes the form, numbering, and codifying of the





comes' or **Griffins** (q.v.). It is from *reino*, 'the Kingdom' (viz. of Portugal). The word was also sometimes used to distinguish the European Portuguese from the country-born.

1598.—". . . they take great pleasure and laugh at him, calling him **Reynol**, which is a name given in jest to such as newly come from *Portingall*, and know not how to behave themselves in such grave manner, and with such ceremonies as the *Portingales* use there in *India*."—*Lincolnton*, ch. xxxi. ; [Hak. Soc. i. 208].

c. 1610.—". . . quand ces soldats Portugais arrivent de nouveau aux Indes portans encor leurs habits du pays, ceux qui sont là de long tēns quand ils les voyent par les rues les appellent **Renol**, chargez de poux, et mille autres iniures et moqueries."—*Morquet*, 304.

[. . . "When they are newly arrived in the Indies, they are called **Raignolles**, that is to say 'men of the Kingdom,' and the older hands mock them until they have made one or two voyages with them, and have learned the manners and customs of the Indies; this name sticks to them until the fleet arrives the year following."—*Pyrard de Laul*, Hak. Soc. ii. 123.

[1727.—"The **Reynolds** or European *fidalgos*."—A. Hamilton, ed. 1744, i. 251.]

At a later date the word seems to have been applied to Portuguese deserters who took service with the E.I. Co. Thus:

c. 1760. "With respect to the military, the common men are chiefly such as the Company sends out in their ships, or deserters from the several nations settled in India, Dutch, French, or Portuguese, which last are commonly known by the name of **Reynols**."—*Gros*, i. 38.

**RESHIRE**, n.p. *Rishihir*. A place on the north coast of the Persian Gulf, some 5 or 6 miles east of the modern port of **Bushire** (q.v.). The present village is insignificant, but it is on the site of a very ancient city, which continued to be a port of some consequence down to the end of the 16th century. I do not doubt that this is the place intended by **Reyxel** in the quotation from A. Nunes under **Dubber**. The spelling **Raxet** in Barros below is no doubt a clerical error for **Raxel**.

c. 1340. "**Rishihir**. . . . This city built by Iahrasp, was rebuilt by Shapūr son of Ardeshr Babegān; it is of medium size, on the shore of the sea. The climate is very hot and unhealthy. . . . The inhabitants generally devote themselves to sea-trade, but poor and feeble that they are, they live chiefly in

dependence on the merchants of other countries. Dates and the cloths called *Rischihri* are the chief productions."—*Hamdalla Mustāfi*, quoted in *Barbier de Meynard*, *Dict. de la Perse*.

1514. — "And, thereupon Pero Dalbuquerque sailed away . . . and entered through the straits of the Persian sea, and explored all the harbours, islands, and villages which are contained in it . . . and when he was as far advanced as **Rārem**, the winds being now westerly—he tacked about, and stood along in the tack for a two days voyage, and reached **Raxel**, where he found **Mirbuzaca**, Captain of the *Xeque Ismail*. (*Shāh Ismail Sūfi*, of Persia), who had captured 20 *tarradas* from a Captain of the King of Ormuz."—*Albuquerque*, Hak. Soc. iv. 114-115.

"On the Persian side (of the Gulf) is the Province of **Raxel**, which contains many villages and fortresses along the sea, engaged in a flourishing trade."—*Ibid.* 146-7.

1534.—"And at this time insurrection was made by the King of **Raxel**. (which is a city on the coast of Persia); who was a vassal of the King of Ormuz, so the latter King sought help from the Captain of the Castle, Antonio da Silveira. And he sent down Jorge de Crasto with a galliot and two frigates and 100 men, all well equipt, and good musketeers; and bade him tell the King of **Raxel** that he must give up the fleet which he kept at sea for the purpose of plundering, and must return to his allegiance to the K. of Ormuz."—*Correia*, iii. 557.

1553.—". . . And Francisco de Gouvea arrived at the port of the city of **Raxet**, and having anchored, was forthwith visited by a Moor on the King's part, with refreshments and compliments, and a message that . . . he would make peace with us, and submit to the King of Ormuz."—*Barros*, IV. iv. 26.

1554.—"**Reyxel**." See under **DUBBER** as above.

1600.—"Reformados y proueydos en Harmuz de lo necesario, nos tornamos a partir . . . fuymos esta vez por fuera de la *Reia Queixiome* (see **KISHM**) corriendo la misma costa, como de la primera, passamos . . . mas adelante la fortaleza de **Raxel**, celebrada por el mucho y perfetto pan y frutas que su territorio produze."—*Tricerra*, *Viag.* 79.

1856.—"48 hours sufficed to put the troops in motion northwards, the ships of war, led by the Admiral, advancing along the coast to their support. This was on the morning of the 9th, and by noon the enemy was observed to be in force in the village of **Reshire**. Here amidst the ruins of 11 houses, garden-walls, and steep ravines, they occupied a formidable position; but notwithstanding their firmness, wall after wall was surmounted, and finally they were driven from their last defence (the old fort of **Reshire**) bordering on the cliffs at the margin of the sea."—*Despatch in Loss* II. of the *Indian Navy*, ii. 346.



**Rissalla**) came in and discovered to him the whole affair."—*Letter of W. Hastings, in Miscig*, i. 70.

[1781.—"The enemy's troops before the place are five **Rosollars** of infantry . . ."—*Sir Eyre Coote, letter of July 6, in Progs. of Council, September 7, Forrest, Letters, vol. iii.*]

**RESSALDAR**, Ar.—P.—H. *Risāl-ladār* (**Ressala**). Originally in Upper India the commander of a corps of Hindustani horse, though the second quotation shows it, in the south, applied to officers of infantry. Now applied to the native officer who commands a **ressala** in one of our regiments of "Irregular Horse." This title is applied honorifically to overseers of post-horses or stables. (See *Punjab Notes & Queries*, ii. 84.)

[c. 1590. — "Besides, there are several copyists who write a good hand and a lucid style. They receive the *yaddāsh* (memorandum) when completed, keep it with themselves, and make a proper abridgement of it. After signing it, they return this instead of the *yaddāsh*, when the abridgement is signed and sealed by the Wāqī'ah-nawīs, and the **Risalahdar** (in orig. *risālah*). . . ."—*Āin*, i. 259.]

1773.—"The Nawaub now gave orders to the **Risalahdars** of the regular and irregular infantry, to encircle the fort, and then commence the attack with their artillery and musketry."—*H. of Hydar Naik*, 327.

1803.—"The **rissaldars** finding so much money in their hands, began to quarrel about the division of it, while Perron crossed in the evening with the bodyguard."—*Mil. Mem. of James Skinner*, i. 274.

c. 1831.—"Le lieutenant de ma troupe a bonne chance d'être fait Capitaine (**resseldar**)."—*Jacquemont, Corresp.* ii. 8.

**REST-HOUSE**, s. Much the same as **Dawk Bungalow** (q.v.). Used in Ceylon only. [But the word is in common use in Northern India for the **chokies** along roads and canals.]

[1894. — "'Rest-Houses' or 'staging bungalows' are erected at intervals of twelve or fifteen miles along the roads."—*G. W. Macthorge, Ways and Works in India*, p. 78.]

**RESUM**, s. Lascar's Hind. for *ration* (*Rohuck*).

**RHINOCEROS**, s. We introduce this word for the sake of the quotations, showing that even in the 16th century this animal was familiar not only in the Western Himālaya, but in

the forests near Peshāwar. It is probable that the nearest rhinoceros to be found at the present time would be not less than 800 miles, as the crow flies, from Peshāwar. See also **GANDA** [and for references to the animal in Greek accounts of India, *McCrimmon, Ancient India, its Invasion by Alexander*, 186].

c. 1387.—"In the month of Zi-l Ka'dar of the same year he (Prince Muhammed Khān) went to the mountains of Sirmor (W. of the Jumna) and spent two months in hunting the rhinoceros and the elk."—*Tārīkh-i-Mubārak-Shāhi*, in *Elliot*, iv. 16.

1398. — (On the frontier of Kashmir. "Comme il y avoit dans ces Pays un lieu qui par sa vaste étendue, et la grande quantité de gibiers, sembloit inviter les passans à chasser. . . . Timur s'en donna le divertissement . . . ils prirent une infinité de gibiers, et l'on tua plusieurs rhinoceros à coups de sabre et de lances, quoique cet animal . . . a la peau si ferme, qu'on ne peut la percer que par des efforts extraordinaires."—*Petis de la Croix, H. de Timur-Bec*, iii. 159.

1519.—"After sending on the army towards the river (Indus), I myself set off for Sawāti, which they likewise call *Kark-Khanch* (*kark-khāna*, 'the rhinoceros-haunt'), to hunt the rhinoceros. We started many rhinoceroses, but as the country abounds in brushwood, we could not get at them. A she rhinoceros, that had whelps, came out and fled along the plain; many arrows were shot at her, but . . . she gained cover. We set fire to the brushwood, but the rhinoceros was not to be found. We got sight of another, that, having been scorched in the fire, was lamed and unable to run. We killed it, and every one cut off a bit as a trophy of the chase."—*Baber*, 253.

1554. — "Nous vinmes à la ville de *Pourachwer* (*Peshawur*), et ayant heureusement passé le *Koutel* (*Kotal*), nous gagnâmes la ville de *Djouschavah*. Sur le *Koutel* nous aperçûmes des rhinoceros dont la grosseur approchait celle d'un elephant. . . ."—*Sidi 'Alī*, in *J. As.* i. ser. tom. ix. 201-202.

**RHOTASS**, n.p. This (*Rohat*) is the name of two famous fortresses in India, viz. **a.** a very ancient rock-fort in the Shāhābād district of Behar, occupying part of a tabular hill which rises on the north bank of the Sāra river to a height of 1490 feet. It was an important stronghold of Sher Shāh, the successful rival of the Mughal Humāyūn: **b.** A fort at the north end of the Salt-range in the Jhelum District, Punjab, which was built by the same king, named by him after



ἄλλ' ὅλον φόβην ὥσπερ ὁ κέγχρος καὶ ὁ ἔλυμος."—*Theophrast. de Hist. Plantt.*, iv. c. 4.

B.C. c. 20.—"The rice (ὄρυζα), according to Aristobulus, stands in water, in an enclosure. It is sowed in beds. The plant is 4 cubits in height, with many ears, and yields a large produce. The harvest is about the time of the setting of the Pleiades, and the grain is beaten out like barley.

"It grows in Bactriana, Babylonia, Susis, and in the Lower Syria."—*Strabo*, xv. i. § 18, in Bohn's E.T. iii. 83.

B.C. 300.—"Megasthenes writes in the second Book of his *Indica*: The Indians, says he, at their banquets have a table placed before each person. This table is made like a buffet, and they set upon it a golden bowl, into which they first help boiled rice (ὄρυζαν), as it might be boiled groats, and then a variety of cates dressed in Indian fashions."—*Athenæus*, iv. § 39.

A.D. c. 70.—"Hordoum Indis sativum et silvestre, ex quo panis apud eos præcipuus et alicæ. Maxime quidam **oryza** gaudent, ex qua tisanam conficiunt quam reliqui mortales ex hordeo. . . ."—*Pliny*, xviii. 13. Ph. Holland has here got so wrong a reading that we abandon him.

A.D. c. 80-90.—"Very productive is this country (*Sarastrenæ* or Penins. Guzerat) in wheat and rice (ὄρέζης) and sessamin oil and butter\* (see **GHEE**) and cotton, and the abounding Indian piece-goods made from it."—*Ptolemy*, § 41.

**ROC**, s. The *Rukh* or fabulous colossal bird of Arabian legend. This has been treated of at length by one of the present writers in *Marco Polo* (Bk. iii. ch. 33, notes); and here we shall only mention one or two supplementary facts.

M. Marre states that *rāk-rāk* is applied by the Malays to a bird of prey of the vulture family, a circumstance which possibly may indicate the source of the Arabic name, as we know it to be of some at least of the legends. [See Skeat, *Malay Magic*, 124.]

In one of the notes just referred to it is suggested that the roc's quills, spoken of by Marco Polo in the passage quoted below (a passage which evidently refers to some real object brought to China), might possibly have been some vegetable production such as the great frond of the *Ravennula*

of Madagascar (*Urania spectans*), which is to pass as a bird's quill. Mr. Sibree, in his excellent book on Madagascar (*The Great African Island*, 1880), noticed this, but pointed out that the object was more probably the immensely long midrib of the *rofia* palm (*Synspha Raphia*). Sir John Kirk, when in England in 1882, expressed entire confidence in this identification, and on his return to Zanzibar in 1883 sent four of these midribs to England. These must have been originally from 36 to 40 feet in length. The leaflets were all stript, but when entire the object must have strongly resembled a Brobdingnagian feather. These roc's quills were shown at the Forestry Exhibition in Edinburgh, 1884. Sir John Kirk wrote:

"I send to-day per S.S. Arcot . . . four fronds of the *Raphia* palm, called here *Mouté*. They are just as sold and shipped up and down the coast. No doubt they were sent in Marco Polo's time in exactly the same state—i.e. stripped of their leaflets and with the tip broken off. They are used for making stages and ladders, and last long if kept dry. They are also made into doors, by being cut into lengths and pinned through."

Some other object has recently been shown at Zanzibar as part of the wings of a great bird. Sir John Kirk writes that this (which he does not describe particularly) was in the possession of the R. C. priests at Bagamoyo, to whom it had been given by natives of the interior, and these declared that they had brought it from Tanganyika, and that it was part of the wing of a gigantic bird. On another occasion they repeated the statement, alleging that this bird was known in the Udoe (?) country, near the coast. The priests were able to communicate directly with their informants, and certainly believed the story. Dr. Hildebrand also, a competent German naturalist, believed in it. But Sir John Kirk himself says that 'what the priests had to show was most undoubtedly the whalebone of a comparatively small whale' (see letter of the present writer in *Athenæum*, March 22nd, 1884).

(c. 1000 ?).—"El Haçan fils d'Amr et d'autres, d'après ce qu'ils tenaient de maints personnages de l'Inde, m'ont rapporté des choses bien extraordinaires, au sujet des oiseaux du pays de Zabedj, de Khmer (*Kumdr*) du Senf et autres régions des

\* Muller and (very positively) Fabricius discard Βορτίπον for Βορμπορον, which "no fellow understands." A. Hamilton (i. 136) mentions "Wheat, Pulse, and Butter" as exports from *Mogadore* on this coast. He does not mention *Bomeron*!





After a careful comparison of all the notices, and of the old and modern charts, I come to the conclusion that the R. of Rogues must have been either what is now called *Chingri Khāl*, entering immediately below **Diamond Harbour**, or *Kalpī Creek*, about 6 m. further down, but the preponderance of argument is in favour of *Chingri Khāl*. The position of this quite corresponds with the *R. Therres* of the old English chart; it corresponds in distance from Saugor (the *Gunga Saugor* of those days, which forms the extreme S. of what is styled *Saugor Island* now) with that stated by Hamilton, and also in being close to the "first safe anchoring place in the River," viz. **Diamond Harbour**. The **Rogue's River** was apparently a little 'above the head of the Grand Middle Ground' or great shoals of the Hoogly, whose upper termination is now some  $7\frac{1}{2}$  m. below *Chingri Khāl*. One of the extracts from the *English Pilot* speaks of the "R. of Rogues, commonly called by the Country People, *Adegom*." Now there is a town on the *Chingri Khāl*, a few miles from its entrance into the Hoogly, which is called in Rennell's Map *Ottoqunge*, and in the *Atlas of India* Sheet *Huttoqum*. Further, in the tracing of an old Dutch chart of the 17th century, in the India Office, I find in a position corresponding with *Chingri Khāl*, *D'Rovers Spruit*, which I take to be 'Robber's (or **Rogue's**) River.'

1683.—"And so we parted for this night, before which time it was resolved by y<sup>e</sup> Council that if I should not prevail to go this way to Decca, I should attempt to do it with y<sup>e</sup> Sloops by way of the **River of Rogues**, which goes through to the great River of Decca."—*Hedges, Diary*, Hak. Soc. i. 36.

1711.—"Directions to go up along the Western Shore. . . . The nearer the Shore the better the Ground until past the River of Tygers." You may begin to edge over towards the **River of Rogues** about the head of the Grand Middle Ground; and when the *Buffaloe Point* bears from you  $\frac{1}{2}$  N.  $\frac{3}{4}$  of a Mile, steer directly over for the East Shore E.N.E."—*The English Pilot*, Pt. iii. p. 54.

"Mr. Herring, the Pilot's Directions for bringing of Ships down the River of Hooghly. . . . From the lower point of

the *Narrows* on the Starboard side . . . the Eastern Shore is to be kept close aboard, until past the said Creek, afterwards allowing only a small Birth for the Point off the **River of Rogues**, commonly called by the Country People, *Adegom*. . . . From the **River Rogues**, the Starboard (i.e. larboard?) shore with a great ship ought to be kept close aboard all along down to Channel Trees, for in the offing lies the Grand Middle Ground."—*Ibid.* p. 57.

1727.—"The first safe anchoring Place in the River, is off the Mouth of a River about 12 Leagues above Sagor,\* commonly known by the Name of **Rogues River**, which had that Appellation from some *Banditti Portuguese*, who were followers of *Shah Sujah* . . . for those Portuguese . . . after their Master's Flight to the Kingdom of *Arakan*, betook themselves to Piracy among the Islands at the Mouth of the *Ganges*, and this River having communication with all the Channels from *Natagon* (see **CHITTAGONG**) to the Westward, from this River they used to sally out."—*I. Hamilton*, ii. 3 [ed. 1744].

1752.—". . . 'On the receipt of your Honors' orders per *Dunnington*, we sent for Capt. Pinson, the Master Attendant, and directed him to issue out fresh orders to the Pilots not to bring up any of your Honors' Ships higher than **Rogues River**.'"—*Letter to Court*, in *Long*, p. 32.

**ROHILLA**, n.p. A name by which Afghāns, or more particularly Afghāns settled in Hindustan, are sometimes known, and which gave a title to the province *Rohilkand*, and now, through that, to a Division of the N.W. Provinces embracing a large part of the old province. The word appears to be Pushtu, *rōhēlah* or *rōhēlai*, adj., formed from *rōhu*, 'mountain,' thus signifying 'mountaineer of Afghānistān.' But a large part of E. Afghānistān specifically bore the name of *Rōā*. Keene (*Fall of the Moghul Monarchy*, 41) puts the rise of the Rohillas of India in 1744, when 'Ali Mahommel revolted, and made the territory since called Rohilkhand independent. A very comprehensive application is given to the term *Roh* in the quotation from *Firishta*. A friend (Major J. M. Trotter) notes here: "The word **Rohilla** is little, if at all, used now in Pushtu, but I remember a line of an ode in that language, '*Sīdik Rohilai yam pa Hindubār gad*,' meaning, 'I am a simple mountaineer, compelled to live in Hindustan'; i.e. 'an honest man among knaves.'"

\* This is shown by a 17th century Dutch chart in I.O. to be a creek on the west side, very little below **Diamond Point**. It is also shown in Tassin's *Maps of the R. Hooghly*, 1835; not later.

\* This also points to the locality of **Diamond Harbour**, and the *Chingri Khāl*.



de Orta and Jarrie deny the name of *Rāmī*, as used in India, to the Turks of Asia, but they are apparently wrong in their expressions. What they seem to mean is that Turks of the Ottoman Empire were called *Rāmī*; whereas those others in Asia of Turkish race (whom we sometimes call *Turks*), as of Persia and Turkestan, were excluded from the name.

c. 1508.—“Ad hæc, trans euripum, seu fretum, quod insulam fecit, in orientali continentis plaga oppidum condidit, receptaculum advenis militibus, maximo Turcis; ut ab Diensibus freto divisi, rixandi cum his . . . causas procul haberent. Id oppidum primo Gogola (see **GOGOLLA**), dein **Rumepolis** vocitatum ab ipsa re. . . .” — *Maffei*, p. 77.

1510. “When we had sailed about 12 days we arrived at a city which is called *Dindandierumi*, that is ‘Diu, the port of the Turks.’ . . . This city is subject to the Sultan of Combeia . . . 100 Turkish merchants reside here constantly.” — *Vortheim*, 91-92.

*Bandar-i-Rāmī* is, as the traveller explains, the ‘Port of the Turks.’ Gogola, a suburb of Diu on the mainland, was known to the Portuguese some years later, as *Villa dos Rumes* (see **GOGOLLA**, and quotation from Maffei above). The quotation below from Damian a Goes alludes apparently to Gogola.

1513. “. . . Vnde **Ruminū** Turchorūque sex milia nostros continue infestabāt.” — *Emmanuel's Regis Epistola*, p. 21.

1514. “They were ships belonging to Moors, or to **Romi** (there they give the name of **Romi** to a white people who are, some of them, from Armenia the Greater and the Less, others from Circassia and Tartary and Russia, Turks and Persians of Shaesmal called the *Sig*, and other renegades from all countries.” — *Goes, da Esqola*, 38.

1525. In the expenditure of Malik Aiaz we find 30 **Rumes** at the pay (monthly) of 100 *fidus* each. The *Arabs* are in the same statement paid 10 and 50 *fedas*, the *Chandras* (Khorāsānis) the same; Guzerates and *Chandis* (Sindis) 25 and 30 *fidus*; *Parthians* 15, 50 *fidus*. — *Leubranck*, 37.

1549. “. . . in nova civitate quæ **Rhomaeum** appellatur. Nomen inditum est **Rhomaeis**, quasi Rhomanis, vocantur enim in tota India **Rhomaei** ii, quos nos communi nomine *tradiceros* (i.e., Janisaries) vocamus. . . .” — *Dei auctoritates, Divinis Oppugnationibus*, in *De Rebus Hispanicis Lusitanicis, Arabicis, Indicis et Aethiopicis*, . . . Opera. Colon. Agr. 1602, p. 281.

1553. “The Moors of India not understanding the distinctions of those Provinces of Europe, call the whole of Thrice, Greece,

Sclavonia, and the adjacent islands of the Mediterranean **Rum**, and the men thereof **Rumi**, a name which properly belongs to that part of Thrice in which lies Constantinople; from the name of New Rome, belonging to the latter, Thrice taking that of Romania.” — *Barros*, IV. iv. 16.

1554.—“Also the said ambassador promised in the name of Idalshah (see **IDALCAN**) his lord, that if a fleet of **Rumes** should invade these parts, Idalshah should be bound to help and succour us with provisions and mariners at our expense. . . .” — *S. Botelho, Tombo*, 12.

c. 1555.—“One day (the Emp. Hum.) asked me: ‘Which of the two empires is greatest, that of **Rūm** or of Hindustan?’ I replied: . . . ‘If by **Rūm** you mean the countries subject to the Emperor of Constantinople, then India would not form a sixth part thereof.’ . . .” — *S. Botelho, J. 12.*, ser. I. tom. ix. 148.

1563.—“The *Turks* are those of the province of Natolia, or (as we now say) Asia Minor; the **Rumes** are those of Constantinople, and of its empire.” — *Goes, da Esqola*, f. 7.

1572. —

“Persas feroces, Abassis, e **Rumes**.”

Que trazido de Roma o nome tem . . .

— *Camões*, X. 1.

[By Aubertin:]

“Fierce Persians, Abyssinians, **Rumians** Whose appellation doth from . . . descend. . . .”

1579.—“Without the horse . . . four ancient comely hoare-headed . . . clothed all in red downe to the ground, but attired on their heads not like to the *Turkes*; these they call **Romans** — strangers. . . .” — *Drake, World Discoveries*, Hak. Soc. 143.

1600.—“A nation called **Rumos** . . . traded many hundred years . . . These **Rumos** come from the Red Sea. . . .” — *Capt. J. Davis, in Purchas*, i. 177.

1612.—“It happened on a time that Rajah Sekunder, the Son of Raja . . . *Romata* (**Rumi**), the name of whose . . . was Macedonia, and whose . . . Karneini, wished to see the rising of the sun, and with this view he reached the confines of India.” — *Strickland, Indian Archip.*, v. 125.

1616.—“**Rumae**, id est Thrice. In India quippe duplex nomen Thrice, quorum primi, in Asia, *Turci* dicuntur; alii in Europa, Constantinopoli quæ olim Roma, *Nova Roma* dicuntur, ideoque **Rumae**, tamquam a Lusitanis nomine Græco, *Persæ* **Rumas** depravato dicuntur.” — *J. de Barros, J. 12.*, ii. 105.

1634.

“Alli o forte Pacheco se eternam Sustentando incansavel o fardado Depois Almeida, que as Estrelas pã Se fez do **Rume**, e Malavar tem . . .”

— *Mulata Ch. 1.*, *Cap. 1.*, 18.



**Rasselgat.**—A. Hamilton, i. 56; [ed. 1744, i. 57].

[1823.—“ . . . it appeared that the whole coast of Arabia, from **Ras al had**, or Cape **Raselgat**, as it is sometimes called by the English, was but little known. . . .”—*Owen, Narr.* i. 333.]

**ROSE-APPLE.** See **JAMBOO**.

**ROSELLE**, s. The Indian Hibiscus or *Hib. subdariffa*, L. The fleshy calyx makes an excellent sub-acid jelly, and is used also for tarts; also called ‘Red Sorrel.’ The French call it ‘Guinea Sorrel,’ *Oseille de Guinée*, and *Roselle* is probably a corruption of *Oseille*. [See **PUTWA**.]

**[ROSE-MALLOWS, s.** A semi-fluid resin, the product of the *Liquidambar altingia*, which grows in Tenasserim; also known as Liquid Storax, and used for various medicinal purposes. (See *Hanbury and Flückiger, Pharmacog.* 271, *Watt, Econ. Dict.* V. 78 *seqq.*). The Burmese name of the tree is *nan-ta-yoke* (*Mason, Burmah*, 778). The word is a corruption of the Malay-Javanese *rasamalla*, Skt. *rasa-mālā*, ‘Perfume garland,’ the gum being used as incense (*Encycl. Britann.* 9th ed. xii. 718.)

1598.—“**Rosamallia**.”—*Linschoten, Hak. Soc.* i. 150.]

**ROTTLE, RATTLE**, s. Arab. *ratl* or *ritl*, the Arabian pound, becoming in S. Ital. *rotolo*; in Port. *arratel*; in Span. *arrelde*; supposed to be originally a transposition of the Greek *λίτρα*, which went all over the Semitic East. It is in Syriac as *litrā*; and is also found as *litrīm* (pl.) in a Phœnician inscription of Sardinia, dating c. B.C. 180 (see *Corpus Inscriptt. Semitt.* i. 188-189.)

c. 1310.—“The **ritl** of India which is called **sir** (see **SEER**) weighs 70 *mithkāla* . . . 40 *sirs* form a *manu* (see **MAUND**).”—*Shihabuddin Dimishki, in Notes and Exts.* xiii. 189.

[c. 1590.—“*Kafiz* is a measure, called also *sir* weighing 8 **ratl**, and, some say, more.”—*Ann. ed. Jarratt*, ii. 55.

[1612.—“The **bahar** is 360 **rottolas** of Moha.”—*Dancers, Letters*, i. 193.]

1673.—“ . . . Weights in Goa :

1 *Bahar* is . . . 3½ *Kintal*.

1 *Kintal* is . . . 4 *Arobel* or *Rotel*.

1 *Arobel* is . . . 32 **Rotolas**.

1 **Rotola** is . . . 16 Ounc. or 1½ *Averd.*”  
*Fruer*, 207.

1803.—“At Judda the weights are :

15 *Vakeens* = 1 **Rattle**.

2 **Rattles** = 1 maund.”

*Milburn*, i. 88.

**ROUND**, s. This is used as a Hind. word, *raund*, or corruptly *raun gasht*, a transfer of the English, in the sense of patrolling, or ‘going the rounds.’ [And we find in the Madras Records the grade of ‘Rounder,’ or ‘Gentlemen of the Round,’ officers whose duty it was to visit the sentries.

[1683.—“ . . . itt is order’d that 1 Souldiers, 1 Corporall & 1 **Rounder** go upon the Sloop Conimer for Hugly. . . .”—*Pringle, Diary Ft. St. Geo.* 1st ser. ii. 38.]

**ROUNDEL**, s. An obsolete word for an umbrella, formerly in use in Anglo-India. [In 1676 the use of the *Roundell* was prohibited, except in the case of “the Councell and Chaplaine” (*Hedges, Diary*, Hak. Soc. ii. cccxxii). In old English the name *roundel* is applied to a variety of circular objects, as a mat under a dish, a target, &c. And probably this is the origin of the present application, in spite of the circumstance that the word is sometimes found in the form *arundel*. In this form the word also seems to have been employed for the conical hand-guard on a lance, as we learn from Bluteau’s great *Port. Dictionary*. “**Arundela**, or **Arandella**, is a guard for the right hand, in the form of a funnel. It is fixed to the thick part of the lance or mace borne by men at arms. The Licentiate Covarrubias, who piques himself on finding etymologies for every kind of word, derives *Arandella* from *Arundel*, a city (so he says) of the Kingdom of England.” Covarrubias (1611) gives the above explanation; adding that it also was applied to a kind of smooth collar worn by women, from its resemblance to the other thing. Unless historical proof of this last etymology can be traced, we should suppose that *Arundel* is, even in this sense, probably a corruption of *roundel*. [The *N.E.D.* gives *arrondell*, *arundel* as forms of *hirondelle*, ‘a swallow.’]

1673.—“Lusty Fellows running by their Sides with **Arundels** (which are broad leather breeches held over their Heads).”—*Fruer*, 3.

1676.—“Proposals to the Agent, &c. about the young men in Metchlipatam.

“*Generall*. I.—Whereas each hath his peon and some more with their **Rondella**.



[1819.—“. . . they saw the necessity of covering the foot of the wall from an enemy's fire, and formed a defence, similar to our fausse-braye, which they call **Rainee**.”—*Fitzclarence, Journal of a Route to England*, p. 245; also see 110.]

b. This word also occurs as representative of the Burmese *yo-wet-ni*, or (in Arakan pron.) *ro-wet-ni*, ‘red-leaf,’ the technical name of the standard silver of the Burmese ingot currency, commonly rendered **Flowered-silver**.

1796.—“**Rouni** or fine silver, Ummerapoor currency.”—*Notification in Seton-Karr*, ii. 179.

1800.—“The quantity of alloy varies in the silver current in different parts of the empire; at Rangoon it is adulterated 25 per cent.; at Ummerapoor, pure, or what is called **flowered silver**, is most common; in the latter all duties are paid. The modifications are as follows:

“**Rouni**, or pure silver.

*Rounika*, 5 per cent. of alloy.”

*Symes*, 327.

**ROWTEE**, s. A kind of small tent with pyramidal roof, and no projection of fly, or eaves. Hind. *rdotī*.

[1813.—“. . . the military men, and others attached to the camp, generally possess a dwelling of somewhat more comfortable description, regularly made of two or three folds of cloth in thickness, closed at one end, and having a flap to keep out the wind and rain at the opposite one: these are dignified with the name of **ruotees**, and come nearer (than the **pawl**) to our ideas of a tent.”—*Broughton, Letters*, ed. Constable, p. 20.

[1875.—“For the servants I had a good **rauti** of thick lined cloth.”—*Wilson, Abode of Snow*, 90.]

**ROY**, s. A common mode of writing the title *rāi* (see **RAJA**); which sometimes occurs also as a family name, as in that of the famous Hindu Theist Rammohun **Roy**.

**ROZA**, s. Ar. *rauda*, Hind. *ranza*. Properly a garden; among the Arabs especially the *rauda* of the great mosque at Medina. In India it is applied to such mausolea as the **Taj** (generally called by the natives the *Tāj-ranza*); and the mausoleum built by Aurungzīb near Aurungābād.

1813.—“. . . the **roza**, a name for the mausoleum, but implying something saintly or sanctified.”—*Forbes, Or. Mem.* iv. 41; [2nd ed. ii. 413].

**ROZYE**, s. Hind. *razdī* and *rajūi*; a coverlet quilted with cotton. The etymology is very obscure. It is spelt in Hind. with the Ar. letter *zād*; and F. Johnson gives a Persian word so spelt as meaning ‘a cover for the head in winter.’ The kindred meaning of *mirzūi* is apt to suggest a connection between the two, but this may be accidental, or the latter word factitious. We can see no likelihood in Shakespear's suggestion that it is a corruption of an alleged Skt. *rajibh*, ‘cloth.’ [Platts gives the same explanation, adding “probably through Pers. *razdī*, from *razādan*, ‘to dye.’] The most probable suggestion perhaps is that *razdī* was a word taken from the name of some person called *Razi*, who may have invented some variety of the article; as in the case of *Spencer, Wellingtons*, &c. A somewhat obscure quotation from the Pers. Dict. called *Bahār-i-Ajam*, extracted by Vulliers (s.v.), seems to corroborate the suggestion of a personal origin of the word.

1784.—“I have this morning . . . received a letter from the Prince addressed to you, with a present of a **rozy** and a shawl handkerchief.”—*Warren Hastings to his Wife*, in *Busteed, Echoes of Old Calcutta*, 195.

1834.—“I arrived in a small open pavilion at the top of the building, in which there was a small Brahminy cow, clothed in a wadded **resai**, and lying upon a carpet.”—*Mem. of Col. Mountain*, 135.

1857.—(Imports into Kandahar, from Mashad and Khorasan) “**Razais** from Yezd. . . .”—*Punjab Trade Report*, App. p. lxviii.

1867.—“I had brought with me a **rozy** quilted **resai** to sleep on, and with a **rozy** wrapped round me, and sword and **resai** under my head, I lay and thought long and deeply upon my line of action on the morrow.”—*Lieut.-Col. Lewin, A Fly on the Wheel*, 301.

**RUBBEE**, s. Ar. *rabi*, ‘the Spring.’ In India applied to the crops, or harvest of the crops, which are sown after the rains and reaped in the following spring or early summer. Such crops are wheat, barley, **gram**, linseed, tobacco, onions, carrots and turnips, &c. (See **KHURREEF**.)

[1765.—“. . . we have granted them the Dewannee (see **DEWAUNY**) of the province of Bengal, Bahar, and Orissa, from the beginning of the Fussul **Rubby** of the Bengal year 1172. . . .”—*Firmans of Shah Aulūm*, in *Verelst, View of Bengal*, App. 15.





139) perhaps in the same way derived its name from one *Mir Jān*.]

1810.—“Generally speaking, the present *banians*, who attach themselves to the captains of European ships, may without the least hazard of controversion, be considered as nothing more or less than **Rum-johnnies** ‘of a larger growth.’”—*Williamson, V.M.*, i. 191.

b. Among soldiers and sailors, ‘a prostitute’; from Hind. *rāmjanī*, Skt. *rāmā-janī*, ‘a pleasing woman,’ ‘a dancing-girl.’

[1799.—“... and the **Rāmjenis** (Hindu dancing women) have been all day dancing and singing before the idol.”—*Colebrooke*, in *Life*, 153.]

1814.—“I lived near four years within a few miles of the solemn groves where those voluptuous devotees pass their lives with the **ramjannies** or dancing-girls attached to the temples, in a sort of luxurious superstition and sanctified indolence unknown in colder climates.”—*Forbes, Or. Mem.* iii. 6; [2nd ed. ii. 127].

[1816.—“But we must except that class of females called **ravjannees**, or dancing-girls, who are attached to the temples.”—*Asiatic Journal*, ii. 375, quoting *Wathen, Tour to Madras and China*.]

**RUMNA**, s. Hind. *ramnā*, Skt. *ramanā*, ‘causing pleasure,’ a chase, or reserved hunting-ground.

1760.—“Abdal Chab Cawn murdered at the **Rumna** in the month of March, 1760, by some of the Hercearabs. . . .”—*Van Sittart*, i. 63.

1792.—“The Peshwa having invited me to a novel spectacle at his **runma** (read *rumna*), or park, about four miles from Poonah. . . .”—*Sir C. Malet*, in *Forbes, Or. Mem.* [2nd ed. ii. 82]. (See also verses quoted under **PAWNEE**.)

**RUNN (OF CUTCH)**, n.p. Hind. *ran*. This name, applied to the singular extent of sand-flat and salt-waste, often covered by high tides, or by land-floods, which extends between the Peninsula of Cutch and the mainland, is a corruption of the Skt. *irina* or *irina*, ‘a salt-swamp, a desert,’ [or of *aranya*, ‘a wilderness’]. The Runn is first mentioned in the *Periplus*, in which a true indication is given of this tract and its dangers.

c. A.D. 80-90.—“But after passing the Sinthus R. there is another gulph running to the north, not easily seen, which is called **Irinon**, and is distinguished into the Great and the Little. And there is an expanse of shallow water on both sides, and swift con-

tinual eddies extending far from the land.”—*Periplus*, § 40.

c. 1370.—“The guides had maliciously misled them into a place called the **Kunchi-ran**. In this place all the land is impregnated with salt, to a degree impossible to describe.”—*Shams-i-Sirāj-Afīf*, in *Elliot*, iii. 324.

1583.—“Muzaffar fled, and crossed the **Ran**, which is an inlet of the sea, and took the road to Jessalmir. In some places the breadth of the water of the **Ran** is 10 *kos* and 20 *kos*. He went into the country which they call **Kach**, on the other side of the water.”—*Tabakāt-i-Akbarī*, *Ibid.* v. 440.

c. 1590.—“Between Chalwanah, Sirar Ahmedabad, Putten, and Surat, is a tract of country, 90 cose in length, and in breadth from 7 to 30 cose, which is called **Run**. Before the commencement of the periodical rains, the sea swells and inundates this spot, and leaves by degrees after the rainy season.”—*Ayeen*, ed. *Gladstone*, 1800, ii. 71; [ed. *Jarrett*, ii. 249].

1849.—“On the morning of the 24th I embarked and landed about 6 p.m. in the **Runn** of Sindh.

“... a boggie syrtis, neither sea  
Nor good dry land. . . .”

*Dry Leaves from Young Egypt*, 11.

**RUPEE**, s. Hind. *rūpiya*, from Skt. *rūpya*, ‘wrought silver.’ The standard coin of the Anglo-Indian monetary system, as it was of the Mahomedan Empire that preceded ours. It is commonly stated (as by Wilson, in his article on this word, which contains much valuable and condensed information) that the rupee was introduced by Sher Shāh (in 1542). And this is, no doubt, formally true; but it is certain that a coin substantially identical with the rupee, i.e. approximating to a standard of 100 *ratis* (or 175 grains troy) of silver, an ancient Hindu standard, had been struck by the Mahomedan sovereigns of Delhi in the 13th and 14th centuries, and had formed an important part of their currency. In fact, the capital coins of Delhi, from the time of Iyaltimish (A.D. 1211-1236) to the accession of Mahomed Tughlak (1325) were gold and silver pieces, respectively of the weight just mentioned. We gather from the statements of Ila Batuta and his contemporaries that the gold coin, which the former generally calls **tanga** and sometimes **dīnār**, was worth 10 of the silver coin, which he calls **dīnār**, thus indicating that the relation of gold to silver value was, or had recently been, as



Dacca Mints. (!) (*Prinsep, Useful Tables*, ed. by E. Thomas, 24.)

These examples will give some idea of the confusion that prevailed (without any reference to the vast variety besides of native coinages), but the subject is far too complex to be dealt with minutely in the space we can afford to it in such a work as this. The first step to reform and assimilation took place under Regulation VII. of 1833, but this still maintained the exceptional **Sicca** in Bengal, though assimilating the rupees over the rest of India. The **Sicca** was abolished as a coin by Act XIII. of 1836; and the universal rupee of British territory has since been the "Company's Rupee," as it was long called, of 180 grs. weight and 165 pure silver, representing therefore in fact the *Farrukhābād* Rupee.

1610.—"This armie consisted of 100,000 horse at the least, with infinite number of Camels and Elephants: so that with the whole baggage there could not bee lesse than five or sixe hundred thousand persons, insomuch that the waters were not sufficient for them; a **Mussocke** (see **MUS-SUCK**) of water being sold for a **Rupia**, and yet not enough to be had."—*Hawkins*, in *Purchas*, i. 427.

[1615.—"**Roupies** Jangers (*Jahāngīrī*) of 100 *pisas*, which goeth four for five ordinary roupies of 80 *pisas* called *Cassanes* (see **KUZZANNA**), and we value them at 2s. 4d. per piece: *Cassans* (see **SICCA**) of Amadavrs which goeth for 86 *pisas*; *Challennes* of Agra, which goeth for 83 *pisas*."—*Foster, Letters*, iii. 87.]

1616.—"**Rupias** monetæ genus est, quarum singulæ xxvi assibus gallicis aut circiter æquivalent."—*Jarric*, iii. 83.

"... As for his Government of Patan onely, he gave the King eleven Leckes of **Rupias** (the **Rupia** is two shillings, two-pence sterling) ... wherein he had Regall Authoritie to take what he list, which was esteemed at five thousand horse, the pay of every one at two hundred **Rupias** by the year."—*Sir T. Roe*, in *Purchas*, i. 548; [*Hak. Soc.* i. 239, with some differences of reading].

"They call the peeces of money **roopees**, of which there are some of divers values, the meanest worth two shillings and threepence, and the best two shillings and ninepence sterling."—*Terry*, in *Purchas*, ii. 1171.

[... "This money, consisting of the two-shilling pieces of this country called **Roopees**."—*Foster, Letters*, iv. 229.]

1648.—"Reducing the **Ropie** to four and twenty Holland Stuyvers."—*Van Twick*, 26.

1653.—"**Roupie** est vne monnoye des Indes de la valeur de 30s." (*i.e. sous*).—*De la Bout. l'ap-le-Groux*, ed. 1657, p. 355.

c. 1666.—"And for a **Roupy** (in Bengal) which is about half a Crown, you may have 20 good Pullets and more; Geese and Ducks, in proportion."—*Bernier*, E.T. p. 140; [ed. *Constable*, 438].

1673.—"The other was a Goldsmith, who had coined copper **Rupess**."—*Fryer*, 97.

1677.—"We do, by these Presents . . . give and grant unto the said Governor and Company . . . full and free Liberty, Power, and Authority . . . to stamp and coin . . . Monies, to be called and known by the Name or Names of **Rupess**, **Picess**, and **Budgrooks**, or by such other Name or Names . . ."—*Letters Patent of Charles II.* In *Charters of the E.I. Co.*, p. 111.

1771.—"We fear the worst however; that is, that the Government are about to interfere with the Company in the management of Affairs in India. Whenever that happens it will be high Time for us to decamp. I know the Temper of the King's Officers pretty well, and however they may decry our manner of acting they are ready enough to grasp at the **Rupess** whenever they fall within their Reach."—*M.S. Letter of James Rennell*, March 31.

**RUSSUD**, s. Pers. *rasad*. The provisions of grain, forage, and other necessities got ready by the local officers at the camping ground of a military force or official cortège. The vernacular word has some other technical meanings (see *Wilson*), but this is its meaning in an Anglo-Indian mouth.

[c. 1640-50.—**Rasad**. (See under **TANA**.)

**RUT**, s. Hind. *rath*, 'a chariot.' Now applied to a native carriage drawn by a pony, or oxen, and used by women on a journey. Also applied to the car in which idols are carried forth on festival days. [See **ROOK**.]

[1810-17.—"Tippoo's **Aumil** . . . wanted iron, and determined to supply himself from the **rut**, (a temple of carved wood fixed on wheels, drawn in procession on public occasions, and requiring many thousand persons to effect its movement)."—*Wells, Sketches*, Madras reprint, ii. 281.

[1813.—"In this camp **hackeries** and **ruths**, as they are called when they have four wheels, are always drawn by bullocks and are used, almost exclusively, by the *Bares*, the *Nach* girls, and the bankers."—*Broughton, Letters*, ed. 1892, p. 117.]

1829.—"This being the case I took the liberty of taking the **rut** and horse to camp as prize property."—*Mem. of John St. John*, ii. 183.

**RUTTEE, RETTEE**, s. Hind. *ruti*, *rutī*, Skt. *raktikā*, from *rakta*, 'red.' The seed of a leguminous creeper



**RYOTWARRY**, adj. A technicality of modern coinage. Hind. from Pers. *ra'iyatwār*, formed from the preceding. The *ryotwarry* system is that under which the settlement for land revenue is made directly by the Government agency with each individual cultivator holding land, not with the village community, nor with any middleman or landlord, payment being also received directly from every such individual. It is the system which chiefly prevails in the Madras Presidency; and was elaborated there in its present form mainly by Sir T. Munro.

1824.—“It has been objected to the *ryotwari* system that it produces unequal assessment and destroys ancient rights and privileges: but these opinions seem to originate in some misapprehension of its nature.”—*Minutes, &c., of Sir T. Munro*, i. 265. We may observe that the spelling here is not Munro's. The Editor, Sir A. Arbuthnot, has followed a system (see Preface, p. x.); and we see in *Gleig's Life* (iii. 355) that Munro wrote ‘*Rayetwar*.’

## S

**SABAIO, ÇABAIO**, &c., n.p. The name generally given by the Portuguese writers to the Mahomedan prince who was in possession of Goa when they arrived in India, and who had lived much there. He was in fact that one of the captains of the Bāhmanī kingdom of the Deccan who, in the division that took place on the decay of the dynasty towards the end of the 15th century, became the founder of the 'Adil Shāhī family which reigned in Bijapur from 1489 to the end of the following century (see **IDALCAN**). His real name was Abdul Muzaffar Yūsuf, with the surname *Sabāi* or *Sarāi*. There does not seem any ground for rejecting the intelligent statement of De Barros (II. v. 2) that he had this name from being a native of *Sārā* in Persia [see *Bombay Gazetteer*, xiii. 404]. Garcia de Orta does not seem to have been aware of this history, and he derives the name from *Sāhib* (see below), apparently a mere guess, though not an unnatural one. Mr. Birch's surmise (*Albuquerque*, ii. 82), with these two old and obvious

sources of suggestion before him, that “the word may possibly be connected with *sipdhī*, Arabic, a soldier,” is quite inadmissible (nor is *sipdhī* Arabic). [On this word Mr. Whiteway writes: “In his explanation of this word Sir H. Yule has been misled by Barros. Couto (Dec. iv. Bk. 10 ch. 4) is conclusive, where he says: ‘This Couto extended the limits of his rule as far as he could till he went in person to conquer the island of Goa, which was a valuable possession for its income, and was in possession of a lord of Canara, called *Saray*, a vassal of the King of Canara, who then had his headquarters at what we call Old Goa. . . . As there was much jungle here, *Saray*, the lord of Goa, had certain houses where he stayed for hunting. . . . These houses still preserve the memory of the Hindu *Saray*, as they are called the **Savayo's** house, where for many years the Governors of India lived. As our João de Barros could not get true information of these things, he confounded the name of the Hindu *Saray* with that of *Çufo* (? Yūsuf) Adil Shāh, saying in the 5th Book of his 2nd Decade that when we went to India a Moor called **Soay** was lord of Goa, that we ordinarily called him **Sabayo**, and that he was a vassal of the King of the Deccan, a Persian, and native of the city of *Sarca*. At this his sons laughed heartily when we read it to them, saying that their father was anything but a Turk, and his name anything but *Çufo*.’ This passage makes it clear that the origin of the word is the Hindu title *Sirāi*, Hind. *Sārāi*, ‘having the excess of a fourth,’ a quarter better than other people, which is one of the titles of the Mahārājā of Jaypur. To show that it was more or less well known, I may point to the little State of *Sundā* which lay close to Goa on the S.E. of which the Rāja was of the Vijayanagar family. This little State became independent after the destruction of Vijayanagar, and remained in existence till absorbed by Tippoo Sultan. In this State *Sirāi* was a common honorific of the ruling family. At the same time Barros was not alone in calling Adil Shāh the **Sabaio** (see *Albuquerque, Cartas*, p. 24), where the name occurs. The mistake having been made, everyone accepted it.”]





the old Latin translation of Avicenna it seems to be called *Crocus hortulanus*, for the corresponding Arabic is given *hasfor*. Another Arabic name for this article is *kurtum*, which we presume to be the origin of the botanist's *carthamus*. In Hind. it is called *kusumbha* or *kusum*. Bretschneider remarks that though the two plants, saffron and safflower, have not the slightest resemblance, and belong to two different families and classes of the nat. system, there has been a certain confusion between them among almost all nations, including the Chinese.

c. 1200. — “**Usfur** . . . *Abu Hanifa*. This plant yields a colouring matter, used in dyeing. There are two kinds, cultivated and wild, both of which grow in Arabia, and the seeds of which are called *al-kurtum*.” — *Ibn Baithar*, ii. 196.

c. 1313. — “**Afflore** vuol esser fresco, e asciutto, e colorito rosso in colore di buon zafferano, e non giallo, e chiaro a modo di femminella di zafferano, e che non sia trasandato, che quando è vecchio o trasandato si spolverizza, e fae vermini.” — *Pegolotti*, 372.

1612. — “The two Indian ships aforesaid did discharge these goods following . . . **oosfar**, which is a red die, great quantitie.” — *Capt. Saris*, in *Purchas*, i. 347.

[1667-8. — “. . . madder, **safflower**, argoll, castoreum. . . .” — *List of Goods imported*, in *Birdwood*, *Report on Old Records*, 76.]

1810. — “Le safran bâtard ou carthame, nommé dans le commerce *safranon*, est appelé par les Arabes . . . **osfour** ou . . . *Kortom*. Suivant M. Sonnini, le premier nom désigne la plante; et le second, ses graines.” — *Silc. de Surq*, Note on *Aldallatif*, p. 123.

1813. — “**Safflower** (*Casson*, Hind., *Asfour* Arab.) is the flower of an annual plant, the *Carthamus tinctorius*, growing in Bengal and other parts of India, which when well-cured is not easily distinguishable from saffron by the eye, though it has nothing of its smell or taste.” — *Milburn*, ii. 238.

**SAFFRON**, s. Arab. *za'farān*. The true saffron (*Crocus sativus*, L.) in India is cultivated in Kashmir only. In South India this name is given to *turmeric*, which the Portuguese called *acafrao da terra* ('country saffron.') The Hind. name is *haldi*, or in the Deccan *halad*, [Skt. *haridra*, *hari*, 'green, yellow']. Garcia de Orta calls it *crocus Indico*, 'Indian saffron.' Indeed, Dozy shows that the Arab. *karkum* for turmeric (whence the bot. Lat. *carcuma*) is probably taken from the Greek *κρόκος* or obl. *κρόκον*.

Moodeen Sherif says that *karkum* is applied to saffron in many Persian and other writers.

c. 1200. — “The Persians call this root *al-Hard*, and the inhabitants of Basra call it *al-Kurkum*, and *al-Kurkum* is **Saffron**. They call these plants **Saffron** because they dye yellow in the same way as *Saffron* does.” — *Ibn Baithar*, ii. 370.

1563. — “*R.* Since there is nothing else to be said on this subject, let us speak of what we call 'country saffron.’

“*O.* This is a medicine that should be spoken of, since it is in use by the Indian physicians; it is a medicine and article of trade much exported to Arabia and Persia. In this city (Goa) there is little of it, but much in Malabar, i.e. in Cananor and Calcut. The Canarins call the root *al-Hard*; and the Malabars sometimes give it the same name, but more properly call it *mangale*, and the Malays *cunkat*; the Persians, *darzard*, which is as much as to say 'yellow-wood.' The Arabs call it *habet*; and all of them, each in turn, say that this saffron does not exist in Persia, nor in Arabia, nor in Turkey, except what comes from India.” — *Garcia*, f. 78r. Further on he identifies it with *curcuma*.

1726. — “**Curcuma**, or Indian **Saffron**.” — *Valentijn*, *Chor.* 42.

**SAGAR-PESHA**, s. Camp-followers, or the body of servants in a private establishment. The word though usually pronounced in vulgar Hind. as written above, is Pers. *shāgird-pesha* (lit. *shāgird*, 'a disciple, a servant,' and *pesha*, 'business').

[1767. — “**Saggur Depessah-pay**. . . .” — *In Long*, 513.]

**SAGO**, s. From Malay *sāgū*. The farinaceous pith taken out of the stem of several species of a particular genus of palm, especially *Metroxylum sagu*, Mart., and *M. Rumphii*, Willd., found in every part of the Indian Archipelago including the Philippines, wherever there is proper soil. They are most abundant in the eastern part of the region indicated, including the Moluccas and N. Guinea, which probably formed the original habitat; and in these they supply the sole bread of the natives. In the remaining parts of the Archipelago, *sago* is the food only of certain wild tribes, or consumed (as in Mindanao) by the poor only, or prepared (as at Singapore, &c.) for export. There are supposed to be five species producing the article.

1298. — “They have a kind of trees that produce flour, and excellent flour it is for



men of rank when indicated by those titles, as *Khān Sahib*, *Nawāb Sahib*, *Rājā Sahib*. The word is Arabic, and originally means 'a companion'; (sometimes a companion of Mahommed). [In the *Arabian Nights* it is the title of a Wazir (*Burton*, i. 218).]

1673.—". . . To which the subtle Heathen replied, **Sahab** (i.e. Sir), why will you do more than the Creator meant?"—*Fryer*, 417.

1689.—"Thus the distracted Husband in his *Indian* English confest, *English* fashion, **Sab**, best fashion, have one Wife best for one Husband."—*Ovington*, 326.

1853.—"He was told that a '**Sahib**' wanted to speak with him."—*Oakfield*, ii. 252.

1878.—". . . forty Elephants and five **Sahibs** with guns and innumerable followers."—*Life in the Mofussil*, i. 191.

[**ST. DEAVES**, n.p. A corruption of the name of the island of *Sandwip* in the Bay of Bengal, situated off the coast of Chittagong and Noakhālī, which is best known in connection with the awful loss of life and property in the cyclone of 1876.

[1688.—"From Chittagaum we sailed away the 29th January, after had sent small vessels to search round the Island **St. Deaves**."—In *Yule, Hedges' Diary*, Hak. Soc. II. lxxx.]

#### SAINT JOHN'S, n.p.

a. An English sailor's corruption, which for a long time maintained its place in our maps. It is the *Sindān* of the old Arab Geographers, and was the first durable settling-place of the Parsee refugees on their emigration to India in the 8th century. [Dasa-bhai Framji, *Hist. of the Parsis*, i. 30.] The proper name of the place, which is in lat. 20° 12' and lies 88 m. north of Bombay, is apparently *Sajām* (see *Hist. of Cambay*, in *Bo. Geogr. Selections*, No. xxvi., N.S., p. 52), but it is commonly called *Sanjān*. E. B. Eastwick in *J. Bo. As. Soc. R.* i. 167, gives a Translation from the Persian of the "*Kisṣah-i-Sanjān*, or History of the arrival and settlement of the Parsees in India." Sanjān is about 3 m. from the little river-mouth port of Umbargām. "Evidence of the greatness of Sanjān is found, for miles around, in old foundations and bricks. The bricks are of very superior quality."—*Bomb. Gazetteer*, vol. xiv. 302, [and for medieval references to the place, *ibid.* I. Pt. i. 262, 520 *seq.*]

c. 1150.—"*Sindān* is 1½ mile from the sea. . . . The town is large and has an extensive commerce both in exports and imports."—*Edrisi*, in *Elliot*, i. 85.

c. 1599.—

"When the Dastur saw the soil was good, He selected the place for their residence: The Dastur named the spot **Sanjan**. And it became populous as the Land of Iran."—*Kisṣah*, &c., as above, p. 179.

c. 1616.—"The aldea Nargol . . . in the lands of Daman was infested by Malabar Moors in their *paris*, who commonly landed there for water and provisions, and plundered the boats that entered or quitted the river, and the passengers who crossed it with heavy loss to the aldeas adjoining the river, and to the revenue from them, as well as to that from the custom-house of **Sangens**."—*Bocarro*, *Decada*, 670.

1623.—"La mattina seguente, fatto giorno, scoprimmo terra di lontano . . . in un luogo poco discosto da Bassain, che gl' Inglesi chiamano *Terra di San Giovanni*: ma nella carta da navigare vidi esser notato, in lingua Portoghese, col nome d'*ilhas das vacchas*, o 'isole delle vacche' al modo nostro."—*id.* della *Valle*, ii. 500; [Hak. Soc. i. 16].

1630.—"It happened that in safety they made to the land of **St. Johns** on the shores of India."—*Lord*, *The Religion of the Parsees*, 3.

1644.—"Besides these four posts there are in the said district four *Tanadars* (see **TANADAR**), or different Captainships, called **Sangēs** (St. John's), **Danū**, **Man**, and **Trapor**."—*Bocarro* (Port. MS.).

1673.—"In a Week's Time we turned up, sailing by Baçein, Tarapore, Valentia Peak, **St. John's**, and Daman, the last City northward on the Continent, belonging to the Portuguese."—*Fryer*, 82.

1808.—"They (the Parsee emigrants) landed at Diu, and lived there 19 years: but, disliking the place . . . the greater part of them left it and came to the Guzerat coast, in vessels which anchored off **Seyjan**, the name of a town."—*R. Drummond*.

1813.—"The Parsees or Guebres . . . continued in this place (Diu) for some time, and then crossing the Gulph, landed at **Suzan**, near Nunsaree, which is a little to the southward of Surat."—*Forbes*, *Dr. Man*, i. 109; [2nd ed. i. 78].

1841.—"The high land of **St. John** about 3 leagues inland, has a regular appearance. . . ."—*Horsburgh's Directory*, ed. 1841, i. 47.

1872.—"In connexion with the landing of the Parsis at **Sanjān**, in the early part of the 8th century, there still exist copies of the 15 Sanskrit *Slokas*, in which the Mobeds explained their religion to Jādū Rānā, the Rāja of the place, and the reply he gave them."—*Ind. Antiq.* i. 214. The *Slokas* are given. See them also in *Dasa-bhai Framji's Hist. of the Parsees*, i. 31.

b. **ST. JOHN'S ISLAND**, n.p. This again is a corruption of **San**



It is the fruit of a species of rutan (*Salacca edulis*), of which the Malay name is *rotan-salak*.

1768-71. — "The **salac** (*Calamus rotang salacca*) which is the fruit of a prickly bush, and has a singular appearance, being covered with scales, like those of a lizard; it is nutritious and well tasted, in flavour somewhat resembling a raspberry." — *Sauvignus*, E.T. i. 241.

**SALEB, SALEP**, s. This name is applied to the tubers of various species of *orchis* found in Europe and Asia, which from ancient times have had a great reputation as being restorative and highly nutritious. This reputation seems originally to have rested on the 'doctrine of signatures,' but was due partly no doubt to the fact that the mucilage of saleb has the property of forming, even with the addition of 40 parts of water, a thick jelly. Good modern authorities quite disbelieve in the virtues ascribed to *saleb*, though a decoction of it, spiced and sweetened, makes an agreeable drink for invalids. Saleb is identified correctly by Ibn Baithar with the *Satyrion* of Dioscorides and Galen. The full name in Ar. (analogous to the Greek *orchis*) is *Khusi-al-tha'lab*, i.e. '*testiculus vulpis*'; but it is commonly known in India as *sa'lab misri*, i.e. Salep of Egypt, or popularly *salop-misry*. In Upper India *saleb* is derived from various species of *Eulophia*, found in Kashmīr and the Lower Himālaya. **Saloop**, which is, or used to be, supplied hot in winter mornings by itinerant vendors in the streets of London, is, we believe, a representative of Saleb; but we do not know from what it is prepared. [In 1889 a correspondent to *Notes & Queries* (7 ser. vii. 35) stated that "within the last twenty years **saloop** vendors might have been seen plying their trade in the streets of London. The term **saloop** was also applied to an infusion of the sassafras bark or wood. In Pereira's *Materia Medica*, published in 1850, it is stated that 'sassafras tea, flavoured with milk and sugar, is sold at daybreak in the streets of London under the name of **saloop**.' **Saloop** in balls is still sold in London, and comes mostly from Smyrna."]

In the first quotation it is doubtful what is meant by *salif*; but it seems

possible that the traveller may not have recognised the *tha'lab*, *sa'lab*, in its Indian pronunciation.

c. 1340. — "After that, they fixed the amount of provision to be given by the Sultan, viz. 1000 Indian *riṭls* of flour . . . 1000 of meat, a large number of *riṭls* (how many I don't now remember) of sugar, of ghee, of *salif*, of areca, and 1000 leaves of betel." — *Ibn Batuta*, iii. 382.

1727. — "They have a fruit called **Saleb**, about the size of a Peach, but without a stone. They dry it hard . . . and being beaten to Powder, they dress it as Tea and Coffee are. . . . They are of opinion that it is a great restorative." — *A. Hamilton*, i. 125 [ed. 1744, i. 126].

[1754. — In his list of Indian drugs Ives (p. 44) gives "Rad. **Salop**, Persia Rs. 35 per maund."]

1838. — "**Saleb Misree**, a medicine, comes (a little) from Russia. It is considered a good nutritive for the human constitution, and is for this purpose powdered and taken with milk. It is in the form of flat oval pieces of about 80 grains each. . . . It is sold at 2 or 3 Rupees per ounce." — *Des. of articles found in Bazaars of Cabul*. In *Punjab Trade Report*, 1862, App. vi.

1882 (?). — "Here we knock against an ambulant **salep-shop** (a kind of tea which people drink on winter mornings); there against roaming oil, salt, or water-vend *re-bakers* carrying brown bread on wooden trays, pedlars with cakes, fellows offering dainty little bits of meat to the knowing purchaser." — *Leckonia, The Capital of Cyprus*, ext. in *St. James's Gazette*, Sept. 10.

**SALEM**, n.p. A town and inland district of S. India. Properly *Shelma*, which is perhaps a corruption of *Chera*, the name of the ancient monarchy in which this district was embraced. ["According to one theory the town of Salem is said to be identical with Seran or Sheran, and occasionally to have been named Sheralan; when S. India was divided between the three dynasties of Chola, Sera and Panda according to the generally accepted belief, Karur was the place where the three territorial divisions met; the boundary was no doubt subject to vicissitudes, and at one time possibly Salem or Serar was a part of Sera." — *Le Fanu, Man. of Salem*, ii. 18.]

**SALEMPOORY**, s. A kind of chintz. See allusions under **PALEMPORE**. [The *Madras Gloss.*, deriving the word from Tel. *sāle*, 'weaver,' pers. Skt. 'town,' describes it as "a kind of cotton cloth formerly manufactured at Nellore; half the length of ordinary



made it over to a Brahman ascetic with a money present." — *Sundrabāi*, in *Punjab Notes and Queries*, ii. 109. The *sālagrāma* is in fact a Hindu fetish.

**SALLABAD**, s. This word, now quite obsolete, occurs frequently in the early records of English settlements in India, for the customary or prescriptive exactions of the native Governments, and for native prescriptive claims in general. It is a word of Mahratti development, *sālābād*, 'perennial,' applied to permanent collections or charges; apparently a factitious word from Pers. *sāl*, 'year,' and Ar. *ābād*, 'ages.'

[1680.—"Salabad." See under **ROOCKA**.]

1703.—". . . although these are hardships, yet by length of time become **Sallabad** (as we esteem them), there is no great demur made now, and are not recited here as grievances."—In *Wheeler*, ii. 19.

1716.—"The Board upon reading them came to the following resolutions:—That for anything which has yet appeared the Comatees (**Comaty**) may cry out their Pennagundoo Nagarum . . . at their houses, feasts, and weddings, &c., according to **Salabad** but not before the Pagoda of Chindy Pillary. . . ."—*Ibid.* 234.

1788. — "**Sallabaud**. (Usual Custom). A word used by the Moors Government to enforce their demand of a present."—*Indian Vocabulary* (Storkdale).

**SALOOTREE, SALUSTREE**, s. Hind. *Sālotar*, *Sālotrī*. A native farrier or horse-doctor. This class is now almost always Mahommedan. But the word is taken from the Skt. name *Sālihotra*, the original owner of which is supposed to have written in that language a treatise on the Veterinary Art, which still exists in a form more or less modified and imperfect. "A knowledge of Sanskrit must have prevailed pretty generally about this time (14th century), for there is in the Royal Library at Lucknow a work on the veterinary art, which was translated from the Sanskrit by order of Ghiyāsu-d dīn Muhammad Shāh Khiljī. This rare book, called *Kur-ratū-l-Mulk*, was translated as early as A.H. 783 (A.D. 1381), from an original styled *Sālotar*, which is the name of an Indian, who is said to have been a Brāhman, and the tutor of Susruta. The Preface says the translation was made 'from the barbarous Hindi into the refined Persian,

in order that there may be no more need of a reference to infidels.'" (Elliot, v. 573-4.)

[1831.—" . . . your aloes are not genuine. 'Oh yes, they are,' he exclaimed. 'My salutree got them from the Bazar.'"—*Sport. Mag.*, reprint 1873, ii. 223.]

### **SALSETTE**, n.p.

a. A considerable island immediately north of Bombay. The island of Bombay is indeed naturally a kind of pendant to the island of Salsette, and during the Portuguese occupation it was so in every sense. That occupation is still marked by the remains of numerous villas and churches, and by the survival of a large R. Catholic population. The island also contains the famous and extensive caves of Kānhērī (see **KENNERLY**). The old city of **Tana** (q.v.) also stands upon Salsette. Salsette was claimed as part of the Bombay dotation of Queen Catherine, but refused by the Portuguese. The Mahrattas took it from them in 1739, and it was taken from these by us in 1774. The name has been by some connected with the salt-works which exist upon the islands (*Salinas*). But it appears in fact to be the corruption of a Mahratti name *Shāshtī*, from *Shatshashtī*, meaning 'Sixty-six' (Skt. *Shat-shashtī*), because (it is supposed) the island was alleged to contain that number of villages. This name occurs in the form *Shat-sashti* in a stone inscription dated Sak. 1103 (A.D. 1182). See *Ro. J. A. Soc.* xii. 334. Another inscription on copper plates dated Sak. 748 (A.D. 1027) contains a grant of the village of Naura, "one of the 66 of *Sri Shihnaka* (Thana)," thus entirely confirming the etymology (*J.R. A. S.* ii. 383). I have to thank Mr. J. M. Campbell, C.S.I., for drawing my attention to these inscriptions.

b. **Salsette** is also the name of the three provinces of the Goa territory which constituted the *Velhas Conquistas* or Old Conquests. These lay all along the coast, consisting of (1.

\* "It is curious that without any allusion to this work, another on the Veterinary Art, styled *Sālotari*, and said to comprise in the Sanskrit original 16,000 *ślokas*, was translated in the reign of Shāh Jahan . . . by Saiyad 'Abdulla Khan Bahadur Firoz Jang, who had found it among some other Sanskrit books which . . . had been plundered from Amar Singh, Rānā of Chattr."





I confirm and give anew, and I swear and promise by the oath aforesaid never to reclaim them or make them the Subject of War."—*Treaty between D. John de Castro and Idalxua*, who was formerly called *Idalção* (*Adil Khān*).—*Botelho, Tombo*, 40.

1598.—"On the South side of the Iland of *Gou*, wher the riuier runneth againe into the Sea, there cometh euen out with the coast a land called **Salsette**, which is also vnder the subiection of the Portingales, and is . . . planted both with people and fruite."—*Linschoten*, 51; [*Hak. Soc. i.* 177].

1602.—"Before we treat of the Wars which in this year (c. 1546) *Idalxa* (*Adil Shāh*) waged with the State about the mainland provinces of **Salsete** and *Bardés*, which caused much trouble to the Government of India, it seems well to us to give an account of these Moor Kings of *Visiapor*."—*Couto*, IV. x. 4.

**SALWEN**, n.p. The great river entering the sea near Martaban in British Burma, and which the Chinese in its upper course call *Lu-kiang*. The Burmese form is *Than-luen*, but the original form is probably *Shān*. ["The **Salween** River, which empties itself into the sea at Maulmain, rivals the Irrawaddy in length but not in importance" (*Forbes, British Burma*, 8).]

**SAMBOOK**, s. Ar. *sunbuk*, and *sunbūk* (there is a Skt. word *śambūka*, 'a bivalve shell, but we are unable to throw any light on any possible transfer); a kind of small vessel formerly used in Western India and still on the Arabian coast. [See *Bombay Gazetteer*, xiii. Pt. ii. 470.] It is smaller than the *bagālī* (see **BUGGALLOW**), and is chiefly used to communicate between a roadstead and the shore, or to go inside the reefs. Burton renders the word 'a foyst,' which is properly a smaller kind of galley. See description in the last but one quotation below.

c. 330.—"It is the custom when a vessel arrives (at Makdashau) that the Sultan's *sunbūk* boards her to ask whence the ship comes, who is the owner, and the skipper (or pilot), what she is laden with, and what merchants or other passengers are on board."—*Ibn Batuta*, ii. 183; also see pp. 17, 181, &c.

1498.—"The **Zambuco** came loaded with doves'-dung, which they have in those islands, and which they were carrying, it being merchandize for *Cambay*, where it is used in dyeing cloths."—*Corrao, Lendas*, i. 33-34.

.. In the curious Vocabulary of the language of Calicut, at the end of the

*Roteiro* of Vasco da Gama, we find: "**Barcas; Cambuco**."

[1502.—"**Zambucos**." See under **NA-CODA**.]

1506.—"Questo Capitano si prese uno **sambuco** molto ricco, veniva dalla Mecha per Colocut."—*Leonardo Ca' Masser*, 17.

1510.—"As to the names of their ships, some are called **Sambuchi**, and these are flat-bottomed."—*Vurthenau*, 154.

1516.—"Item—our Captain Major, or Captain of Cochim shall give passes to secure the navigation of the ships and **zanbuques** of their ports . . . provided they do not carry spices or drugs that we require for our cargoes, but if such be found, for the first occasion they shall lose all the spice and drugs so loaded, and on the second they shall lose both ship and cargo, and all may be taken as prize of war."—*Treaty of Lopo Soares with Coultão* (*Quilon*), in *Botelho, Tombo, Subsidios*, p. 32.

[1516.—"**Zambucos**." See under **ARECA**.]

1518.—"**Zambuquo**." See under **PROW**.

1543.—"Item—that the **Zanbuques** which shall trade in his port in rice or . . . (paddy) and cottons and other matters shall pay the customary dues."—*Treaty of Mar-Afonso de Sousa with Coultam*, in *Botelho, Tombo*, 37.

[1814.—"**Sambouk**." See under **DHOW**.]

1855.—"Our pilgrim ship . . . was a **Sambuk** of about 400 *ardabs* (50 tons, with narrow wedge-like bows, a clean water-line, a sharp keel, undecked except upon the poop, which was high enough to act as a sail in a gale of wind. We carried 2 masts, imminently raking forward, the main considerably longer than the mizen, and the former was provided with a large triangular latine. . . ."—*Burton, Pilgrimage to Meccah and Medinah*, i. 276; [*Memorial* vi. i. 188].

1858.—"The vessels of the Arabs called **Sembuk** are small *Baggelows* of 80 to 100 tons burden. Whilst they run out forward into a sharp prow, the after part of the vessel is disproportionately broad and elevated above the water, in order to form a counterpoise to the colossal triangular sail which is hoisted to the masthead with such a spread that often the extent of the yard is greater than the whole length of the vessel."—*F. von Neumann*, in *Zeitschr. f. Deutsch. Morgenl. Gesellsch.* xii. 420.

1880.—"The small sailing boat with one sail, which is called by the Arabs '**Jam book**' with which I went from *Hodeida* to *Aden*."—Letter in *Athenaeum*, March 1880, p. 346.

[1900.—"We scrambled into a **sambouk** crammed and stuffed with the baggage."—*Bent, Southern Arabia*, 220.]

**SAMBRE, SAMBUR**, s. Hind. *sābur, sāmbar*; Skt. *śambara*. A kind of stag (*Rusa Aristotelis*, *Jerdon*; [*Blanford, Mammalia*, 543 seq.]) is



has been long applied, both in English and in the Indian vernaculars, to the wood of *Pterocarpus santalina*, L., a tree of S. India, the wood of which is inodorous, but which is valued for various purposes in India (pillars, turning, &c.), and is exported as a dye-wood. According to Hanbury and Flückiger this last was the *sanders* so much used in the cookery of the Middle Ages for colouring sauces, &c. In the opinion of those authorities it is doubtful whether the red sandal of the medieval pharmacologists was a kind of the real odorous sandal-wood, or was the wood of *Pteroc. santal*. It is possible that sometimes the one and sometimes the other was meant. For on the one hand, even in modern times, we find Milburn (see below) speaking of the three colours of the real sandal-wood; and on the other hand we find Matthioli in the 16th century speaking of the red sandal as inodorous.

It has been a question how the *Pterocarpus santalina* came to be called sandal-wood at all. We may suggest, as a possible origin of this, the fact that its powder "mixed with oil is used for bathing and purifying the skin" (*Drury*, s.v.), much as the true sandal-wood powder also is used in the East.

c. 545.—"And from the remoter regions. I speak of Tzinista and other places of export, the imports to Taprobane are silk, aloeswood, cloves, **Sandalwood** (τσανδανη), and so forth. . . ."—*Cosmas*, in *Cathay*, &c., clxxvii.

1298.—"Encore sachiez que en ceste ysele a arbres de **sandal** vermeille ausi grant come sunt les arbres des nostre contrée . . . et il en ont bois come nos avuns d'autres arbres sauvages."—*Marco Polo*, *Geog. Text*, ch. cxc.

c. 1390.—"Take powdered rice and boil it in almond milk . . . and colour it with **Saunders**."—Recipe quoted by *Wright*, *Domestic Manners*, &c., 350.

1554.—"Le **Santal** donc croist es Indes Orientales et Occidentales: en grandes Forestz, et fort espesses. Il s'en treuve trois especes: mais le plus pisle est le meilleur: le blanc apres: le rouge est mis au dernier ranc, pource qu'il n'a aucune odeur: mais les deux premiers sentent fort bon."—*Matthioli* (old Fr. version), liv. i. ch. xix.

1563.—"The **Sandal** grows about Timor, which produces the largest quantity, and it is called **chundana**; and by this name it is known in all the regions about Malacca; and the Arabs, being those who carried on

the trade of those parts, corrupted the word and called it **sandal**. Every Moor, whatever his nation, calls it thus . . ."—*Garcia*, f. 185r. He proceeds to speak of the **sandalo vermelho** as quite a different product, growing in Tenasserim and on the Coromandel Coast.

1584.—". . . **Sandales wilde** from Cochin. **Sandales domestick** from Malacca. . . ."—*Wm. Barrett*, in *Hakl.* ii. 412.

1613.—". . . certain renegade Christians of the said island, along with the Moors, called in the Hollanders, who thinking it was a fine opportunity, went one time with five vessels, and another time with seven, against the said fort, at a time when most of the people . . . were gone to Solor for the **Sandal** trade, by which they had their living."—*Bocurro*, *Decada*, 723.

1615.—"Committee to procure the commodities recommended by Capt. Saris for Japan, viz. . . . pictures of war, steel, skins, **sanders-wood**."—*Sainsbury*, i. 380.

1813.—"When the trees are felled, the bark is taken off; they are then cut into billets, and buried in a dry place for two months, during which period the white ants will eat the outer wood without touching the **sandal**; it is then taken up and . . . sorted into three kinds. The deeper the colour, the higher is the perfume: and hence the merchants sometimes divide **sandal** into red, yellow, and white: but these are all different shades of the same colour."—*Milburn*, i. 291.

1825.—"**REDWOOD**, properly **RED Sanders**, is produced chiefly on the Coromandel Coast, whence it has of late years been imported in considerable quantity to England, where it is employed in dyeing. It . . . comes in round billets of a thickish red colour on the outside, a deep brighter red within, with a wavy grain; no smell or taste."—*Ibid.* ed. 1825, p. 249.

**SANDOWAY**, n.p. A town of Arakan, the Burmese name of which is *Thanducé* (Sand-wé), for which an etymology ('iron-tied'), and a corresponding legend are invented, as usual [see *Burmah Gazetteer*, ii. 606]. It is quite possible that the name is ancient, and represented by the *Sas* of Ptolemy.

1553.—"In crossing the gulf of Bengal there arose a storm which dispersed them in such a manner that Martin Affonso found himself alone, with his ship, at the island called Negamale, opposite the town of **Sodoe**, which is on the mainland, and there was wrecked upon a reef . . ."—*Barros*, IV. ii. 1.

In I. ix. 1, it is called **Sodoe**.

1696.—"Other places along this Coast subjected to this King (of Arracan) are *Coromoria*, **Sedoa**, *Zara*, and *Port Magaon*."—Appendix to *Orington*, p. 563.



meeting with the Zamorin, and swore peace with him; and how he brought destruction on the Naique of Sangulcer."

1727.—"There is an excellent Harbour for Shipping 8 Leagues to the Southward of Dabul, called Sanguseer, but the Country about being inhabited by Raparees, it is not frequented."—A. Hamilton, [ed. 1744] i. 244.

**SANSKRIT**, s. The name of the classical language of the Brahmans, *Samskṛita*, meaning in that language 'purified' or 'perfected.' This was obviously at first only an epithet, and it is not of very ancient use in this specific application. To the Brahmans Sanskrit was the *bhāṣa*, or language, and had no particular name. The word Sanskrit is used by the proto-grammarians Pāṇini (some centuries before Christ), but not as a denomination of the language. In the latter sense, however, both 'Sanskrit' and 'Prakrit' (**Pracrit**) are used in the *Bṛihat Samhitā* of Varāhamihira, c. A.D. 504, in a chapter on omens (lxxxvi. 3), to which Prof. Kern's translation does not extend. It occurs also in the *Mṛichch'hakatikā*, translated by Prof. H. H. Wilson in his *Hindu Theatre*, under the name of the 'Toy-cart'; in the works of Kumārila Bhaṭṭa, a writer of the 7th century; and in the *Pāṇinīyā Śikṣhā*, a metrical treatise ascribed by the Hindus to Pāṇini, but really of comparatively modern origin.

There is a curiously early mention of Sanskrit by the Mahomedan poet Amīr Khusrū of Delhi, which is quoted below. The first mention (to our knowledge) of the word in any European writing is in an Italian letter of Sassetti's, addressed from Malabar to Bernardo Davanzati in Florence, and dating from 1586. The few words on the subject, of this writer, show much acumen.

In the 17th and 18th centuries such references to this language as occur are found chiefly in the works of travellers to Southern India, and by these it is often called *Grandonic*, or the like, from *grantha*, 'a book' (see **GRUNTH. GRUNTHUM**) i.e. a book of the classical Indian literature. The term *Sanskrit* came into familiar use after the investigations into this language by the English in Bengal (viz. by Wilkins, Jones, &c.) in the last quarter of the 18th century. [See Macdonell, *Hist. of Sanskrit Lit.* ch. i.]

A.D. x!—"Maitreya. Now, to me, there are two things at which I cannot choose but laugh, a woman reading Sanskrit, and a man singing a song: the woman snuffles like a young cow when the rope is first passed through her nostrils; and the man wheezes like an old Pandit repeating his head-roll."—*The Toy-Cart*, E.T. in *Wilson's Works*, xi. 60.

A.D. y!—"Three-and-sixty or four-and-sixty sounds are there originally in Prakrit (**PRACRIT**) even as in Sanskrit, as taught by the Svayambhū."—*Pāṇinīyā Śikṣhā*, quoted in *Weber's Ind. Studien* (1858), iv. 34c. But see also *Weber's Akad. Vorlesungen* (1876), p. 194.

1318.—"But there is another language, more select than the other, which all the Brahmans use. Its name from of old is **Sahaskrit**, and the common people know nothing of it."—Amīr Khusrū, in *Elliot*, iii. 563.

1586.—"Sono scritte le loro scienze tutte in una lingua che dimandano **Samscruta**, che vuol dire 'bene articolata': della quale non si ha memoria quando fusse parlata, ora avere (com' io dico) memorie antichissime. Imparanla come noi la greca e la latina, e vi pongono molto maggior tempo, sì che in 6 anni o 7 sene fanno padroni: et ha la lingua d'oggi molte cose comuni con quella, nella quale sono molti de' nostri nomi, e particolarmente de' numeri il 6, 7, 8, e 9. *Dio, serpe*, et altri assai."—Sassetti, extracted in *De Gubernatis, Storia, &c.*, Livorno, 1875, p. 221.

c. 1590.—"Although this country (Kashmir) has a peculiar tongue, the books of knowledge are **Sanskrit** (or **Sahanskrit**). They also have a written character of their own, with which they write their books. The substance which they chiefly write upon is *Tās*, which is the bark of a tree,\* which with a little pains they make into leaves, and it lasts for years. In this way ancient books have been written thereon, and the ink is such that it cannot be washed out."—*Āin* (orig.), i. p. 563; [ed. *Jarret*, ii. 351].

1623.—"The Jesuites conceive that the Bramenes are of the dispersion of the Israelites, and their Bookes (called **Samscretan**) doe somewhat agree with the Scriptures, but that they understand them not."—*Purchas, Pilgrimage*, 559.

1651.—"... *Sowri* signifies the Sun in **Samscoortam**, which is a language in which all the mysteries of Heathendom are written, and which is held in esteem by the Bramenes just as Latin is among the Learned in Europe."—*Rogers*, 4.

In some of the following quotations we have a form which it is difficult to account for:

c. 1666.—"Their first study is in the **Hanscrit**, which is a language entirely

\* Of the birch-tree, Sansk. *bhūrja*, *Āśva's Bhājuttam*, Wall., the exfoliating outer bark of which is called *tās*.





the occupation of Malacca (see *Da Cunha*, pp. 11-12, and 22). [But also see the quotation of 1510 from Correa under **PARDAO**. This word has been discussed by Col. Temple (*Ind. Antiq.*, August 1897, pp. 222 *seq.*), who gives quotations establishing the derivation from the Malay *sapaku*.

[1639.—“It (*cash*, cash) hath a four-square hole through it, at which they string them on a Straw; a String of two hundred *Cashes*, called *Sata*, is worth about three farthings sterling, and five *Satas* tyed together make a **Sapocon**. The Javians, when this money first came amongst them, were so cheated with the Novelty, that they would give six bags of Pepper for ten **Sapocons**, thirteen whereof amount to but a Crown.”—*Mandelslo, Voyages*, E.T. p. 117.

[1703.—“This is the reason why the *Cashes* are valued so little: they are punched in the middle, and string'd with little twists of Straw, two hundred in one Twist, which is called *Santa*, and is worth nine Deniers. Five *Santas* tied together make a thousand *Cashes*, or a **Sapoon** (? **Sapocon**).”—*Collection of Dutch Voyages*, 199.

[1830.—“The money current in Bali consists solely of Chinese pico with a hole in the centre. . . . They however put them up in hundreds and thousands; two hundred are called *satah*, and are equal to one rupee copper, and a thousand called **Sapaku**, are valued at five rupees.”—*Singapore Chronicle*, June 1830, in *Moor, Indian Archip.* p. 94.

[1892.—“This is a brief history of the **Sapoc** (more commonly known to us as the **cash**), the only native coin of China, and which is found everywhere from Malaysia to Japan.”—*Ridgeway, Origin of Currency*, 157.]

**SAPPAN-WOOD**, s. The wood of *Caesalpinia sappan*; the *bakam* of the Arabs, and the **Brazil-wood** of medieval commerce. Bishop Caldwell at one time thought the Tamil name, from which this was taken, to have been given because the wood was supposed to come from Japan. Rumphius says that Siam and Champa are the original countries of the Sappan, and quotes from Rheede that in Malabar it was called *Tsajampangan*, suggestive apparently of a possible derivation from *Champa*. The mere fact that it does not come from Japan would not disprove this derivation any more than the fact that turkeys and maize did not originally come from Turkey would disprove the fact of the birds and the grain (*gran turco*) having got names from such a belief. But the tree appears to be indigenous in Malabar,

the Deccan, and the Malay Peninsula: whilst the Malayāl. *shappannam*, and the Tamil *shappu*, both signifying ‘red (wood),’ are apparently derivatives from *shawā*, ‘to be red,’ and suggest another origin as most probable. [The *Mal. Gloss.* gives Mal. *chappannam*, from *chappu*, ‘leaf,’ Skt. *anga*, ‘body’; Tam. *shappangam*.] The Malay word is also *sapang*, which Crawford supposes to have originated the trade-name. If, however, the etymology just suggested be correct, the word must have passed from Continental India to the Archipelago. For curious particulars as to the names of this dye-wood, and its vicissitudes, see **BRAZIL**; [and Burnell’s note on *Linchoten*, Hak. Soc. i. 121].

c. 1570.—

“O rico Sião ja dado ao Bremem.  
O Cochim de Calemba que deu mana  
De **sapão**, chumbo, salitre e virtualha.  
Lhe apercebem celleiros e muralhas.”

*A de Abreu, Itac. de Malac.*

1598.—“There are likewise some **Diamants** and also . . . the wood **Sapon**, whereof also much is brought from *Sian*, it is like **Brazil** to die withall.”—*Linchoten*, 36: [Hak. Soc. i. 120].

c. 1616.—“There are in this city of *Orizaba* (read *Odia, Judea*), capital of the kingdom of Siam, two factories; one of the **Hollanders** with great capital, and another of the **English** with less. The trade which both drive is in deer-skins, shagreen **sappan** (**sapão**) and much silk which comes thence from *Chincheo* and *Cochinchina*. . . . —*Bocarro, Decada*, 530.

[1615.—“Hindering the cutting of **lac** or **brazill** wood.”—*Foster, Letters*, i. 158.]

1616.—“I went to *Sapan* *Dono* to know whether he would lend me any money upon interest, as he promised me; but . . . he drove me afe with wordes, ofring to deliver me money for all our **sappon** which was sold in this junk, at 22 *mas* per *pico*.”—*Cornwallis Diary*, i. 208-9.

1617.—Johnson and Pitts at *Judea* in Siam “are glad they can send a junk laden with **sapon**, because of its scarcity.”—*Strinsbury*, ii. 32.

1625.—“. . . a wood to die withall called **Sapan** wood, the same we here call **Brazil**.”—*Purchas, Pilgrimage*, 1004.

1685.—“Moreover in the whole land there is a great plenty of **Brazil** wood, which in India is called **sapão**.”—*Rice, East. Hist.* f. 8.

1727.—“It (the *Siam* Coast) produces a good store of **Sapan** and *Agala*-woods, viz. Gumlack and Sticklack, and many Drugs that I know little about.”—*A. Hamilton*, i. 194; [ed. 1744].



We have still a city of Siam called *Lophaburī*, anciently a capital, and the name of which appears to be a Sanskrit or Pali form, *Nava-pura*, meaning the same as *Shahr-i-nao*; and this indeed may have first given rise to the latter name. The *Cernove* of Nicolo Conti (c. 1430) is generally supposed to refer to a city of Bengal, and one of the present writers has identified it with *Lakhnāotī* or *Gaur*, an official name of which in the 14th cent. was *Shahr-i-nao*. But it is just possible that Siam was the country spoken of.

1442.—“The inhabitants of the sea-coasts arrive here (at Ormuz) from the counties of Chīn, Java, Bengal, the cities of Zīrbād. Tenāsiri, Sokotora, *Shahr-i-nao*. . . .”—*Abdurrazzāk*, in *Not. et Exts.*, xiv. 429.

1498.—“*Xarnauz* is of Christians, and the King is Christian; it is 50 days voyage with a fair wind from Calicut. The King . . . has 400 elephants of war; in the land is much benzoin . . . and there is aloeswood . . .”—*Roteiro de Vasco da Gama*, 110.

1510.—“ . . . They said they were from a city called *Sarnau*, and had brought for sale silken stuffs, and aloeswood, and benzoin, and musk.”—*Varthema*, 212.

1514.—“ . . . Tannazzari, *Sarnau*, where is produced all the finest white benzoin, storax, and lac finer than that of Martaman.”—Letter of *Giov. d'Empoli*, in *Arch. Storico Italiano*, App. 80.

1540.—“ . . . all along the coast of *Malaya*, and within the Land, a great King commands, who for a more famous and recommendable Title above all other Kings, causeth himself to be called *Prechan Saleu*, Emperor of all *Sornau*, which is a Country wherein there are thirteen kingdoms, by us commonly called *Siam*” (*Siao*).—*Pinto* (orig. cap. xxxvi.), in *Cogan*, p. 43.

c. 1612.—“It is related of Siam, formerly called *Sheher-al-Nawi*, to which Country all lands under the wind here were tributary, that there was a King called *Bubannia*, who when he heard of the greatness of Malacca sent to demand submission and homage of that kingdom.”—*Sijara Malayu*, in *J. Ind. Arch.* v. 454.

1726.—“About 1340 reigned in the kingdom of *Siam* (then called *Sjaharnouw* or *Sornau*), a very powerful Prince.”—*Valentijn*, v. 319.

**SARONG**, s. Malay. *sirung*; the body-cloth, or long kilt, tucked or girt at the waist, and generally of coloured silk or cotton, which forms the chief article of dress of the Malays and Javanese. The same article of dress, and the name (*saran*) are used in Ceylon. It is an old Indian form of

dress, but is now used only by some of the people of the south; e.g. on the coast of Malabar, where it is worn by the Hindus (white), by the Mappilas (*Moplah*) of that coast, and the Labbais (*Lubbye*) of Coromandel (coloured), and by the *Bunts* of Canara, who wear it of a dark blue. With the Labbais the coloured *sarong* is a modern adoption from the Malays. Crawford seems to explain *sarung* as Javanese, meaning first ‘a case or sheath,’ and then a wrapper or garment. But, both in the Malay islands and in Ceylon, the word is no doubt taken from Skt. *sāringa*, meaning ‘variegated’ and also ‘a garment.’

[1830.—“ . . . the cloth or *sarong*, which has been described by Mr. Marsden to be ‘not unlike a Scots highlander’s plaid in appearance, being a piece of party-coloured cloth, about 6 or 8 feet long, and 3 or 4 feet wide, sewed together at the ends, forming, as some writers have described it, a wide sack without a bottom.’ With the *Malāyus*, the *sarong* is either worn slung over the shoulders as a sash, or tucked round the waist and descending to the ankles, so as to enclose the legs like a petticoat.”—*Raffles, Java*, i. 96.]

1868.—“He wore a *sarong* or Malay petticoat, and a green jacket.”—*Walker, Mal. Arch.* 171.

**SATIGAM**, n.p. *Satigdon*, formerly and from remote times a port of much trade on the right bank of the Hooghly R., 30 m. above Calcutta, but for two and a half centuries utterly decayed and now only the site of a few huts with a ruined mosque as the only relique of former importance. It is situated at the bifurcation of the Saraswati channel from the Hooghly, and the decay dates from the silting up of the former. It was commonly called by the Portuguese *Porto Pequeno* (q.v.).

c. 1340.—“About this time the rebellion of Fakhri broke out in Bengal. Fakhri and his Bengali forces killed Kadar Khan (Governor of Lakhnauti). . . . He then plundered the treasury of Lakhnauti and secured possession of that place and *Satgānw* and *Sunārgānw*.”—*Zidā-ud-din Barāni*, in *Elliot*, iii. 243.

1535.—“In this year Diogo Rabella, finishing his term of service as Captain and Factor of the Choromandel fishery, with license from the Governor went to Bengal in a vessel of his . . . and he went well armed along with two foists which equipped with his money, the Governor only lending him artillery and nothing more. . . . So the



**SATSUMA**, n.p. Name of a city and formerly of a principality (daimio-ship) in Japan, the name of which is familiar not only from the deplorable necessity of bombarding its capital Kagosima in 1863 (in consequence of the murder of Mr. Richardson, and other outrages, with the refusal of reparation), but from the peculiar cream-coloured pottery made there and now well known in London shops.

1615.—“I said I had receued suffition at his highnes hands in havinge the good hap to see the face of soe mightie a King as the King of **Shashma**; whereat he smiled.”—*Cocks's Diary*, i. 4-5.

1617.—“Specches are given out that the *caboques* or Japon players (or whores) going from hence for Tushma to meete the Corean ambassadors, were set on by the way by a boate of **Xaxma** theeves, and kild all both men and women, for the money they had gotten at Firando.”—*Ibid.* 256.

**SAUGOR, SAUGOR ISLAND**, n.p. A famous island at the mouth of the Hoogly R., the site of a great fair and pilgrimage—properly *Ganga Sāgara* (‘Ocean Ganges’). It is said once to have been populous, but in 1688 (the date is clearly wrong) to have been swept by a cyclone-wave. It is now a dense jungle haunted by tigers.

1683.—“We went in our Budgeros to see ye Pagodas at **Sagor**, and returned to ye Oyster River, where we got as many Oysters as we desired.”—*Halgas*, March 12; [Hak. Soc. i. 68].

1684.—“James Price assured me that about 40 years since, when ye Island called **Gonga Sagur** was inhabited, ye Raja of ye Island gathered yearly Rent out of it, to ye amount of 26 Lacks of Rupees.”—*Ibid.* Dec. 15; [Hak. Soc. i. 172].

1705.—“**Sagore** est une Isle où il y a une Pagode très-respectée parmi les Gentils, où ils vont en pelerinage, et où il y a deux Faquers qui y font leur residence. Ces Faquers savent charmer les bêtes feroces, qu'on y trouve en quantité, sans quoi ils seroient tous les jours exposés à estre devorez.”—*Laillier*, p. 123.

1727.—“... among the *Pagans*, the Island **Sagor** is accounted holy, and great numbers of *Juggies* go yearly thither in the Months of *November* and *December*, to worship and wash in Salt-Water, tho' many of them fall Sacrifices to the hungry *Tigers*.”—*A. Hamilton*, ii. 3; [ed. 1744].

**SAUL-WOOD**, s. Hind. *sāl*, from Skt. *śāla*; the timber of the tree *Shorea robusta*, Gaertner, N.O. *Dipterocarpaceæ*, which is the most valuable

building timber of Northern India. Its chief habitat is the forest immediately under the Himālaya, at intervals throughout that region from the Brahmaputra to the Biās; it abounds also in various more southerly tracts between the Ganges and the Golavery. [The botanical name is taken from Sir John Shore. For the peculiar habitat of the *Sāl* as compared with the Teak, see *Forsyth, Highlands of C.I.* 25 *sqq.*] It is strong and durable, but very heavy, so that it cannot be floated without more buoyant aids, and is on that and other accounts, inferior to teak. It does not appear among eight kinds of timber in general use, mentioned in the *Āin*. The *sāl* has been introduced into China, perhaps at a remote period, on account of its connection with Buddha's history, and it is known there by the Indian name, *so-lo* (*Bretschneider on Chinese Bot. Works*, p. 6).

c. 650.—“L'Honorable du siècle, anime d'une grande pitié, et obéissant à l'ordre des temps, jugea utile de paraître dans le monde. Quand il eut fini de convertir les hommes, il se plongea dans les joies du Nirvāna. Se plaçant entre deux arbres **Sālas**, il tourna sa tête vers le ciel et s'endormit.”—*Hsiuen T'sang. Mémoires (Voyages des Pél. Bouddh.* ii. 340).

1765.—“The produce of the country consists of **shaal** timbers (a wood equal in quality to the best of our oak).”—*Hobbes, Hist. Events, &c.*, i. 200.

1774.—“This continued five *li*; towards the end there are **sāl** and large forest trees.”—*Bogle, in Markham's Tibet*, 19.

1810.—“The **sāl** is a very solid wood... it is likewise heavy, yet by no means so ponderous as teak; both, like many of our former woods, sink in fresh water.”—*Williamson, V.M.* ii. 69.

**SAYER, SYRE**, &c., s. Hind. *śāyir*, Arab. *ṣā'ir*, a word used technically for many years in the Indian accounts to cover a variety of items of taxation and impost, other than the Land Revenue.

The transitions of meaning in Arabic words are (as we have several times had occasion to remark) very obscure; and until we undertook the investigation of the subject for this article a task in which we are indebted to the kind help of Sir H. Waterfield, of the India Office, one of the busiest men in the public service, but, as so often happens, one of the readiest to render assistance) the obscurity attaching to



into the hands of Government; but this was followed after a few weeks (July 28) by an order abolishing them altogether, with some exceptions, which will be presently alluded to. This double step is explained by the Governor-General in a Minute dated July 18: "When I first proposed the resumption of the **Sayer** from the Landholders, it appeared to me advisable to continue the former collection (the unauthorised articles excepted) for the current year, in order that by the necessary accounts [we might have the means] for making a fair adjustment of the compensation, and at the same time acquire sufficient knowledge of the collections to enable us to enter upon the regulation of them from the commencement of the ensuing year. . . . The collections appear to be so numerous, and of so intricate a nature, as to preclude the possibility of regulating them all; and as the establishment of new rates for such articles as it might be thought advisable to continue would require much consideration, . . . I recommend that, instead of continuing the collection . . . for the current year . . . all the existing articles of **Sayer** collection (with the exception of the Abkarry (**Abcarree**) . . .) be immediately abolished; and that the Collectors be directed to withdraw their officers from the **Gunges**, **Bazars** and **Hauts**," compensation being duly made. The Board of Revenue could then consider on what few articles of luxury in general consumption it might be proper to reimpose a tax.

The Order of July 28 abolished "all duties, taxes, and collections coming under the denomination of **Sayer** (with the exception of the Government and Calcutta Customs, the duties levied on pilgrims at Gya, and other places of pilgrimage,—the *Abkarree* . . . which is to be collected on account of the Government . . . the collections made in the **Gunges**, **Bazars** and **Hauts** situated within the limits of Calcutta, and such collections as are confirmed to the landholders and the holders of **Gunges** &c. by the published Resolutions of June 11, 1790, namely, rent paid for the use of land (and the like) . . . or for orchards, pasture-ground, or fisheries sometimes included in the

**sayer** under the denomination of *phulkur* (Hind. *phalkar*, from *phal*, 'fruit'), *bunkur* (from Hind. *bun*, 'forest or pasture-ground'), and *jalkur* (Hind. *jalkar*, from *jul*, 'water'). . . . These Resolutions are printed with Regn. XXVII. of 1793.

By an order of the Board of Revenue of April 28, 1790, correspondence regarding **Sayer** was separated from 'Land Revenue'; and on the 1st *idem* the Abkarry was separately regulated.

The amount in the Accounts credited as Land Revenue in Bengal seems to have included both **Sayer** and Abkarry down to the Accts. presented to Parliament in 1796. In the "Abstract Statement of Receipts and Disbursements of the Bengal Government" for 1793-94, the "Collections in head of **Syer** and Abkarry" amount to Rs. 10,98,256. In the Accounts printed in 1799, for 1794-5 to 1796-7, the "Land and **Sayer** Revenues" are given, but Abkārī is not mentioned. Among the Receipts and Disbursements for 1800-1 appears "**Syer** Collections, including Abkaree, 7,81,925."

These forms appear to have remained in force down to 1833. In the accounts presented in 1834, from 1828-9 to 1831-2, with Estimate for 1832-3, Land Revenue is given separately, next to it **Syer** and Abkaree Revenue. Except that the spelling was altered back to *Sayer* and *Abkarree*, this remained till 1856. In 1857 the accounts for 1854-5 showed in separate lines,—

Land Revenue,  
Excise Duties, in Calcutta.  
**Sayer** Revenue,  
Abkarry ditto.

In the accounts for 1861-2 it came—

Land Revenue,  
**Sayer** and Miscellaneous,  
Abkaree,

and in those for 1863-4 **Sayer** varied altogether.

The term **Sayer** has been in use in Madras and Bombay as well as in Bengal. From the former we give an example under 1802; from the latter we have not met with a suitable quotation.

The following entries in the Bengal accounts for 1858-59 will exemplify





ning with Feby. 170 $\frac{1}{2}$ , and in the entries for that year, the following :

" *Fort St. David.*

" 5. *Trecor Guines, Land Customer and Scavenger* of Cuddalore, 5th Council. . . .

" 6. *Edward Baegus, Translator of Country Letters, Sen. Mercht.*

" 7. *John Butt, Scavenger and Corn-meeter, Tevenapatam, Mercht.*"

Under 1714 we find again, at Fort St. George :

" *Joseph Smart, Rentall General and Scavenger, 8th of Council,*"

and so on, in the entries of most years down to 1761, when we have, for the last time :

" *Samuel Ardley, 7th of Council, Masulipatam, Land - Customer, Military Storekeeper, Rentall General, and Scavenger.*"

Some light is thrown upon this surprising occurrence of such a term by a reference to *Cowel's Law Dictionary*, or *The Interpreter* (published originally in 1607) new ed. of 1727, where we read :

" **Scavage**, Scavagium. It is otherwise called *Scheape, Shewage*, and *Scheauing* : maybe deduced from the Saxon *Scaurion* (Sceawian?) *Ostenders*, and is a kind of Toll or Custom exacted by Mayors, Sheriffs, &c., of Merchant-strangers, for Wares *shewd* or offered to Sale within their Precincts, which is prohibited by the Statute 19 H. 7, 8. In a Charter of *Henry the Second* to the City of *Canterbury* it is written *Sceuringa*, and (in Mon. Ang. 2, per fol. 890 b.) *Sceauing* ; and elsewhere I find it in Latin *Tributum Ostensorium*. The City of London still retains the Custom, of which in *An old printed Book of the Customs of London*, we read thus, *Of which Custom halfe del appertineth to the Sheriffs, and the other halfe del to the Hostys in whose Houses the Merchants been lodged ; And it is to wit that Scavage is the Shew by cause that Merchantix (sic) shewn unto the Sheriffs Merchandizes, of the which Customs ought to be taken or that any thing thereof be sold, &c.*

" **Scabenger**, From the Belgick *Scaun*, to scrape. Two of every Parish within London and the suburbs are yearly chosen into this Office, who hire men called *Rakers*, and carts, to cleanse the streets, and carry away the Dirt and Filth thereof, mentioned in 14 Car. 2, cap. 2. The Germans call him a *Drecksimon*, from one *Simon*, a noted Scavenger of Marpur.

\* \* \* \* \*

" **Schabaldus**. The officer who collected the Scavage-Money, which was sometimes done with Extortion and great Oppression." (Then quotes Hist. of Durham from Wharton, *Anglia Sacra*, Pt. i. p. 75 : " Anno

1311. Schavaldos insurgentes in Episcopatu (Richardus episcopus) fortiter composuit. Aliqui suspendebantur, aliqui extra Episcopatum fugabantur.")

In *Spelman* also (*Glossarium Archæologicum*, 1688) we find :—

" *Scavagium*.] Tributum quod a mercatoribus exigere solent nundinarum domini, ob licentiam proponendi ibidem venditioni mercimonia, a Saxon (sceawian) id est Ostendere, inspicere, Angl. *schtwage* and *shetwage*." *Spelman* has no *Scavage* or *Scavenger*.

The *scavage* then was a tax upon goods for sale which were liable to duty, the word being, as *Skeat* points out, a Law French (or Low Latin) formation from *shere*. ["From O.F. *eschauw-er*, to examine, inspect. O. Sax. *skawon*, to behold ; cognate with A.S. *sceawian*, to look at." (*Concis* l. s.v.)] And the **scavager** or **scavenger** was originally the officer charged with the inspection of the goods and collection of this tax. Passages quoted below from the *Lib. Albus* of the City of London refer to these officers, and Mr. Riley in his translation of that work (1861, p. 34) notes that they were "Officers whose duty it was originally to take custom upon the *Scavage*, i.e. inspection of the opening out, of imported goods. At a later date, part of their duty was to see that the streets were kept clean ; and hence the modern word '**scavenger**,' whose office corresponds with the *rakyer* (raker) of former times." [The meaning and derivation of this word have been discussed in *Notes & Queries* 2 ser. ix. 325 ; 5 ser. v. 49, 452.]

We can hardly doubt then that the office of the *Coromandel scavenger* of the 18th century, united as we find it with that of "Rentall General" or of Land-customer," and held by a senior member of the Company's Covenanted Service, must be understood in the older sense of Visitor or Inspector of Goods subject to duty, but (till we can find more light) we should suppose rather duties of the nature of *lazar tax*, such as at a later date we find classed as **sayer** (q.v.) than customs on imports from *seawar*.

It still remains an obscure matter how the charge of the scavengers or scavengers came to be transferred to the oversight of streets and street-cleaning. That this must have been



have furnished useful light, and some references.

**SCRIVAN**, s. An old word for a clerk or writer, from Port. *escrivão*.

1616.—“He desired that some English might early on the Morow come to his howse, wher should meete a **Scrivano** and finish that busines.”—*Sir T. Roe*, Hak. Soc. i. 173. On the same page “The **Scrivane** of Zulpheckcarcon.”]

1673.—“In some Places they write on Cocoe-Leafes dried, and then use an Iron Style, or else on Paper, when they use a Pen made with a Reed, for which they have a Brass Case, which holds them and the Ink too, always stuck at the Girdles of their **Scrivans**.”—*Frager*, 191.

1683.—“Mr. Watson in the Taffaty warehouse without any provocation called me Pittyful Prodigall **Scrivan**, and told me my Hatt stood too high upon my head. . . .” — Letter of *S. Langley*, in *Hedges' Diary*, Sept. 5; [Hak. Soc. i. 108].

**SCYMITAR**, s. This is an English word for an Asiatic sabre. The common Indian word is *talwar* (see **TULWAUR**). We get it through the French *cimeterre*, Ital. *scimetarra*, and according to Marcel Devic originally from Pers. *shamshir* (*chimchir* as he writes it). This would be still very obscure unless we consider the constant clerical confusion in the Middle Ages between *c* and *t*, which has led to several metamorphoses of words; of which a notable example is Fr. *cargois* from Pers. *tirkash*. *Scimecirra* representing *shimshir* might easily thus become *scimetirra*. But we cannot prove this to have been the real origin. This word (*shamshir*) was known to Greek writers. Thus:

A.D. 93.—“ . . . Καὶ καθίστησι τὸν πρεσβύτατον παῖδα Μορόβαζον βασιλέα περιθεῖσα τὸ διάδημα καὶ δοῦσα τὸν σημαντῆρα τοῦ πατρὸς δακτύλιον, τήντε σαμψήραν ὀνομαζομένην παρ' αὐτοῖς.”—*Joseph. Antiqq.* xx. ii. 3.

c. A.D. 114.—“Δῶρα φέρει Τραιανῶ ὑφίσματα σηνικά καὶ σαμψήρας αἱ δὲ εἰσι σπάθαι βαρβαρικάι.”—Quoted in *Suidas Lexicon*, s.v.

1595.—

“ . . . By this **scimitar**,  
That slew the Sophy, and a Persian prince  
That won three fields of Sultan Soliman  
 . . . ” — *Merchant of Venice*, ii. 1.

\* In a Greek translation of Shakspeare, published some years ago at Constantinople, this line is omitted!

1610.—“ . . . Anon the Patron starting up, as if of a sodaine restored to life; like a mad man skips into the boate, and drawing a Turkeise **Cymiter**, beginneth to lay about him (thinking that his vessel had been surprised by Pirats), when they leapt into the sea; and diuing vnder water like so many Diue-dappers, ascended without the reach of his furie.”—*Noadys Relation*, &c., 1615, p. 28.

1614.—“Some days ago I visited the house of a goldsmith to see a **scimitar** (*scimitarra*) that Nasuhbashá the first vizier, whom I have mentioned above, had ordered as a present to the Grand Signor. Scabbard and hilt were all of gold; and all covered with diamonds, so that little or nothing of the gold was to be seen.”—*P. della Val.* i. 43.

c. 1630.—“They seldom go without their swords (**shamsheers** they call them) for like a crescent, of pure metall, broad, and sharper than any razor; nor do they use them, unlesse at one blow they can cut two an Asinego. . . .” — *Sir T. Herbert*, c. 1638, p. 228.

1675.—“I kept my hand on the trigger of my Carabine; and my Comrade followed at foote pace, as well armed; and our Jannizary better than either of us both; but our Armenian had only a **Scimeter**.”—*Sir George Wheeler, Journey into Greece*, Lond. 1682, p. 252.

1758.—“The Captain of the troop . . . made a cut at his head with a **scymetar** which Mr. Lully parried with his stick, and a **Coffree** (**Caffer**) servant who attended him shot the Tanjerine dead with a pistol.” — *Orme*, i. 328.

**SEACUNNY**, s. This is in the phraseology of the Anglo-Indian marine, a steersman or quartermaster. The word is the Pers. *sukkānī*, from Ar. *sukkān*, ‘a helm.’

c. 1580.—“Aos Mocaddūex **Seacūn** : Vogas.”—*Primor e Honra*, &c. f. 68r. (“The **Mocuddums**, **Seacunnies**, and Armen.”)

c. 1590.—“**Sukkāngir**, or helmman. He steers the ship according to the orders of the **Mu'allim**.”—*Ibid.*, i. 280.

1805.—“I proposed concealing myself with 5 men among the bales of cloth, which should be night, when the French, being necessarily divided into two watches might be easily overpowered. This was agreed to . . . till daybreak, when unfortunately descrying the masts of a vessel, our weather beam, which was immediately supposed to be our old friend, the sentiments of every person underwent a most unfortunate alteration, and the **Nakhai** and the **Soucan**, as well as the **Supercann**, informed me that they would not tell for all the world, even to save their lives and in short, that they would neither *wait nor part* in the business.”—*Letter of Leyden*, dd. Oct. 4-7, in *Morton's Life*.



*Speech on Nab. of Arcot's Debts*, in *Burke's Works*, iv. 18, ed. 1852.

1796.—“The Collector at Midnapoor having reported the **Sebundy** Corps attached to that Collectorship, Sufficiently Trained in their Exercise; the Regular Sepoys who have been Employed on that Duty are to be withdrawn.”—G. O. Feb. 23, in *Suppl. to Code of Military Regs.*, 1799, p. 145.

1803.—“The employment of these people therefore . . . as **sebundy** is advantageous . . . it lessens the number of idle and discontented at the time of general invasion and confusion.”—*Wellington, Desp.* (ed. 1837), ii. 170.

1812.—“**Sebundy**, or provincial corps of native troops.”—*Fifth Report*, 38.

1861.—“Sliding down Mount Tendong, the summit of which, with snow lying there, we crossed, the **Sebundy** Sappers were employed cutting a passage for the mules; this delayed our march exceedingly.”—*Report of Capt. Impey, R.E.*, in *Gardner's Sikhim*, p. 95.

**SEEDY**, s. Hind. *sīdī*; Arab. *saiyid*, ‘lord’ (whence the *Cid* of Spanish romantic history), *saiyidī*, ‘my lord’; and Mahr. *siddhī*. Properly an honorific name given in Western India to African Mahommedans, of whom many held high positions in the service of the kings of the Deccan. Of these at least one family has survived in princely position to our own day, viz. the Nawāb of Jangīra (see **JUNGEERA**), near Bombay. The young heir to this principality, Siddhī Ahmad, after a minority of some years, was installed in the Government in Oct., 1883. But the proper application of the word in the ports and on the shipping of Western India is to negroes in general. [It “is a title still applied to holy men in Morocco and the Maghrib; on the East African coast it is assumed by negro and negroid Moslems, e.g. Sidi Mubarak Bombay; and ‘Seedy boy’ is the Anglo-Indian term for a Zanzibar-man” (*Burton, Ar. Nights*, iv. 231).]

c. 1563.—“And among these was an Abyssinian (*Alexim*) called **Cide Meriam**, a man reckoned a great cavalier, and who entertained 500 horse at his own charges, and who greatly coveted the city of Daman to quarter himself in, or at the least the whole of its pergunnas (*pergunnas*—see **PER-GUNNAH**) to devour.”—*Conto*, VII. x. 8.

[c. 1610.—“The greatest insult that can be passed upon a man is . . . that is to say ‘cook.’”  
—*Laval*,  
Hak. Soc. i. 173.]

1673.—“An **Hobey** or African Coffery (they being preferred here to chief employments, which they enter on by the name of **Siddies**).”—*Fryer*, 147.

“He being from a **Hobey** Coffery made a free Denizen . . . (who only in this Nation arrive to great Preferment, being the Frizled Woolly-pated Blacks) under the known style of **Syddies** . . .”—*Ibid.* 168.

1679.—“The protection which the **Siddies** had given to Gingerah against the repeated attacks of Sevagi, as well as their frequent annoyance of their country, had been so much facilitated by their resort to Bombay, that Sevagi at length determined to compel the English Government to a stricter neutrality, by reprisals on their own port.”—*Orme, Fragments*, 78.

1690.—“As he whose Title is *most Christian*, encouraged him who is its principal Adversary to invade the Rights of Christendom, so did Senor Padre de *Pandara*, the Principal Jesuite and in an adjacent Island of *Bombay*, invite the **Siddy** to exterminate all the Protestants there.”—*Ovington*, 157.

1750-60.—“These (islands) were formerly in the hands of Angria and the **Siddies** or Moors.”—*Grue*, i. 56.

1759.—“The Indian seas having been infested to an intolerable degree by pirates, the Mogul appointed the **Siddies**, who was chief of a colony of Coffrees (*Cassia*) to be his Admiral. It was a colony which having been settled at Dundee-Rajapore, carried on a considerable trade there, and had likewise many vessels of force.”—*Bridge's Account of the War*, &c., p. 216.

1800.—“I asked him what he meant by a **Siddie**. He said a *hubshee*. This is the name by which the Abyssinians are distinguished in India.”—*T. Munro*, in *Lt.* i. 287.

1814.—“Among the attendants of the Cambay Nabob . . . are several Abyssinians and Caffree slaves, called by way of courtesy **Seddees** or Master.”—*Forbes, Or. Mus.* iii. 167; [2nd ed. ii. 225].

1832.—“I spoke of a **Sindhee**” (*Siddie*) “or *Habshee*, which is the name for an Abyssinian in this country lingo.”—*Mem. of Col. Mountain*, 121.

1885.—“The inhabitants of this singular tract (Soopah plateau in N. Canara) were in some parts Mahrattas, and in others of Canarese race, but there was a third and less numerous section, of pure African descent called **Siddhis** . . . descendants of fugitive slaves from Portuguese settlements . . . the same ebony-skinned, large-limbed men as are still to be seen on the African coast, with broad . . . faces.”—*Gordon*, *Canara*, &c.,

[1896.—  
“We’ve sh—  
We’ve





Again, Act XXXI. of 1872, called "*The Indian Weights and Measures of Capacity Act*," repeats in substance the same preamble and prescription of standard weight. It is not clear to us what the separate object of this second Act was. But with the death of Lord Mayo the whole scheme fell to the ground. The *ser* of these Acts would be = 2.2 lbs. avoirdupois, or 0.143 of a pound greater than the 80 tola *ser*.

1554.—"*Porto Grande de Bengala*.—'The maund (*māo*) with which they weigh all merchandize is of 40 *ceres*, each *cer* 18½ ounces; the said maund weighs 46½ *arratels* (*rotte*)."—*A. Nunes*, 37.

1648.—"One *Ceer* weighs 18 *peyaen* . . . and makes ¾ pound troy weight."—*L'an Tourist*, 62.

1748.—"Enfin on verse le tout un *serre* de l'huile."—*Lett. Edif.* xiv. 220.

**SEER-FISH**, s. A name applied to several varieties of fish, species of the genus *Cybius*. When of the right size, neither too small nor too big, these are reckoned among the most delicate of Indian sea-fish. Some kinds salt well, and are also good for preparing as **Tamarind-Fish**. The name is sometimes said to be a corruption of Pers. *siāh* (qu. Pers. 'black?') but the quotations show that it is a corruption of Port. *serra*. That name would appear to belong properly to the well-known saw-fish (*Pristis*)—see *Bluteau*, quoted below; but probably it may have been applied to the fish now in question, because of the serrated appearance of the rows of finlets, behind the second dorsal and anal fins, which are characteristic of the genus (see *Day's Fishes of India*, pp. 254-256, and plates lv., lvi.).

1554.—"E aos Marinheiros hum *peixe cerra* par mes, a cada hum."—*A. Nunes, Livro dos Pesos*, 43.

., "To Lopo Vaaz, Mestre of the firearms (*espingardes*), his pay and provisions. . . . And for his three workmen, at the rate of 2 measures of rice each daily, and half a *seer fish* (*peixe serra*) each monthly, and a maund of firewood each monthly."—*S. Botelho, Tombo*, 235.

1598. "There is a fish called *Pieze Serra*, which is cut in round pieces, as we cut Salmon and salt it. It is very good."—*Linschoten*, 88; [*Hak. Soc.* ii. 11].

1720.—"PEYXE SERRA is ordinarily produced in the Western Ocean, and is so called" etc. (describing the *Sar-fish*) . . .

"But in the Sea of the Islands of Quirimba (i.e. off Mozambique) there is a different *peyxe serra* resembling a large *corvina*,\* but much better, and which it is the custom to pickle. When cured it seems just like ham."—*Bluteau, Vocab.* vii. 606-607.

1727.—"They have great Plenty of *Seer-fish*, which is as savoury as any Salmon or Trout in Europe."—*A. Hamilton*, i. 379; [ed. 1744, i. 382].

[1813.—" . . . the robal, the *seir-fish*, the grey mullet . . . are very good."—*Forbes, Or. Mem.* 2nd ed. i. 36.]

1860.—"Of those in ordinary use for the table the finest by far is the *Seir-fish*† a species of Scomber, which is called *Toromalu* by the natives. It is in size and form very similar to the salmon, to which the flesh of the female fish, notwithstanding its white colour, bears a very close resemblance, both in firmness and in flavour."—*Tennent's Ceylon*, i. 205.

**SEERPAW**, s. Pers. through Hind. *sar-ā-pā* — 'cap-a-pie.' A complete suit, presented as a *Khilat* (*Killut*) or dress of honour, by the sovereign or his representative.

c. 1666. — "He . . . commanded, there should be given to each of them an embroidered Vest, a Turbant, and a Girdle of Silk Embroidery, which is that which they call *Ser-apah*, that is, an Habit from head to foot."—*Bernier, E.T.* 37; [ed. *Constable*, 147].

1673 — "Sir George Oxendine . . . had a *Collat* (*Killut*) or *Serpaw*, a Robe of Honour from Head to Foot, offered him from the Great Mogul."—*Fryer*, 87.

1680.—"Answer is returned that it hath not been accustomed for the Governour to go out to receive a bare *Phirmaud* (*Firmaun*), except there come therewith a *Serpaw* or a *Tasheriffe* (*Tashreef*)."—*Fl. St. Geo. Coun.* Dec. 2, in *N. & E.* No. iii. 40.

1715.—"We were met by Padre Stephanus, bringing two *Seerpaws*."—In *Wheeler*, ii. 245.

1727.—"As soon as he came, the King embraced him, and ordered a *serpaw* or a royal Suit to be put upon him."—*A. Hamilton*, i. 171 [ed. 1744].

1735.—"The last Nabob (*Sadatulla*) would very seldom suffer any but himself to send a *Seerpaw*; whereas in February last *Santa Sahib*, *Subder Ali Sahib*, *Jehare Khan* and *Imaum Sahib*, had all of them taken upon them to send distinct *Seerpaws* to the President."—In *Wheeler*, iii. 140.

1759.—"Another deputation carried six costly *Seerpaws*; these are garments which are presented sometimes by superiors in token of protection, and sometimes by inferiors in token of homage."—*Orme*, i. 159.

\* *Corvina* is applied by Cuvier, Cantor and others to fish of the genus *Sciaena* of more recent ichthyologists.

† "*Cybius* (*Scomber*, Linn.) *guttatum*."—*Tennent*.



number of **Cephoys** and Peons."—*Ect. of Diary, &c.*, in App. to *A Letter to a Proprietor of the E. I. Co.*, London, 1750, p. 94.

[1746.—Their strength on shore I compute 2000 Europeans **Seapiahs** and 300 Coffrees."—*Letter from Madras*, Oct. 9, in *Bengal Consultations*. *Ibid.* p. 600, we have **Seapies**.]

1747.—"At a Council of War held at Fort St. David the 25th December, 1747.

Present:—

Charles Floyer, Esq., Governor.  
George Gibson      John Holland  
John Crompton      John Rodolph de Gingen  
William Brown      John Usgate  
Robert Sanderson.

\* \* \*

"It is further ordered that Capt. Crompton keep the Detachment under his Command at Cuddalore, in a readiness to march to the **Choultry** over against the Fort as soon as the Signal shall be made from the Place, and then upon his firing two Muskets, Boats shall be sent to bring them here, and to leave a serjeant at Cuddalore Who shall conduct his **Seapoys** to the Garden Guard, and the Serjeant shall have a Word by which He shall be received at the Garden."—*Original MS. Proceedings* (in the India Office).

"The Council of Fort St. David write to Bombay, March 16th, "if they could not supply us with more than 300 Europeans. We should be glad of Five or Six Hundred of the best Northern People their way, as they are reported to be much better than ours, and not so liable to Desertion."

In Consn. May 20th they record the arrival of the ships Leven, Warwick, and Hebeater, Princess Augusta, "on the 28th inst. from Bombay, (bringing) us a General from that Presidency," as entered No. 38, advising of having sent us by them sundry stores and a Reinforcement of Men, consisting of 70 European Soldiers, 200 *Topasses* (**Topazs**), and 100 well-trained **Seapoys**, all of which under the command of Capt. Thomas Andrews, a Good Officer. . . .

And under July 13th. " . . . The Reinforcement of **Sepoys** having arrived from Tellicherry, which, with those that were sent from Bombay, making a formidable Body, besides what are still expected; and as there is far greater Dependance to be placed on these People than on our own **Peons** . . . many of whom have a very weakly Appearance, AGREED, that a General Review be now had of them, that all such may be discharged, and only the Choicest of them continued in the Service."—*MS. Records in India Office*.

1752. " . . . they quitted their entrenchments on the first day of March, 1752, and advanced in order of battle, taking possession of a rising ground on the right, on which they placed 50 Europeans: the front

consisted of 1500 **Sipoys**, and one hundred and twenty or thirty French."—*Hist. of the War in India*, 1761, pp. 2-16.

1758.—A Tabular Statement (Major) of the Indian troops, 20th Jan. of this year, shows "Corpo de **Sipaes**" with 1200 "**Sipaes** prompts."—*Bosquejo*, as above.

"A stout body of near 1000 **Sepoys** has been raised within these few days."—In *Long*, 134.

[1759.—"Boat rice extraordinary for Gentoo **Seapoys**. . . ."—*Ibid.* 174.]

1763.—"The Indian natives and Moors who are trained in the European manner are called **Sepoys**."—*Orme*, i. 80.

1763.—"Major Carnac . . . observes that your establishment is loaded with the pence of more Captains than need owing to the unnecessarily making it a point that they should be Captains to command the **Sepoy** Battalions, when such is the nature of **Sepoys** that they have a peculiar genius and talent to be employed for that service, and the Battalions should be given only to such who are so qualified regard to rank."—*Cornwallis's Letter*, of May 9. In *Long*, 290.

1770.—"England has at present in India an establishment to the amount of 50,000 European troops, and 54,000 **sipahis** armed and disciplined."—*Boyle*, ii. 459.

1771.—"**Sipai** sono li soldati indiani della Tomba, 297.

1778.—"La porta del Ponente le soldatesse si custodiva dalli **sipais** soldati indiani radunati da tutte le tribù e religioni."—*Fra Paulino, Viaggio*, 4.

1780.—"Next morning the **sepoys** came to see me. . . . I told him that I was his life. . . . He then told me that he was very rich himself, as his pay was 10 pagoda and a half a month—during the same time drew out his purse and gave me a rupee. This generous behaviour was different to what I had hitherto expected, and drew tears from my eyes, and I thanked him for his generosity, but I would not take his money."—*Hon. J. Lindsay's Memoirs*, *Life of Lindsay*, iii. 274.

1782.—"As to Europeans who are of their natural colours, and enter into the service of the country powers, I have known one of the best officers the Company ever had . . . say that he considered them otherwise than as so many **Sepoys**, acting under blacks they were not blacks in spirit."—*Peacock*, *Scenery*, 95-96.

1789.—  
"There was not a captain, nor a **seapoy**.  
But a Prince would depose, and destroy."

*Letter of Simphi to Secord*, &c.

1803.—"Our troops behaved well, the **sepoys** astonished me."—*Ibid.* ii. 384.

\* Not a general collection, but a letter from the Council of the Company.



Diary in England of Annibale Litolfi of Mantua the writer says: "On entering the tower there is a *Serraglio* in which, from grandeur, they keep lions and tigers and cat-lions." (See *Randall Brown's Calendar of Papers in Archives of Venice*, vol. vi. pt. iii. 1557-8. App.) [The *Stanf. Dict.* quotes Evelyn as using the word of a place where persons are confined: 1644. "I passed by the Piazza Judea, where their *seraglio* begins" (*Diary*, ed. 1872, i. 142).]

c. 1584. "At **Saraium** Turcis palatium principis est, vel aliud amplum aedificium, non a *Czar*\* voce Tatarica, quae regem significat, dictum: vnde Reineccius **Sarag-  
liam** Turcis vocari putet, ut *regiam*. Nam aliae quoque domus, extra Sultani regiam, nomen hoc ferunt . . . vt ampla Turcorum hospitia, sive diversoria publica, quae vulgo *Caravansarias* (**Caravanseray**) nostri vocant." — *Leandrius*, ed. 1650, p. 403.

1609. . . . by it the great **Suray**, besides which are diuers others, both in the city and suburbs, wherein diuers neate lodgings are to be let, with doores, lockes, and keys to each." — *W. Finch, in Purchas*, i. 134.

1611.— "This term **serraglio**, so much used among us in speaking of the Grand Turk's dwelling . . . has been corrupted into that form from the word **serai**, which in their language signifies properly 'a palace.' . . . But since this word *serai* resembles *seraino*, as a Venetian would call it, or *seraglio* as we say, and seeing that the palace of the Turk is (*seriato* or) shut up all round by a strong wall, and also because the women and a great part of the courtiers dwell in it barred up and shut in, so it may perchance have seemed to some to have deserved such a name. And thus the real term **serai** has been converted into **ser-raglio**." *P. della Valle*, i. 36.

1615. - "One'y from one dayes Journey to another the *Saphic* hath caused to bee erected certaine kind of great harbours, or large lodgings (like hamlets) called *caracansara*, or **surroyes**, for the benefite of *Caravans*, . . ." - *D. Montfort*, 8.

1616. — "In this kingdome there are no houses to entertaine strangers, only in great Townes and Cities are faire Houses built for their receipt, which they call **Sarray**, not inhabited, where any Passenger may haue recourse freely, but must bring with him his Bedding, his Cooke, and other necessaries." *Trav.* in *Purchas*, ii. 1475.

1638. "Which being done we departed from our **Serray** for home." *W. Bratton*, in *H. C. v.*, 19.

1648.—“A great **sary** or place for housing travelling folk.”—*Van Twiste*, 17.

[1754.—". . . one of the Scidlee-seedy, officers with a party of men were seized in the Sorroy. . . ."—*Forrest, Bonanza*, i. 307.]

1782.—“The stationary tenants of **Serauce**, many of them women, and some of them very pretty, approach the traveller on his entrance, and in alluring language describe to him the varied excellencies of their several lodgings.”—*Forster*, *Jour.* ed. 1808, i. 86.

1825.—“The whole number of persons in and about the **serai**, probably did not fall short of 500 persons. What a marvellous scene for an Eastern romance—such an inn as this afford!”—*Hutchins.* 1844, ii. 122.

1850.--"He will find that, if we only trace three names in the long line of Delhi Emperors, the comfort and happiness of the people were never contemplated by them; and with the exception of **sarais** and bridges,—and these roads traversed by the imperial camp,—we will see nothing in which purely selfish considerations did not prevail."—*Sir H. Elliot, Original Preface to History of India, Elliot, I. xxiii.*

b. A long-necked earthenware (or metal) flagon for water: a **gogie** (q.v.). This is **Ar.—P. *ḡarīh***. This is the *doruk* or *kulluk* of Egypt, which Lane (*Mod. Egypt*, vi. 185, 186 *seq.*) gives an account with illustrations.]

c. 1666. —“ . . . my *Nephew* having  
safed me a very particular favour, and  
that he hath appointed to give me  
day a new loaf of his house, and a **Souray**  
of the water of *Ganges* . . . **Souray** is  
Tin-flagon full of water, which the *Souray*  
that marcheth on foot before the Gentle  
on horseback, carrieth in his hand, and  
up in a sleeve of red cloath.” *B. . .*  
114; ed. *Constable*, 356.

1808.—“We had some bread and  
two **surahees** of water, and a little  
brandy.” *Elphinstone*, in *Asiatic Res.* i. 18

[1880. — "The best known is the gilet work of Cashmere, which is almost entirely devoted to the production of the water-wise **sarais**, copied from the clay gilets throughout the northern parts of the *jab*." — *Bardwell, Indus, Inter. J.*]

**SERANG**, s. A native name for a chief of a **lascar** crew; the name of a small native vessel. The Pers. *sarhang*, 'a commander or leader.' In modern Persia it is also used for a colonel (see *W. J. S.*).

1599.—" . . . there set sail two large  
house vessels which were come to the

Consequently, the RMM is not a sufficient condition; that is, the presence of a RMM does not guarantee that the system is safe. An example is shown in Figure 1. In this example, the system is not safe, but the RMM is not violated.



[**SEVEN PAGODAS**, n.p. The Tam. *Marallipuram*, Skt. *Mahabali-pura*, 'the City of the Great Bali,' a place midway between **SADRAS** and Covelong. But in one of the inscriptions (about 620 A.D.) a King, whose name is said to have been Amara, is described as having conquered the chief of the Mahamalla race. Malla was probably the name of a powerful highland chieftain subdued by the Chalukyans. (See *Crole, Man. of Chingleput*, 92 seq.). Dr. Oppert (*Orig. Inhabit.*, 98) takes the name to be derived from the Malla or Palli race.

### SEVEN SISTERS, or BROTHERS.

The popular name (Hind. *sāt-bhāī*) of a certain kind of bird, about the size of a thrush, common throughout most parts of India, *Mulacocercus terricolor*, Hodgson, 'Bengal babbler' of Jerdon. The latter author gives the native name as *Seven Brothers*, which is the form also given in the quotation below from *Tribes on My Frontier*. The bird is so named from being constantly seen in little companies of about that number. Its characteristics are well given in the quotations. See also *Jerdon's Birds* (Godwin-Austen's ed., ii. 59). In China certain birds of starling kind are called by the Chinese *pu-ko*, or "Eight Brothers," for a like reason. See *Collingwood's Rambles of a Naturalist*, 1868, p. 319. (See **MYNA**.)

1878. — "The **Seven Sisters** pretend to feed on insects, but that is only when they cannot get peas . . . sad-coloured birds hopping about in the dust, and incessantly talking whilst they hop."—*Ph. Robinson, In My Indian Garden*, 30-31.

1883.—". . . the **Satbhai** or 'Seven Brothers' . . . are too shrewd and knowing to be made fun of. . . Among themselves they will quarrel by the hour, and bandy foul language like fishwives; but let a stranger treat one of their number with disrespect, and the other six are in arms at once. . . Each Presidency of India has its own branch of this strange family. Here (at Bombay) they are brothers, and in Bengal they are sisters; but everywhere, like Wordsworth's opinionative child, they are seven."—*Tribes on My Frontier*, 143.

**SEVERNDROOG**, n.p. A somewhat absurd corruption, which has been applied to two forts of some fame, viz. :

a. *Savarna-druga*, or *Sarandrug*, on the west coast, about 78 m. below

Bombay (Lat. 17° 48' N.). It was taken in 1755 by a small naval force from Tulaji Angria, of the famous piratical family. [For the commander of the expedition, Commodore James, and his monument on Shooter's Hill, see *Douglas, Bombay and W. India*, i. 117 seq.]

b. *Sarandrug*; a remarkable double hill-fort in Mysore, standing on a two-topped bare rock of granite, which was taken by Lord Cornwallis's army in 1791 (Lat. 12° 55'). [Wilks (*H. S. Sketches*, Madras reprint, i. 228, p. 232) calls it *Sarendy Droog*, and *Sarandroog*.]

**SEYCHELLE ISLANDS**, n.p. A cluster of islands in the Indian Ocean, politically subordinate to the British Government of Mauritius, lying between 3° 40' & 4° 50' S. Lat., and about 950 sea-miles east of Bombay on the E. African coast. There are 20 or 30 of the Seychelles proper, of which Mahé, the largest, is about 17 m. long by 3 or 4 wide. The principal islands are granitic, and rise "in the centre of a vast plateau of coral" of some 120 m. diameter.

These islands are said to have been visited by Soares in 1506, and were known vaguely to the Portuguese navigators of the 16th century as the *Seven Brothers* (*Os sete Irmãos* or *Hermanos*), sometimes *Seven Sisters* (*Sete Irmãs*), whilst in Delisle's Map of Asia (1700) we have both "*les Sept Frères*" and "*les Sept Sœurs*." Adjoining these on the W. or S.W. we find also on the old maps a group called the *Almirantes*, and this group has retained that name to the present day, constituting now an appendage of the Seychelles.

The islands remained uninhabited and apparently unvisited, till near the middle of the 18th century. In 1742 the celebrated Mahé de la Bourdonnais, who was then Governor of Mauritius and the Isle of Bourbon, despatched two small vessels to explore the islands of this little archipelago, an expedition which was renewed by Lazare Picault, the commander of one of the two vessels, in 1774, who gave to the principal island the name of *Mahé*, and to the group the name of *Iles de Bourdonnais*, for which *Iles Mahe* (which is the name given in the





lieux des Maldives. . . ."—(see **COCO-DE-MER**). . . , i. 212. [Also see Mr. Gray's note in *Hak. Soc. ed. i. 206*, where he explains the word *pulau* in the above the Malay *pulo*, 'an island,

1769.— . . . the situation of which I determined, is flat

the

harbour. . . . This island the

month with t

monstrous crocodile; . . . ment has since been cultivation of to *Madagascar and the E. Indies by th Buchanan, F.T., London, 1792, p. liii.*

1772.—"The island inhabited by harbour. . . opinion that . . . are, are the islands . . . eastward of many to the westward."—*Capt . . . 's Passage from Beaulieu to the Seychelles Islands in the Swift Crab. In Dunn's Directors, ed. 1780, pp. 225, 232.*

[1901. "For a man of energy, perseverance, and temperate habits, *Seychelles* affords as good an opening as any tropical colony."—*Report of Administrator, in Times, Oct. 2.*

**SHA, SAH**, s. A merchant or banker; often now attached as a surname. It is Hind. *śih* and *śha* from Skt. *śidha*, 'perfect, virtuous, respectable' ('*pradhomme*'). See **BOW-CAR**.

c. 1809.—". . . the people here called Mahajans (*Mahajun*), *Sahu*, and Bahariyas, live by lending money."—*Buchanan Hamilton, E. India, ii. 573.*

**SHABASH!** interj. 'Well done!' 'Bravo' Pers. *Shā-bāsh*. 'Rejoice!' \* [Rather *shūd-bāsh*, 'Be joyful!']

c. 1610.—"Le Roy fit rencontre de moy . . . me disant un mot commun en toute l'Inde, à savoir qui veut dire grand merrey. . . louer un homme pour quelque chose qu'il a bien fait."—*Portul de Lorient, i. 224.*

[1843. "I was awakened at night from a sound sleep by the repeated *shā-bāsh!* with . . . from the residence of the thanndar."—*Buchanan, Travels in Upper India, i. 209.*

\* At *puer* *habentes, Rex eris, abunt, S. recte facis.*—*Her. Ep. l. 4.*

**SHABUNDER**, s. Pers. *Shā-bandar*, lit. 'King of the Haven,' Harbour-Master. This was the title of an officer at native ports all over who was the chief

authority and ship-masters had to transact. He was often also head of the Customs. Hence the name is of prominent and frequent in the old narratives. authors generally write *Shā-bandar*; ours *Shā-bandar*; title is not

obsolete, though it does not now exist in India; the quotation from *Lau* shows its use in *Car*. [and the call their Consuls (*Burton, A. Nights, iii. 158*)]. In the *Malay States* the *Shābandar* was, and probably is, an important officer of State. from *Lau* and from that the title was not confined to seaports. At Aleppo Thevenot

iii. 121). [This is the office which King Mīhrjān conferred upon Sindbad the Seaman, when he made him *shābandar* for the port and registrar of all ships that entered the harbour' (*Burton, iv. 351*)].

c. 1350.—"The chief of all the Muslims in the

c. 1539.—"

(orig. cap. xv.) 1552.—"And . . . on the

1553.—"A Moorish lord called *Sabaio* . . . as soon as he knew the

came in these ships. . . ."—*Baria, l. 11.*

1561.—". . . called himself . . . *Lia*.

1599.—" . . . tonke off my hat and put a Roll . . . .—*J. Davis, in Purchas, i. 12*

[1604.—"Sabindar." See under **KLUB**]



**SHADE (TABLE-SHADE, WALL-SHADE)**, s. A glass guard to protect a candle or simple oil-lamp from the wind. The oldest form, in use at the beginning of the last century, was a tall glass cylinder which stood on the table, the candlestick and candle being placed bodily within in. In later days the universal form has been that of an inverted dome fitting into the candlestick, which has an annular socket to receive it. The *wall-shade* is a bracket attached to the wall, bearing a candle or cocoa-nut oil lamp, protected by such a shade. In the wine-drinking days of the earlier part of last century it was sometimes the subject of a challenge, or forfeit, for a man to empty a wall-shade filled with claret. The second quotation below gives a notable description of a captain's outfit when taking the field in the 18th century.

1780.—“Borrowed last Month by a Person or Persons unknown, out of a private Gentleman's House near the Esplanade, a very elegant Pair of Candle **Shades**. Whoever will return the same will receive a reward of 40 *Sica Rupees*. — N.B. The Shades have private marks.” — *Hicky's Bengal Gazette*, April 8.

1789. — “His tent is furnished with a good large bed, mattress, pillow, &c., a few camp-stools or chairs, a folding table, a pair of **shades** for his candles, six or seven trunks with table equipage, his stock of linen (at least 21 shirts); some dozens of wine, brandy, and gin; tea, sugar, and biscuit; and a hamper of live poultry and his milch-goat.” — *Mauro's Narrative*, 186.

1817. — “I am now finishing this letter by candle-light, with the help of a handkerchief tied over the **shade**.” — *T. Munro*, in *Lit.*, i. 511.

[1838. — “We brought carpets, and chandeliers, and **wall shades** (the great staple commodity of Indian furniture), from Calcutta. . . .” — *Miss Eden, Up the Country*, 2nd ed. i. 182.]

**SHAGREEN**, s. This English word, — French *chagrin*; Ital. *zigrino*; Mid. High Ger. *Züper*, — comes from the Pers. *sāghrī*, Turk. *sāghrī*, meaning properly the croupe or quarter of a horse, from which the peculiar granulated leather, also called *sāghrī* in the East, was originally made. Diez considers the French (and English adopted) *chagrin* in the sense of vexation to be the same word, as certain hard skins prepared in this way were used as files, and

hence the word is used figuratively for gnawing vexation, as (he states) the Ital. *lima* also is (*Etym. Worterbuch*, ed. 1861, ii. 240). He might have added the figurative origin of *tribulation*. [This view is accepted by the *N.E.D.*; but Prof. Skeat (*Concise Dict.*) denies its correctness.]

1663. — “. . . à Alep . . . on y travaillait aussi bien qu'à Damas le **sagri**, qui est ce qu'on appelle **chagrin** en France, mais on en fait une bien plus grande quantité en Perse. . . . Le **sagri** se fait de crin d'âne,” &c. — *Thévenot, Voyages*, iii. 115.

1862. — “**Saghree**, or *Kremukht*, Horse Ass-Hide.” — *Punjab Trade Report*, Appendix; For an account of the manufacture of *kimukht*, see *Hoen, Mon. on Trades and Manufactures of N. India*, 94.]

**SHAITAN**, Ar. ‘The Evil One, Satan.’ *Shaitān kā bhāī*, ‘Brother of the Arch-Enemy,’ was a title given to Sir C. Napier by the Amīrs of Seistan and their followers. He was not the first great English soldier to whom this title had been applied in the East. In the romance of *Conrad Lion*, when Richard entertains a reputation of Saracens by serving on table the head of one of their brethren, we are told :

“Every man sat styll and pokyd othir  
They saide: ‘This is the *Devil's brother*’  
That sles our men, and thus hemestes . . .

[c. 1630. — “But a Mountebank or Impostor is nick-named **Shitan**. Tabib, — the Doctor, Chirurgeon.” — *Sir T. Herbert*, ed. 1877, p. 304.

1753. — “God preserve me from the **Scheithan** Alragim.” — *Hanover*, iii. 29.

1863. — “Not many years ago, an electric gentleman wrote from Sikkim to the Secretary of the Asiatic Society in Calcutta, stating that, on the snows of the mountain, there were found certain mysterious foot-steps, more than 30 or 40 *per square foot*, which the natives alleged to be **Shaitans**. The writer at the same time offered, if Government would give him leave of absence for a certain period, etc., to go and track the author of these mysterious vestiges, so that this strange creature would be discovered without any expense to Government. The notion of catching **Shaitan** cost no expense to Government was a sublime piece of Anglo-Indian tact, but the offer was accepted.” — *Sir H. Yule, Notes on F. Jordanus*, 37.

**SHALEE, SHALOO, SHELLA SALLO**, &c., s. We have no doubt as to the identity of all these words; the two latter occur in old works as names of cotton seeds, and



this bird rather than the *mainā* (see **MYNA**) with that described by Aelian. [Mr. M'Crindle (*Invasion of India*, 186) favours the identification of the bird with the *Mainā*.]

c. A.D. 250.—“There is another bird found among the Indians, which is of the size of a starling. It is particoloured; and in imitating the voice of man it is more loquacious and clever than a parrot. But it does not readily bear confinement, and yearning for liberty, and longing for intercourse with its kind, it prefers hunger to bondage with fat living. The Macedonians who dwell among the Indians, in the city of Bucephala and thereabouts . . . call the bird *κερκίων* ('Taily'); and the name arose from the fact that the bird twitches his tail just like a wagtail.”—Aelian, *de Nat. Anim.* xvi. 3.

### SHAMAN, SHAMANISM. s.

These terms are applied in modern times to superstitions of the kind that connects itself with exorcism and “devil-dancing” as their most prominent characteristic, and which are found to prevail with wonderful identity of circumstance among non-Caucasian races over parts of the earth most remote from one another; not only among the vast variety of Indo-Chinese tribes, but among the Dravidian tribes of India, the Veddahs of Ceylon, the races of Siberia, and the red nations of N. and S. America. “Hinduism has assimilated these prior superstitions of the sons of Tur,” as Mr. Hodgson calls them, in the form of Tantrika mysteries, whilst, in the wild performance of the Dancing Dervishes at Constantinople, we see, perhaps, again, the infection of Turanian blood breaking out from the very heart of Mussulman orthodoxy” (see *Notes to Marco Polo*, Bk. II. ch. 50). The characteristics of Shamanism is the existence of certain sooth-sayers or medicine-men, who profess a special art of dealing with the mischievous spirits who are supposed to produce illness and other calamities, and who invoke these spirits and ascertain the means of appeasing them, in trance produced by fantastic ceremonies and convulsive dances.

The immediate origin of the term is the title of the spirit-conjurer in the Tangut language, which is *shaman*, in that of the Manchus becoming *shamán*, pl. *shamans*. But then in Chinese *Shu-main* or *Shi-main* is used for a

Buddhist ascetic, and this would seem to be taken from the Skt. *śramaṇa*, Pali *samana*. Whether the Tangut word is in any way connected with this or adopted from it, is a doubtful question. W. Schott, who has treated the matter elaborately (*Über den Ursprung des Wortes Schamane und über den tungusischen Schamanen-Cultus im Hofe der Mandju Kaiserin*, Berlin Akad. 1842), finds it difficult to suppose any connection. We, however, give a few quotations relating to the words in one series. In the first the reference is undoubtedly to Buddhist ascetics.

c. B.C. 320.—“Τοὺς δὲ Σαρμαναίους τοὺς μὲν ἐντιμωτάτους Ἰλλυριοὺς φησὶν εἶναι ζῆσθαι, ζῶντας ἐν ταῖς ἰλυσὶ ἀπὸ φλοῶν καὶ καρπῶν ἀγρίων, ἐσθῆτας δ' ἔχειν ἀφλοῶν δένδρεων, ἀφροδισίων χάρις οἶνου.”—From *Megasthenes*, in *Strabo*, iv.

c. 712.—“All the **Samanis** assembled, and sent a message to Bajhrá, saying, “We are *násik* devotees. Our religion is one of peace and quiet, and fighting and slaying is prohibited, as well as all kinds of shedding of blood.”—*Chach Náma*, in *Ellis*, i. 158.

1829.—“*Kami* is the Mongol name of the spirit-conjurer or sorcerer, who before the introduction of Buddhism exercised among the Mongols the office of Sorcerer and Priest, as he still does among the Tunguzes, Manjus, and other Asiatic tribes. . . . in Europe they are known by the Tunguz name **schaman**; among the Manchus as **saman**, and among the Tibetans as *llaba*. The Mongols now call them with contempt and abhorrence *Bok* or *Bog*, ‘Sorcerer,’ ‘Wizard,’ and the women give themselves to the like fooleries.”—*I. J. Schmidt, Notes to Strabo*, § 1, p. 416.

1871.—“Among Siberian tribes the **shamans** select children liable to epilepsy as suitable to be brought up to the profession, which is apt to become hereditary with epileptic tendencies it belongs to.”—*Primitive Culture*, ii. 121.

### SHAMBOGUE. s.

Canar. *śāma-bhoga*; *shamāga*, ‘allowance of grain paid to the village accountant.’ Skt. *bhoga*, ‘enjoyment.’ A village clerk or accountant.

[c. 1766.—“ . . . this order to be entered in the accounts by the **shanbague**.”—*Malabar*, iii. 120.

[1800.—“**Shanaboga**, called **Shanbogue** by corruption, and **Curnum** by the Manchians, is the village accountant.”—*Bachaman’s Mysore*, i. 268.]

1801.—“When the whole **kist** is collected, the **shanbogue** and **patil** (see **PATEL**) carry it to the teshildar’s **cherry**.”—*T. Munro*, in *Lit.*, i. 316.





apply to the people who call themselves the *great Tai*, kindred to the Siamese, and occupying extensive tracts in Indo-China, intermediate between Burma, Siam, and China. They are the same people that have been known, after the Portuguese, and some of the early R. C. Missionaries, as **Laos** (q.v.); but we now give the name an extensive signification covering the whole race. The Siamese, who have been for centuries politically the most important branch of this race, call (or did call themselves—see De la Loubère, who is very accurate) *Tai-Noi* or ‘Little Tai,’ whilst they applied the term *Tai-Yai*, or ‘Great Tai,’ to their northern kindred or some part of these;\* sometimes also calling the latter *Tai-güt*, or the ‘Tai left behind.’ The Tai or Shan are certainly the most numerous and widely spread race in Indo-China, and innumerable petty Shan States exist on the borders of Burma, Siam, and China, more or less dependent on, or tributary to, their powerful neighbours. They are found from the extreme north of the Irawadi Valley, in the vicinity of Assam, to the borders of Camboja; and in nearly all we find, to a degree unusual in the case of populations politically so segregated, a certain homogeneity in language, civilisation, and religion (Buddhist), which seems to point to their former union in considerable States.

One branch of the race entered and conquered Assam in the 13th century, and from the name by which they were known, *Ahom* or *Aham*, was derived, by the frequent exchange of aspirant and sibilant, the name, just used, of the province itself. The most extensive and central Shan State, which occupied a position between Ava and Yunnan, is known in the Shan traditions as *Mung-Mau*, and in Burma by the Buddhisto-classical name of *Kau-sambi* (from a famous city of that name in ancient India) corrupted by a usual process into *Ko-Shan-pyi* and interpreted to mean ‘Nine-Shan-States.’ Further south were those Tai States which have usually been called **Laos**, and which formed several considerable kingdoms, going through many vicissitudes of power. Several

of their capitals were visited and their ruins described by the late Francis Garnier, and the cities of these and many smaller States of the same race, all built on the same general quadrangular plan, are spread broadcast over that part of Indo-China which extends from Siam north of Yunnan.

Mr. Cushing, in the Introduction to his *Shan Dictionary* (Rangoon, 1884), divides the Shan family by dialectal indications into the *Ahoms*, whose language is now extinct, the *Chak* *Shan* (occupying the central territory of what was *Mau* or *Kau-sambi*), the *Shan* (*Proper*, or Burmese Shan), *Loi* (or Siamese Shan), and Siamese.

The term **Shan** is borrowed from the Burmese, in whose peculiar orthography the name, though pronounced *Shān*, is written *cham*. We have not met with its use in English prior to the Mission of Col. Symes in 1755. It appears in the map illustrating his narrative, and once or twice in the narrative itself, and it was frequently used by his companion, F. Buchanan, whose papers were only published many years afterwards in various periodicals difficult to meet with. It was not until the Burmese war of 1824-1826, and the active investigation of our Eastern frontier which followed, that the name became particularly known in British India. The best notice of the Shans that we are acquainted with is a scarce pamphlet by Mr. Ney Elias, printed by the Foreign Dept. of Calcutta in 1872 (*Introd. Sketch of the Hist. of the Shans, &c.*). [The ethnology of the race is discussed by J. G. Scott, *Upper Burma Gazetteer*, i. pt. i. 187 *seqq.* Also see *Prince Henri d'Orléans, Du Tonkin à l'Indes*, 1898; H. S. Halliday, *Ancient Shans*, 1885, and *A Thousand Miles on an Elephant*, 1890.]

Though the name as we have taken it is a Burmese oral form, it seems to be essentially a genuine ethnic name for the race. It is applied in the form **Sam** by the Assamese, and the Kakhyens; the Siamese themselves have an obsolete **Siēm** (written *Siam*) for themselves, and **Sieng** (*Siang*) for the Laos. The former word is evidently the *Sien*, which the Chinese used in the compound *Sien-tai* for Siam,—see *Marco Polo*, 2nd ed. l. iii. ch. 7, note 3), and from which we got, probably through a Malay

\* On the probable indication of Great and Little in the name, see remarks in notes on *Marco Polo*, bk. iii. ch. 9.



1776.—“The occupation of the Bramin should be to read the *Brids*, and other *Shasters*.”—*Halthed, Gentoo Code*, 39.

[**SHASTREE**, s. Hind. *śāstrī* (see **SHASTER**). A man of learning, one who teaches any branch of Hindu learning, such as law.

[1824.—“Gungadhur **Shastree**, the minister of the Baroda state, . . . was murdered by Trimbuckjee under circumstances which left no doubt that the deed was perpetrated with the knowledge of Bajerow.”—*Malcolm, Central India*, 2nd ed. i. 307.]

**SHAWL**, s. Pers. and Hind. *shāl*, also *doshāla*, ‘a pair of shawls.’ The Persian word is perhaps of Indian origin, from Skt. *śācala*, ‘variegated.’ Sir George Birdwood tells us that he has found among the old India records “Carmania **shells**” and “Carmania **shawools**,” meaning apparently *Kermān shawls*. He gives no dates unfortunately. [In a book of 1685 he finds “**Shawles** Carmania” and “Carmania Wooll”; in one of 1704, “**Chawools**” (*Report on Old Records*, 27, 40). Carmania goats are mentioned in a letter in *Forrest, Bombay Letters*, i. 140.] In Meninski (published in 1680) *shāl* is defined in a way that shows the humble sense of the word originally:

“Pannū viliores qui partim albi, partim cineritii, partim nigri esse solent ex lana et pilis caprinis; hujusmodi pannum seu telam injiciunt humeris Dervisii . . . instar stolæ aut pallii.” To this he adds, “Datur etiam sericea ejusmodi tela, fere instar nostri multitii, sive simplicis sive duplicati.” For this the 2nd edition a century later substitutes: “*Shāl-i-Hindī*” (Indian shawl). “Tela *sericea* subtilissima ex India adferri solita.”

c. 1590. “In former times **shawls** were often brought from Kashmir. People folded them in four folds, and wore them for a very long time. . . . His Majesty encourages in every possible way the (*shāl-bāfi*) manufacture of **shawls** in Kashmir. In Lahor also there are more than 1000 workshops.” *ibid.* i. 92. [Also see ed. *Jarrett*, ii. 349, 355.

c. 1665. “Ils mettent sur eux à toute saison, lorsqu'ils sortent, une **Chal**, qui est une manière de toilette d'une laine très-fine qui se fait à Cachemir. Ces **Chals** ont environ deux aunes (the old French *aune*, nearly 47 inches English) de long sur une de large. On les achete vingt-cinq ou trente écus, si elles sont fines. Il y en a même qui coûtent cinquante écus, mais ce sont les très-fines.” *Thévenot*, v. 110.

c. 1666. “Ces **chales** sont certaines pièces d'étoffe d'une aune et demie de long, et

d'une de large ou environ, qui sont brodées aux deux bouts d'une espèce de broderie faite au métier, d'un pied ou environ de large. . . . J'en ai vu de ceux que les *Omrahs* font faire exprès, qui coûtent jusqu'à cent cinquante Roupies; des autres qui sont de cette laine du pays, je n'en ai pas vu qui passaient 50 Roupies.”—*Bertr.* ii. 280-281; [ed. *Constable*, 402.]

1717.—“. . . Con tutto ciò preziosissime nobilissime e senza comparazione magnifiche sono le tele che si chiamano **Scial**. . . . lingua Hindustana, come ancora nella lingua Persiana. Tali **Scial** altro non sono che alcuni manti, che si posano sulla testa, e facendo da man destra, e da man sinistra scendere le due metà, con queste si cinge . . .”—*MS. Narrative of Pietro Ip.* p. 10.

[1662.—“Another rich Skarf, which they call **schal**, made of a very fine stuff.”—*J. Davis, Ambassador's Trav.* Bk. v. 22. *Stanf. Dict.*]

1727.—“When they go abroad they wear a **Shawl** folded up, or a piece of White Cotton Cloth lying loose on the Top of their Heads.”—*A. Hamilton*, ii. 50; [**Shawl** 2d ed. 1744, ii. 49].

c. 1760.—“Some **Shawls** are manufactured there. . . . Those coming from the province of Cachemire on the borders of Tibet, being made of a peculiar kind of silky hair that produces from the loom a cloth beautifully bordered at both ends, with a narrow flowered selvage, about two yards and a half long, and a yard and a half wide . . . and according to the price, which is from ten pounds and upwards to fifteen shillings, join, to exquisite fineness, a softness that renders them extremely warm, and so pliant that the fine ones are easily drawn through a common ring on the finger.”—*Gosse*, i. 118.

1781.—Sommerat writes **challes**. He says: “Ces étoffes (faites avec la laine des montagnes de Tibet) surpassent nos plus belles soies en finesse.”—*Voyage*, i. 52.

It seems from these extracts that the large and costly shawl, woven with figures over its whole surface, is a modern article. The old shawl, as we see, was from 6 to 8 feet long, by about half that breadth; and it was most commonly white, with only a border of figured weaving at each end. In fact what is now called a **Rampoor Chudder** when made with figured ends is probably the best representation of the old shawl.

**SHEEAH, SHIA**, s. Arab. *shīʿa*, *shīʿ*, ‘sect.’ A follower (more properly the followers collectively) of the Mahommedan ‘sect,’ or sects, namely, which specially venerate ‘Ali,’ and regard the Imāms (see **IMAUM**) his descendants, as the true successors to

the Caliphate. The Persians (since the accession of the 'Sophy' dynasty, (q.v.)) are *Shi'as*, and a good many of the Moslems in India. The sects which have followed more or less secret doctrines, and the veneration of hereditary quasi-divine heads, such as the Karmathites and Ismaelites of Musulman history, and the modern **Bohras** (see **BORA**) and "Mulāhis," may generally be regarded as *Shi'a*. [See the elaborate article on the sect in *Hughes, Dict. of Islam*, 572 *seqq.*]

c. 1809. "... dont encore il est ainsi, que tuit cil qui croient en la loy Haali dient que cil qui croient en la loy Mahomet sont mescreant; et aussi tuit cil qui croient en la loy Mahomet dient que tuit cil qui croient en la loy Haali sont mescreant."—*Jourville*, 252.

1553. "Among the Moors have always been controversies . . . which of the four first Caliphs was the most legitimate successor to the Caliphate. The Arabians favoured Bubaie, Homar, and Otthoman, the Persians (*Paræus*) favoured Alle, and held the others for usurpers, and as holding it against the testament of Mahamed . . . to the last this schism has endured between the Arabians and the Persians. The latter took the appellation **Xia**, as much as to say 'Union of one Body,' and the Arabs called them in reproach *Raffady* (*Rafidi*, a heretic (lit. 'deserter'), as much as to say 'People astray from the Path,' whilst they call themselves **Guny** (see **SUNNEE**), which is the contrary."—*Barnes*, II. x. 6.

1620. "The Sonneite adherents of tradition, like the Arabs, the Turks, and an infinite number of others, accept the primacy of those who actually possess it. The Persians and their adherents who are called *Schias* (**Schial**), i.e. 'Sectaries,' and are not ashamed of the name, believe in the primacy of those who have only claimed it (without possessing it), and obstinately contend that it belongs to the family of Ali only."—*P. della Valle*, ii. 75; [conf. *Hak. Soc.* i. 152.

1626. "He is by Religion a Mahumetan, descended from Persian Ancestors, and retaineth their opinions, which differing in many points from the Turkes, are distinguished in their Sectes by tearmes of **Seaw** and **Sunnee**."—*Purkhas, Pilgrimage*, 995.

1653. "Les Persans et *Kasabachas* (**Kasabash**) se disent **Schial** . . . si les Ottomans estoient **Schials**, ou de la Secte de Haly, les Persans se feroient **Sunnas** qui est la Secte des Ottomans."—*De la Boullaye-le-Gouz*, ed. 1657, 106.

1673. "His Substitute here is a **Chias Moor**."—*Fryer*, 29.

1784. "In contradistinction to the *Sunnas*, who in their prayers cross their hands on the lower part of the breast, the **Schials** drop their arms in straight lines."—*J. Forster, Travels*, ii. 129.

1805.—"The word *Sh'eeah*, or *Sheout*, properly signifies a troop or sect . . . but has become the distinctive appellation of the followers of Aly, or all those who maintain that he was the first legitimate *Khaleefah*, or successor to Moohammad."—*Baillie, Digest of Mah. Law*, II. xii.

1869.—"La tolerance indienne est venue diminuer dans l'Inde le fanatisme Musulman. Les *Sunnites* et *Schrites* n'ont point entre eux cette animosité qui divise les Turcs et les Persans . . . ces deux sectes divisent les musulmans de l'Inde; mais comme je viens de dire, elles n'excitent généralement entre eux aucune animosité."—*Garrin de Tassy, Rel. Mus.*, p. 12.

**SHEERMAUL**, s. Pers.—Hind. *shirmdl*, a cake made with flour, milk and leaven; a sort of *brioche*. [The word comes from Pers. *shir*, 'milk,' *mdl*, 'crushing.' Riddell (*Domest. Econ.* 461) gives a receipt for what he calls "*Nauna Sheer Mhal*," *nān* being Pers., 'bread.']

[1832.—"The dishes of *meetah* (*miḥā*, 'sweet') are accompanied with the many varieties of bread common to Hindoostan, without leaven, as *Sheeh-maul*, *bachertannic* (*bakir-khani*), *chapaatic* (*chupatty*), &c.; the first two have milk and ghee mixed with the flour, and nearly resemble our pie-crust."—*Mrs. Meer Hassan Ali, Observations*, i. 101.

[**SHEIKH**, s. Ar. *shaikh*; an old man, elder, chief, head of an Arab tribe. The word should properly mean one of the descendants of tribes of genuine Arab descent, but at the present day, in India, it is often applied to converts to Islam from the lower Hindu tribes. For the use of the word in the sense of a saint, see under **PEER**.

[1598.—"Lieftenant (which the Arabians called *sequen*)."—*Linacoten, Hak. Soc.* i. 24.

[1625.—"They will not have them indged by any Custome, and they are content that their **Xeque** doe determine them as he list."—*Purkhas, Pilgrimage*, ii. 1146.

1727.—". . . but if it was so, that he (Abraham) was their **Sheek**, as they alledge, they neither follow him in Morals or Religion."—*A. Hamilton*, ed. 1744, i. 87.

[1835.—"Some parents employ a *sheykh* or *fikee* to teach their boys at home."—*Lane, Mod. Egypt.*, ed. 1871, i. 77.]

**SHERBET**, s. Though this word is used in India by natives in its native (Arab. and Pers.) form *sharbat*,\*

\* In both written alike, but the *Sharb* in Arabic is generally silent, giving *sharba*, in Persian *sharbat*. So we get *mineral* from Pers. and Turk. *mineral*, in Ar. (and in India) *minera* (*minār, mināra*).

'draught,' it is not a word now specially in Anglo-Indian use. The Arabic seems to have entered Europe by several different doors. Thus in Italian and French we have *sorbetto* and *sorbet*, which probably came direct from the Levantine or Turkish form *shurbat* or *shorbat*; in Sp. and Port. we have *xarabe*, *axarabe* (*ash-sharāb*, the standard Ar. *sharāb*, 'wine or any beverage'), and *xarope*, and from these forms probably Ital. *scioppo*, *sioppo*, with old French *ysserop* and mod. French *sirap*; also English *syrup*, and more directly from the Spanish, *shrub*. Mod. Span. again gets, by reflection from French or Italian, *sorbete* and *sirap* (see *Dozy*, 17, and *Marcel Devic*, s.v. *sirap*). Our *sherbet* looks as if it had been imported direct from the Levant. The form *sharāb* is applied in India to all wines and spirits and prepared drinks, e.g. Port-*shraub*, Sherry-*shraub*, Lall-*shraub*, Brandy-*shraub*, Beer-*shraub*.

c. 1334.—". . . They bring cups of gold, silver, and glass, filled with sugar-candy-water: i.e. syrup diluted with water. They call this beverage **sherbet**" (*ash-shurbat*).—*Ibn Batuta*, iii. 124.

1554.—". . . potio est gratissima præsertim ubi multa nix, quæ Constantino-poli nullo tempore deficit, fuerit refrigerata. Arab. **Sorbet** vocant, hoc est, potionem Arabicam."—*Busley*, Ep. i. p. 92.

1578.—"The physicians of the same country use this **xarave** (of tamarinds) in bilious and ardent fevers."—*Acosta*, 67.

c. 1580.—"Et saccharo potum jucundissimum parant quem **Sarbet** vocant."—*Prosper Alpinius*, Pt. i. p. 70.

1611.—"In Persia there is much good wine of grapes which is called **Xarāb** in the language of the country."—*Teisiro*, i. 16.

c. 1630.—"Their liquor may perhaps better delight you: 'tis faire water, sugar, rose-water, and juyce of Lemons mixt, call'd **Sherbets** or **Zerbets**, wholesome and potable."—*Sir T. Herbert*, ed. 1638, p. 241.

1682.—"The Moores . . . dranke a little milk and water, but not a drop of wine; they also dranke a little **sorbet**, and *jaculatt* (see **JOCOLE**)."—*Erskin's Diary*, Jan 21.

1827.—"On one occasion, before Barak-el-Hady left Madras, he visited the Doctor, and partook of his **sherbet**, which he preferred to his own, perhaps because a few glasses of rum or brandy were usually added to enrich the compound."—*Sir W. Scott*, *The Surgeon's Daughter*, ch. x.

1837.—"The Egyptians have various kinds of **sherbets**. . . The most common kind called simply **shurbāt** or **shurbāt al-har** . . . is merely sugar and water. . . *har* (the *har* of *sharāb*), or **sharāb** (the

*leymōm*) is another."—*Lane*, *Mod. Egypt*, ed. 1837, i. 206.

1863.—"The Estate overseer usually gave a dance to the people, when the most absolute of both sexes were sure to be present and to indulge too freely in the **shrub** for the occasion."—*Waddell*, *29 Years in W. Indies*, 17.

**SHEREEF**, s. Ar. *sharīf*, 'noble.' A dignitary descended from Mahomed.

1498.—"The ambassador was a white man who was **Xarife**, as much as to say, *clérigo*" (i.e. *clerigo*).—*Rodrigo*, 2nd ed. 1593.

[1672.—"**Schierifi**." See under **CASIS**]  
[c. 1666.—"The first (ambassador) from the **Cherif** of Mecca. . . ."—*Bois*, ed. *Constable*, 133.

1701.—". . . y<sup>e</sup> **Shreif** of Judda."—*Forrest*, *Bombay Letters*, i. 232.]

**SHERISTADAR**, s. The ministerial officer of a Court, whose duty it is to receive plaints, and to see that they are in proper form and duly stamped, and generally to attend to routine business. Properly H.— from *sar-rishtā-dār* or *sarish-tadār*, 'register-keeper.' *Sar-rishtā*, an end of registry, literally means 'head of the string.' C. P. Brown interprets *Sarrishtadūr* as "he who holds the end of the string (on which paper dance)"—satirically, it may be presumed. Perhaps 'keeper of the file' or 'of the file' would approximately express the idea.

1786.—(With the object of establishing "the officers of the **Canongoe's** Department upon its ancient footing, altogether independent of the Zemindars . . . to prevent confusion in the time to come. For these purposes, and to avail ourselves as much as possible of the knowledge and services of Mr. James Grant, we have determined on the institution of a well-known in this country under the designation of Chief **Serrishtadar**, with which we have invested Mr. Grant, to act in his capacity under your Board, and to attend as such at your deliberations, as at our meetings in the Revenue Department."—*Letter from G. G. . . of Revenue*, July 19 (Bengal Rev. Reg. xix.).

1878.—"Nowadays, however, the **Serrishtadar's** signature is allowed to authenticate copies of documents, and the Assistant is thus spared so much drudgery."—*Life in the Mofussil*, i. 117.

**[SHEVAROY HILLS]**, n.p. The name applied to a range of hills in the Salem district of Madras.



not prevent their buying from him the spoils of the chase."—*Pollok, Sport in Br. Burmah*, &c., i. 13.

b. As applied to the European sportsman himself: e.g. "Jones is well known as a great *Shikaree*." There are several books of sporting adventure written circa 1860-75 by Mr. H. A. Leveson under the name of 'The Old *Shekarry*.'

[c. A shooting-boat used in the Cashmere lakes.

[1875.—"A *shikārī* is a sort of boat, that is in daily use with the English visitors; a light boat manned, as it commonly is, by six men, it goes at a fast pace, and, if well fitted with cushions, makes a comfortable conveyance. A *bandūqī* (see **BUNDOOK**) *shikārī* is the smallest boat of all; a shooting punt, used in going after wild fowl on the lakes."—*Drew, Jummoo*, &c., 181.]

**SHIKAR-GĀH**, s. Pers. A hunting ground, or enclosed preserve. The word has also a technical application to patterns which exhibit a variety of figures and groups of animals, such as are still woven in brocade at Benares, and in shawl-work in Kashmir and elsewhere (see *Marco Polo*, Bk. I. ch. 17, and notes). [The great areas of jungle maintained by the Amīrs of Sind and called *Shikārgāhs* are well known.

[1831.—"Once or twice a month when they (the Ameers) are all in good health, they pay visits to their different *shikārgāhs* or preserves for game."—*J. Burnes, Visit to the Court of Sind*, 103.]

**SHIKHÓ**, n. and v. Burmese word. The posture of a Burmese in presence of a superior, i.e. kneeling with joined hands and bowed head in an attitude of worship. Some correspondence took place in 1883, in consequence of the use of this word by the then Chief Commissioner of British Burma, in an official report, to describe the attitude used by British envoys at the Court of Ava. The statement (which was grossly incorrect) led to remonstrance by Sir Arthur Phayre. The fact was that the envoy and his party sat on a carpet, but the attitude had no analogy whatever to that of *shikho*, though the endeavour of the Burmese officials was persistent to involve them in some such degrading attitude. (See **KOWTOW**.)

1855. — "Our conductors took off their shoes at the gate, and the Woondouk made an ineffectual attempt to induce the Envoy to do likewise. They also at four different places, as we advanced to the inner gate, dropt on their knees and *shikhoed* towards the palace."—*Yule, Mission to Ava*, 82.

1882. — "Another ceremony is that of *shekhoing* to the spire, the external emblem of the throne. All Burmans must do this at each of the gates, at the foot of the steps, and at intervals in between. . . ."—*The Burman, His Life and Notions*, ii. 206.

### SHINBIN, SHINBEAM &c. &c.

A term in the Burmese teak-trade: apparently a corruption from Burm. *shin-byin*. The first monosyllable (*shin*) means 'to put together side by side,' and *byin*, 'plank,' the compound word being used in Burmese for 'a thick plank used in constructing the side of a ship.' The *shinbin* is a thick plank, about 15" wide by 4" thick and running up to 25 feet in length (see *Milburn*, i. 47). It is not sawn but split from green trees.

1791. — "Teak Timber for sale, consisting of

Duggis (see <b>DUGGIE</b> ).	Maguire planks.
<b>Shinbeens</b> .	Joists and Sheathing Boards.
Coma planks (?).	

*Madras Courier*, Nov. 19.

**SHINKALI, SHIGALA**, n.p. A name by which the City and Port of **Cranganore** (q.v.) seems to have been known in the early Middle Ages. The name was probably formed from *Tiravan-jiculam*, mentioned by Dr. Gundersen below. It is perhaps the *Gingaleh* of Rabbi Benjamin in our first quotation: but the data are too vague to determine this, though the position of that place seems to be in the vicinity of Malabar.

c. 1167. — "Gingaleh is but three days distant by land, whereas it requires a journey of fifteen days to reach it by the sea: the place contains about 1,000 Israelites."—*Benjamin of Tudela*, in *Wright's Early Travels*, p. 117.

c. 1300. — "Of the cities on the shore of Malibār the first is **Sindābūr** (Gaul the Faknūr (see **BACANORE**), then the country of Manjarūr (see **MANGALORE**) . . . the **Chinkali** (or **Jinkali**), then Kūlam (see **QUILON**)." — *Rashīdud-dīn*, see *J. R. A. Soc.*, N.S., iv. pp. 342, 345.

c. 1320. — "Le pays de Manibār, appelé pays du Poivre, comprend les villes suivantes.

"La ville de **Shinkli**, dont la majeure partie de la population est composée de Juifs.





**SHISHAM.** See under **SISSOO**.

**SHISHMUHULL**, s. Pers. *shisha-mahal*, lit. 'glass apartment' or palace. This is or was a common appendage of native palaces, viz. a hall or suite of rooms lined with mirror and other glittering surfaces, usually of a gimcrack aspect. There is a place of exactly the same description, now gone to hideous decay, in the absurd Villa Palagonia at Bagheria near Palermo.

1835.—"The **Shisha-mahal**, or house of glass, is both curious and elegant, although the material is principally pounded talc and looking-glass. It consists of two rooms, of which the walls in the interior are divided into a thousand different panels, each of which is filled up with raised flowers in silver, gold, and colours, on a ground-work of tiny convex mirrors."—*Wanderings of a Pilgrim*, i. 365.

**SHOE OF GOLD** (or of Silver). The name for certain ingots of precious metal, somewhat in the form of a Chinese shoe, but more like a boat, which were formerly current in the trade of the Far East. Indeed of silver they are still current in China, for Giles says: "The common name among foreigners for the Chinese silver ingot, which bears some resemblance to a native shoe. May be of any weight from 1 oz. and even less, to 50 and sometimes 100 oz., and is always stamped by the assayer and banker, in evidence of purity" (*Gloss. of Reference*, 128). [In Hissar the Chinese silver is called *silli* from the slabs (*sil*) in which it is sold (*Maclagan, Mon. on Gold and Silver Work in Punjab*, p. 5).] The same form of ingot was probably the *bālish* (or *yāstok*) of the Middle Ages, respecting which see *Cathay*, &c., 115, 481, &c. Both of these latter words mean also 'a cushion,' which is perhaps as good a comparison as either 'shoe' or 'boat.' The word now used in C. Asia is *yambū*. There are cuts of the gold and silver ingots in Tavernier, whose words suggest what is probably the true origin of the popular English name, viz. a corruption of the Dutch *Goldschuyt*.

1566.—". . . valuable goods exported from this country (China) . . . are first, a quantity of gold, which is carried to India, in loaves in the shape of boats. . . ."—*C. Federici*, in *Ramusio*, iii. 391b.

1611.—"Then, I tell you, from China I could load ships with cakes of gold fashioned like boats, containing, each of

them, roundly speaking, 2 marks weight; and so each cake will be worth 280 pardaos."—*Couto, Dialogo do Soldado Prático*, p. 155.

1676.—"The Pieces of Gold mark'd Fig. 1, and 2, are by the Hollanders called **Goltschut**, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Loaves of Gold. . . . The Great Pieces come to 12 hundred Guilders of *Holland Money*, and thirteen hundred and fifty Livres of our Money."—*Tavernier*, E.T. ii. 8.

1702.—"Sent the Moolah to be delivered the Nabob, Dewan, and Buxie 48 China Oranges . . . but the Dewan bid the Moolah write the Governor for a hundred more that he might send them to Court: which is understood to be One Hundred shoes of gold, or so many thousand pagodas or rupees."—In *Wheeler*, i. 397.

1704.—"Price Currant, July, 1704. (Malacca) . . . Gold, China, in Shoes 24 Touch."—*Lockyer*, 70.

1862.—"A silver ingot '*Yambū*' weighs about 2 (Indian) *seers* . . . = 4 lbs., and is worth 165 Co.'s rupees. *Koomoosh*, also called '*Yambucha*,' or small silver ingot, is worth 33 Rs. . . . 5 *yambuchas*, being equal to 1 *yambū*. There are two descriptions of '*yambucha*'; one is a square piece of silver, having a Chinese stamp on it; the other . . . in the form of a boat, has no stamp. The *Yambū* is in the form of a boat, and has a Chinese stamp on it."—*Punjab Trib. Report*, App. ccxxvi.-xxviii. 1.

1875.—"The *yāmbū* or *kūrs* is a silver ingot something the shape of a deep box: with projecting bow and stern. The upper surface is lightly hollowed, and stamped with a Chinese inscription. It is said to be pure silver, and to weigh 50 (*Cashghar* *ser* = 30,000 grains English."—*Report of Forsyth's Mission to Kashghar*, 494.

[1876.—". . . he received his pay in Chinese *yambū*s (gold coins), at the rate of 128 rubles each, while the real commercial value was only 115 rubles."—*Schlegel, Turkistan*, ii. 322.

[1901.—A piece of Chinese shoe money, value 10 taels, was exhibited before the Numismatic Society.—*Athenæum*, Jan. 31, p. 118. Perhaps the largest specimen known of Chinese "boat-money" was exhibited. It weighed 89½ ounces troy, and represented 50 taels, or £8, 8s. 0d. English.—*Ibid.* Jan. 25, 1902, p. 120].

**SHOE-FLOWER**, s. A name given in Madras Presidency to the flower of the *Hibiscus Rosa-sinensis*, L. It is a literal translation of the Tam. *shapattum*, Singh. *suppattumala*, a name given because the flowers are used at Madras to blacken shoes. The Malay name *Kempang sapatu* means the same. Voigt gives shoe-flower as the English name, and adds: "Petals astringent: used by the Chinese to blacken the-



and he shall purify the sons of Levi." Only in Hebrew the goldsmith tests metal, while the *sairaf* tests coins. The Arab poet says of his mare: "Her forefeet scatter the gravel every midday, as the dirhams are scattered at their testing by the *sairaf*" (W. R. S.)

1554. "Salaries of the officers of the Custom Houses, and other charges for those which the Treasurers have to pay. . . . Also to the **Xarrafo**, whose charge it is to see to the money, two *pardas* a month, which make for a year seven thousand and two hundred *reis*." Botelho, Tombo, in *Subsidios*, 238.

1560. "There are in the city many and very wealthy **carafos** who change money." — *Touraine*, ch. i.

1584. — "5 **tangas** make a *scrappin* (see **XERAFINE**) of gold; but if one would change them into *basaruchios* (see **BUDGROOK**) he may have 5 tangas and 16 *basaruchios*, which overplus they call **cerafagio**. . . ." Barrett, in *Hakl.* ii. 410.

1585. — "This present year, because only two ships came to Goa, (the *raals*) have sold at 12 per cent. of **Xarafaggio** (shroffage), as this commission is called, from the word **Xaraffo**, which is the title of the banker." Saxena, in *De Gubernatis, Storia*, p. 203.

1598. "There is in every place of the street exchangers of money, by them called **Xaraffos**, which are all christian Jewes." — *Linschoten*, 66; [*Hak. Soc.* i. 231, and see 244.]

c. 1610. — "Dans ce Marché . . . aussi sont les changeurs qu'ils nomment **Cherafes**, dont il y en a en plusieurs autres endroits; leurs boutiques sont aux bouts des rues et carrefours, toutes couvertes de monnoye, dont ils payent tribut au Roy." — *Paradise de Luce*, ii. 39; [*Hak. Soc.* ii. 67.]

1614. — ". . . having been borne in hand by our **Sarafes** to pay money there." — *Foster, Letters*, iii. 282. The "**Sheriff** of Bantam" (*ibid.* iv. 7) may perhaps be a **shroff**, but compare **Shereef**.

1673. "It could not be improved till the Governor had released the **Shroffs** or Bankers." *Tregon*, 413.

1697-8. "In addition to the cash and property which they had got by plunder, the enemy fixed two *lacs* of rupees as the price of the ransom of the prisoners. . . . To make up the balance, the **Sarrafs** and merchants of Nandurbâr were importuned to raise a sum, small or great, by way of loan. But they would not consent." — *Khâfi Khân*, in *India*, vii. 362.

1729. ". . . the Irruption of the *Madrass* into *Chennai*, was another event that brought several eminent **Shroffs** and wealthy Merchants into our Town; inso-much, that I may say, there was hardly a **Shroff** of any Note, in the *Mogul* empire but he had a House in it; in a word, *Madrass* was become the Admiration of all the Country People, and the Havy of all our *European*

Neighbours." — *Letter to a Proprietor of E. I. Co.* 53-54.

1809. — "I had the satisfaction of hearing the Court order them (i.e. Gen. Martin's executors) to pay two lacs and a half to the plaintiff, a **shroff** of Lucknow." — *Valentia*, i. 243.

[1891. — "The banker in Persia is not on simply as a small tradesman—in fact the business of the **Serof** is despised." — *W. R. S. in the Land of the Lion and the Sun*, 122.]

**SHROFF, TO.** v. This verb is applied properly to the sorting of different rupees or other coins, so as to discard refuse, and to fix the various amounts of discount or *agio* upon the rest, establishing the value in standard coin. Hence figuratively "choosing the good (men, horses, &c.) or what not) and rejecting the inferior."

[1554. — (See under **BATTA**, b.)]

1878. — "**Shroffing** schools are common at Canton, where teachers of the art keep dollars for the purpose of exercising their pupils; and several works on the subject have been published there, with numerous illustrations of dollars and other foreign coins, the methods of securing counterfeit ones, and filling up with copper or lead. . . . Comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc., etc." — *Atlas of Reference*, 129.

1882. — "(The **Compradore**) under the profit from the process of **shroffing** (the money received) underwent before being deposited in the Treasury." — *The Far East at Canton*, 55.

**SHRUB**, s. See under **SHERBET**

**SHULWAURS**, s. Trousers, drawers rather, of the Oriental kind, the same as **pyjamas**, long-drawers or **mogul-breeches** (qq.v.). The Persian is *shalwâr*, which according to Prof. Max Muller is more correctly *shulwâr*, from *shul*, 'the thigh,' related to Latin *crus*, *cruris*, and to Sanskrit *kshura* or *khura*, 'hoof' (see *Prof. Max Muller, Daniel*, 570). Its Hindi form is *sirwâl* (vulg. *sharwâl*), *sarwâl*, [which Burton *Arab. N.* i. 205) translates 'bag-trousers,' 'petticoat-trousers,' 'the latter being the divided skirt of the East.] This appears in the ordinary text of the Book of Daniel in Greek, *σαράδαπα*, and also in the Vulgate, as follows: "Et capillus capitis eius non esset adustus, et **sarabala** eius non fuissent immutata, et color



pression cannot be accepted in its generality, accurate as that French writer usually is. It is true that both Barros and F. M. Pinto use *os Siames* for the nation, and the latter also uses the adjective form *o reyno Siame*. But he also constantly says *rey de Sião*. The origin of the name would seem to be a term **Sien**, or **Siam**, identical with **Shan** (q.v.). "The kingdom of Siam is known to the Chinese by the name *Sien-lo*. . . . The supplement to Matwanlin's *Encyclopaedia* describes *Sien-lo* as on the seaboard, to the extreme south of Chen-ching (or Cochin China). 'It originally consisted of two kingdoms, **Sien** and *Lo-hoh*. The **Sien** people are the remains of a tribe which in the year (A.D. 1341) began to come down upon the *Lo-hoh* and united with the latter into one nation.'" See *Marco Polo*, 2nd ed., Bk. iii. ch. 7, note 3. The considerations there adduced indicate that the *Lo* who occupied the coast of the Gulf before the descent of the **Sien**, belonged to the Laotian Shans, *Thainyai*, or Great *Tai*, whilst the **Sien** or Siamese Proper were the *Tai Noi*, or Little *Tai*. (See also **SARNAU**.) ["The name *Siam* . . . whether it is 'a barbarous Anglicism derived from the Portuguese or Italian word *Sciam*,' or is derived from the Malay *Sayam*, which means 'brown.'"]—*J. G. Scott, Upper Burma Gazetteer*, i. pt. i. 205.]

1516.—"Proceeding further, quitting the kingdom of Peeguu, along the coast over against Malacca there is a very great kingdom of pagans which they call *Danseam* (of **Anseam**): the king of which is a pagan also, and a very great lord."—*Barbosa* (Lisbon, Acad.), 369. It is difficult to interpret this *Anseam*, which we find also in C. Federici below in the form **Asion**. But the *An* is probably a Malay prefix of some kind. [Also see **ansyane** in quotation from the same writer under **MALACCA**.]

c. 1522.—"The king (of Zzuba) answered him that he was welcome, but that the custom was that all ships which arrived at his country or port paid tribute, and it was only 4 days since that a ship called the *Junk of Ciama*, laden with gold and slaves, had paid him his tribute, and to verify what he said, he showed them a merchant of the said **Ciama**, who had remained there to trade with the gold and slaves."—*Pigafetta*, Hak. Soc. 85.

"All these cities are constructed like ours, and are subject to the king of **Siam**, who is named *Siri Zacobedera*, and

who inhabits Iudia (see **JUDEA**)."—*Ibid.* 156.

1525.—"In this same Port of **Pam** (**Pahang**), which is in the kingdom of **Syam**, there was another junk of **Malagua**, the captain whereof was **Alvaro da Costaa**, and it had aboard 15 Portuguese, at the same time that in **Joatane** (**Patane**) they seized the ship of **Andre de Bryto**, and the junk of **Gaspar Soarez**, and as soon as this news was known they laid hands on the junk and the crew and the cargo; it is presumed that the people were killed, but it is not known for certain."—*Lembrança das Cozas da India*, 6.

1572.—

"Vês **Pam**, **Patâne**, reinos e a longura  
De **Syão**, que estes e outros mais sujeita:  
Olho o rio **Menão** que se derrama  
Do grande lago, que **Chiamay** se chama."  
*Cantos*, x. 25.

By Burton:

"See **Pam**, **Patane** and in length obscure,  
**Siam** that ruleth all with lordly sway:  
behold **Menam**, who rolls his lordly tide  
from source **Chiánái** called, lake long and wide."

c. 1567.—"Va etiandio ogn' anno per l'istesso Capitano (di **Malacca**) vn nauio = **Asion**, a caricare di **Verrino**" (**Brazilwood**).—*Cis. Federici*, in *Ramusio*, iii. 396.

"Fu già **Sion** vna grandissima Città e sedia d'Imperio, ma l'anno MDLXVI fu pressa dal Re del **Pegu**, qual caminando per terra quattro mesi di viaggio, con vn esercito d'vn million, e quattro cent. mila uomini da guerra, la venne ad assediare . . . e lo so io percioche mi ritrouai in **Pegù** sei mesi dopo la sua partita."—*Ibid.*

1598.—". . . The King of **Sian** at this time is become tributary to the king of **Pegu**. The cause of this most bloody bataille was, that the king of **Sian** had a white Elophant."—*Linschoten*, p. 30: [Hak. Soc. i. 102. In ii. 1 **Sion**.]

[1611.—"We have news that the **Hollanders** were in **Shian**."—*Idem*, *Letter* i. 149.]

1688.—"The Name of **Siam** is unknown to the *Siameses*. 'Tis one of those words which the *Portugues* of the *Indies* derive, and of which it is very difficult to discover the Original. They use it as the Name of the Nation and not of the Kingdom: As the Names of *Peyu*, *Luo*, *Mogu*, and most of the Names which we give to the *Indic* Kingdoms, are likewise National Names."—*De la Loubère*, E.T. p. 6.

**SICCA**, s. As will be seen by reference to the article **RUPEE**, in 1835 a variety of rupees had been coined in the Company's territories. The term *sicca* (*sikka*, from Ar. *sāḥ*, 'a coining die,'—and 'coined money,'—whence Pers. *sikka zadan*, 'to coin') had been applied to newly coined rupees, which were at a *batta* r









see what comes of it.' So we remained talking till one of his servants came in and said 'There is a ship of Oman come in.' Shortly after, people arrived, carrying hamper with various things, such as cloths, and rose-water. As they opened one, out came a long lizard, which instantly clung to the wall and went to join the other one. It was the same person, they say, who enchanted the crocodiles in the estuary of Sindābūr, so that now they hurt nobody."—*Livre des Merveilles de l'Inde*. V. *des Lath et Decr*, 157-158.

c. 1150.—"From the city of Barūh (Barūch, i.e. Broach) following the coast, to Sindābūr 4 days.

"Sindābūr is on a great inlet where ships anchor. It is a place of trade, where one sees fine buildings and rich bazars."—*Edrisi*, i. 179. And see *Ellis*, i. 89.

c. 1300.—"Beyond Guzerat are Konkan and Tāna; beyond them the country of Malakār . . . The people are all Samanis (Buddhists), and worship idols. Of the cities on the shore the first is Sindabūr, then Faknūr, then the country of Manjarūr, then the country of Hūl . . ."—*Rasā'id-ad-dīn*, in *Ellis*, i. 68.

c. 1330.—"A traveller states that the country from Sindāpūr to Hanāwar towards its eastern extremity joins with Malakār . . ."—*Abulfeda*, Fr. tr., II. ii. 115. Further on in his Tables he jumbles up (as *Edrisi* has done) Sindāpūr with Sindān (see BT JOHN).

"The heat is great at Aden. This is the port frequented by the people of India; great ships arrive there from Cambay, Tāna, Kaulam, Calicut, Fandarāina, Shāhyūt, Manjarūr, Fūkanūr, Hanaur, Sandābūr, et cetera."—*Ibn Batuta*, ii. 177.

c. 1343-4.—"Three days after setting sail we arrived at the Island of Sandābūr, within which there are 36 villages. It is surrounded by an inlet, and at the time of ebb the water of this is fresh and pleasant, whilst at flow it is salt and bitter. There are in the island two cities, one ancient, built by the pagans; the second built by the Musulmans when they conquered the island the first time. . . . We left this island behind us and anchored at a small island near the mainland, where we found a temple, a grove, and a tank of water. . . ."—*Ibn*, iv. 61-62.

1350, 1375.—In the Malicean and the Catalan maps of these dates we find on the coast of India Cintabor and Chintabor respectively, on the west coast of India.

c. 1554.—"24th Voyage from Guvah-Sindābūr to Aden. If you start from Guvah-Sindābūr at the end of the season, take care not to fall on Cape Fāl," &c.—*Mohit*, in *J.A.S.B.* v. 561.

The last quotation shows that Gon was known even in the middle of the 16th century to Oriental seamen as Gon-Sindābūr, whatever Indian name the last part represented; probably, from the use of the word by the earlier Arab writers, and from the

Chintabor of the European maps, *Chintapur* rather than *Sandapur*. No Indian name like this has yet been recovered from inscriptions as attaching to Gon; but the Turkish author of the *Mohit* supplies the connection, and Ibn Batuta's description without this would be sufficient for the identification. His description, it will be seen, is that of a delta-island, and Gon the only one partaking of that character upon the coast. He says it contained 36 villages; and Barros tells us that Gon later was known to the natives as *Tierdi*, a name signifying "Thirty villages." (See BAL SETTE.) Its vicinity to the island where Ibn Batuta proceeded to anchor, which we have shown to be Anchediva (i.e.), is another proof. Turning to *Rashiduddīn* the order in which he places Sindābūr Faknūr (Baccanore), Manjarūr (Mangalore Hill) (M. D'Elly), is perfectly correct, if Sindābūr we substitute Gon. The passages from *Edrisi* and one indicated from *Abulfeda* only show a confusion which has misled many readers since.

#### SINGALESE, CINGHALESE.

Native of Ceylon; pertaining to Ceylon. The word is formed from *Sin* 'Dwelling of Lions,' the word used by the natives for the Island, and *hal* is the origin of most of the names given to it (see CEYLON). The explanation given by De Barros & Couto is altogether fanciful, though it leads them to notice the curious and obscure fact of the introduction of Chinese influence in Ceylon during the 15th century.

1552.—"That the Chinese (Chins) were masters of the Choromandel Coast, a part of Malabar, and of this Island of Ceylon, we have not only the assertion of the Native of the latter, but also evidence in the names, names, and language that they use in it . . . and because they were in the vicinity of this Cape Galle, the other people who lived from the middle of the last upwards called those dwelling about the Chingalla, and their language the same as much as to say the language, or the people of the Chins of Galle."—*Barros*, III. ii.

1583.—(The 'Ancient Chinese') "are of the race of the Chingalaya, which they are the best kind of all the Malabars."—*Fox* in *Hakl*, ii. 397.

1598.—" . . . inhabited with pagans Cingales . . ."—*Linschoten*, 24: *Itin. Soc.* i. 77; in i. 81, Chingales.

c. 1610.—"Ils tiennent donc que les premiers qui y allerent, et qui les peuples (les Maldives) furent . . . les Cingales l'Isle de Ceylan."—*Perard de Lamoignon* [Hak. Soc. i. 105, and see i. 266].

1612.—Couto, after giving the explanation of the word as Barros says: "as they spring from the China, who are the falsest heathen of the East . . ."



it runneth upwards [inwards] againe. . . .—*Lincolnton*, 30; [Hak. Soc. i. 101].

1599.—“In this voyage nothing occurred worth relating, except that, after passing the Strait of **Sincapura**, situated in one degree and a half, between the main land and a variety of islands . . . with so narrow a channel that from the ship you could jump ashore, or touch the branches of the trees on either side, our vessel struck on a shoal.”—*Viaggi di Carletti*, ii. 208-9.

1606.—“The 5th May came there 2 Prows from the King of Johore, with the Shah-bander (**Shabunder**) of **Singapoera**, called Siri Raja Nagara. . . .”—*Valentijn*, v. 331.

1616.—“Found a Dutch man-of-war, one of a fleet appointed for the siege of Malacca, with the aid of the King of Acheen, at the entrance of the Straits of **Singapore**.”—*Sainsbury*, i. 458.

1727.—“In anno 1703 I called at *Johore* on my Way to China, and he treated me very kindly, and made me a Present of the Island of **Sincapure**, but I told him it could be of no use to a private Person, tho’ a proper Place for a Company to settle a Colony in, lying in the Center of Trade, and being accommodated with good Rivers and safe Harbours, so conveniently situated that all Winds served Shipping, both to go out and come in.”—*A. Hamilton*, ii. 98; [ed. 1744. ii. 97].

1818.—“We are now on our way to the eastward, in the hope of doing something, but I much fear the Dutch have hardly left us an inch of ground. . . . My attention is principally turned to Johore, and you must not be surprised if my next letter to you is dated from the site of the ancient city of **Singapura**.”—*Raffles*, Letter to Marsden, dated *Sumatra*, Dec. 12.

**SINGARA**, s. Hind. *singhārā*, Skt. *srīṅgātaka*, *srīṅga*, ‘a horn.’ The caltrop or water-chestnut; *Trapa bispinosa*, Roxb. (N.O. *Haloragaceae*).

[c. 1599].—The *Am* (ed. *Jarrett*, ii. 65) mentions it as one of the crops on which revenue was levied in cash.

1798.—In Kashmir “many of them . . . were obliged to live on the Kernel of the **singerah**, or water-nut. . . .”—*Forster*, *Travels*, ii. 29.

1809. Buchanan-Hamilton writes **singghara**.—*Eastern India*, i. 211.]

1835.—“Here, as in most other parts of India, the tank is spoiled by the water-chestnut, **singhara** (*Trapa bispinosa*), which is everywhere as regularly planted and cultivated in fields under a large surface of water, as wheat or barley is in the dry plains. . . . The nut grows under the water after the flowers decay, and is of a triangular shape, and covered with a tough brown incrustment adhering strongly to the kernel, which is wholly esculent, and of a fine cartilaginous texture. The people are very fond of these nuts, and they are carried

often upon bullocks’ backs two or three hundred miles to market.”—*Stemmer, Roxb.*, &c. (1844), i. 101; [ed. *Smith*, i. 94].

1839.—“The nuts of the *Trapa bispinosa*, called **Singhara**, are sold in all the *Rajats* of India; and a species called by the same name, forms a considerable portion of the food of the inhabitants of *Cashmere*. . . . learn from Mr. Forster [*loc. cit.*] that it yields the Government 12,000% of revenue, and Mr. Moorcroft mentions nearly the same sum as Runjeet Sing’s share, from 1801 to 1825, 000 ass-loads of this nut, yielded by the Lake of Oaller.”—*Royce, Hom. Plants*, i. 277.

**SIPAHSELAR**, s. A General-in-Chief; Pers. *sipāh-sālār*, ‘army-leader,’ the last word being the same as in the title of the late famous Minister-Regent of Hyderabad, Sir Sālār Jung, i.e. ‘the leader in war.’

c. 1000-1100.—“Voici quelle étoit la gloire et la puissance des Orghianes, le royaume. Ils possédoient la charge de **sbasalar**, ou de généralissime de tout le *Georgie*. Tous les officiers du pays étoient de leur dépendance.”—*Hist. of the Orghians*, in *St. Martin, Mem. sur l’Asie*, ii. 77.

c. 1358.—“At 16 my father took me to the hand, and brought me to his *Monastery*. He there addressed me thus: ‘boy, our ancestors from generation to generation have been commanders of the armies of the Jagtay and the *Baras*. . . . The dignity of **Sepah Salar** (Commander-in-Chief) has now descended to me. I am tired of this world . . . I mean therefore to resign my public office. . . .’”—*Mem. of Timur*, F.T. p. 22.

1712.—“Omnibus illis superior est **Sipah Salaar**, sive *Imperator* totius *Regni*, Praesidem dignitate exsuperat.”—*Kämpfer, Amer. Exot.* 73.

1726.—A letter from the Heer Van *Maas* zuiker “to His Highness Chan. Chan. **Sapperselaar**, Grand Duke, and General-in-Chief of the Great Mogol in *Assam*, *Persia*, &c.”—*Valentijn*, v. 173.

1755.—“After the **Sipahsalar** Hydrabad by his prudence and courage, had defeated the *Mahrattas*, and recovered the country taken by them, he placed the government of *Seringaputtan* on a sure and established basis. . . .”—*Moor Huzoor Ali Khan, Hydrabad Naik*, O. T. F. p. 61.

[c. 1803.—In a collection of native names, the titles of Lord Lake are given as follows:—“*Ashja-ul-Mulk Khān Bahādur*, Gerard Lake Bahādur, **Sipahsalar** (i.e. i-Hind), “Valiant of the Kingdom, Lord of the Cycle, Commander-in-chief of the territories of Hindustan.”—*North India and Queries*, iv. 17.]

**SIRCAR**, s. Hind. from Pers. *kār*, ‘head (of) affairs.’ This word has very divers applications; but its sense may fall under three heads.



palankins, to make **Chicks** (q.v.) and table-mats, and for many other purposes of rural and domestic economy.

1810.—“It is perhaps singular that I should have seen **seerky** in use among a group of gypsies in Essex. In India these itinerants, whose habits and characters correspond with this intolerable species of banditti, invariably shelter themselves under **seerky**.”—*Williamson*, V.M. ii. 190.

[1832.—“... neat little huts of **sirrakee**, a reed or grass, resembling bright straw.”—*Mrs. Meer Hassan Ali, Observations*, i. 23.]

**SIRRIS**, s. Hind. *siris*, Skt. *shirisha*, *shri*, ‘to break,’ from the brittleness of its branches; the tree *Acacia Lebbek*, Benth., indigenous in S. India, the Sātpura range, Bengal, and the sub-Himālayan tract; cultivated in Egypt and elsewhere. A closely kindred sp., *A. Julibrissin*, Boivin, affords a specimen of scientific ‘Hobson-Jobson’; the specific name is a corruption of *Gulāb-reshm*, ‘silk-flower.’

1808.—“Quelques années après le mort de Dariyai, des charpentiers ayant abattu un arbre de **Seris**, qui croissoit auprès de son tombeau, le coupèrent en plusieurs pièces pour l’employer à des constructions. Tout-à-coup une voix terrible se fit entendre, la terre se mit à trembler et le tronc de cet arbre se releva de lui-même. Les ouvriers épouvantés s’enfuirent, et l’arbre ne tarda pas à reverdir.”—*Afsōs, Arāghish-i-Mahfil*, quoted by *Garcin de Tassy, Rel. Mus.* 88.

[c. 1890.—

“An’ it fell when **sirris**-shaws were sere,  
And the nights were long and mirk.”

*R. Kipling, Departmental Ditties, The Fall of Jock Gillespie.*]

**SISSOO, SHISHAM**, s. Hind. *sīsū*, *sīsūn*, *shīsham*, Skt. *śīśūpā*; Ar. *sāsam*, *sāsīm*; the tree *Dalbergia Sissoo*, Roxb. (N.O. *Leguminosae*) and its wood. This is excellent, and valuable for construction, joinery, boat- and carriage-building, and furniture. It was the favourite wood for gun-carriages as long as the supply of large timber lasted. It is now much cultivated in the Punjab plantations. The tree is indigenous in the sub-Himālayan tracts; and believed to be so likewise in Beluchistan, Guzerat, and Central India. Another sp. of *Dalbergia* (*D. latifolia*) affords the **Black Wood** (q.v.) of S. and W. India. There can be little doubt that one or more of these species of *Dalbergia* afforded the *sesamin* wood spoken of in the *Periplus*, and in some old Arabic writers. A quotation under **Black**

**Wood** shows that this wood was exported from India to Chaldaea in remote ages. Sissoo has continued in recent times to be exported to Egypt (see *Forskāl*, quoted by *Royle, Home Medicine*, 128). Royle notices the resemblance of the Biblical *shittim* wood to *shīsham*.

c. A.D. 80.—“... Thither they are wont to despatch from Barygaza (**Broach**) both these ports of Persia, great vessels with brass, and timbers, and beams of cedar (ξύλων σαγαλινών και δοκῶν) ... and logs of **shīsham** (φαλάγγων σασαμινῶν).”—*Periplus, Maris Erythr.*, cap. 36.

c. 545.—“These again are passed on from Siclediba to the marts on this side *Sindh* Malé, where the pepper is grown, and Kalliana, whence are exported brass, and **shīsham** logs (σησαμίνα ξύλα, and other wares.”—*Cosmas*, lib. xi.

? before 1200.—

“There are the wolf and the parrot, and the peacock, and the dove,  
And the plant of Zinj, and al-**sāsīm**, the pepper. . . .”

Verses on India by *Al-Bīrūnī*, in *the Sindh*, quoted by *K. . .* in *Gildemeister*, p. 21<sup>st</sup>.

1810.—“**Sissoo** grows in most of the great forests, intermixed with **saul**. . . This wood is extraordinarily hard and heavy, of a dark brown, inclining to a purple tint when polished.”—*Williamson*, V.M. ii. 71.

1839.—“As I rode through the city one day I saw a considerable quantity of **sissoo** lying in an obscure street. On examining it I found it was **shīsham**, a wood of the most valuable kind, being not liable to the attacks of white ants.”—*Dr. . . Young Egypt*, ed. 1851, p. 102.

**SITTING-UP**. A curious custom in vogue at the Presidency towns more than a century ago, and the nature of which is indicated by the question: Was it of Dutch origin?

1777.—“Lady Impey **sits up** with Mr. Hastings; *culgo* tead-eating.”—*P. . . Diary*, quoted in *Bastard, History of Calcutta*, 124; [3rd ed. 125].

1780.—“When a young lady arrives at Madras, she must, in a few days afterwards **sit up** to receive company, attended by some beau or master of the ceremony, which perhaps continues for a week, until she has seen all the fair sex and gentlemen of the settlement.”—*M. . . Narr.*, 56.

1795.—“You see how many good reasons there are against your scheme of my **sitting up** horse instantly, and hastening to **sit up** myself at the lady’s feet; as to the matter of proxy, I can only agree to it upon certain conditions. . . . I am not to be forced to **sit up**, and receive male or female





*SIWALIK.*

844

*SIWALIK.*



range, and we have given the name of Siva-therium to it, to

of the name of the by the Mahant, or High is as follows:—

"Sewalik, a name to Ganges, from having been t ISWARA SIVA and his son GANES." — *Falconer and Outley, in As. Res.*, xix. p. 2.

1879. "These fringing ranges of the later formations are known generally as the Sub-Himalayas. The most important being the Siwalik hills, a term especially applied to the hills south of the Deyra Dün but frequently employed in a wider sense." — *Medlicott and Blanford, Man. of the* o. *Intro.* p. x.

[late as this year the old inacen "The native Hi word and the word ... being the term which expresses the number of one hundred thousand." — *Thorndell, Haunts and Hobbits*, 215.]

**SKEEN**, s. Tib. *skyin*. The Himalayan Dex: (*Cupra Sibirica*, Meyer) [*See Blanford, Mammalia*, 503.]

**SLAVE**. We cannot now attempt a history of the former tenure of slaves in British India, which would be a considerable work in itself. We only gather a few quotations illustrating that history.

1676. "Of three Thieves, two were executed and one made a **Slave**. We do not approve of putting any to death for theft, nor that any of our own nation should be made a **Slave**, a word that becomes not an Englishman's mouth." — *The Court to Ft. St. George*, March 7. In *Notes and Exts.* No. i. p. 18

1682. "... making also proclamation by beat of drum that if any **Slave** would run away from us he should be free, and liberty to go where they pleased." — *Holpey, Dec.* Oct. 11; [*Hak. Soc.* i. 38].

[There being a great number of **Slaves** yearly exported from this place, to persons whose children are constant traders in this way, the Agent, &c., considering the scandal that might accrue to the Government &c., the great loss that many parents may undergo by such means, have ordered that no more **Slaves** be sent off the shore again" — *Pringle, Dec.* Ft. St. George, 1st ser. i. 70.]

1752.—  
—Among

. Rs. 10 : 1 : 3.  
In Long. 4.

fixed upon two ships for to proceed from hence

ships to our the rate of Dec. 8. In Long, 293.

an inducement to the Commanders and themselves in of **Slaves** a carry, and take proper there is to be slave shipped viz, 13s. 4d. a he viz, 13s. 4d. a he 6s. 8d. to the Chief Mate, also for every delivered at Fort Marlborough the mander is to be allowed the further 6s. 8d. and the Chief Mate 3s. 4d. The be allowed 1s. for at Fort Marlborough. — 21. In Long, 366.

1778. — Mr. Busted has given curious extracts from the

7 pp. [Also see extra newspapers, &c., in Carey, *Trans. Ind.* ii. 71 pp.]

1782. "On Monday the 29th inst be sold by auction . . . a bay B Horse, a Buggy and Harness . . . of China Sugarcane

of ladies of the at two test fact with gauze flowers, &c. He will instruct the slaves at a moderate

time, of servants were not usual.

1794. — 50 "REN OFF for Dec 21 ago from Malay Slave He slave 5 venetians, and Feb. 22.

**SLING, SELING**, n.p. This is the name used in the Himalayan region for a certain mart in the direction of



1673. — "Here are also those Elephant Legged St. *Thomians*, which the unbiassed Enquirers will tell you chances to them two ways: By the Venom of a certain Snake, by which the *Jangies* (see JOGEE) or Pilgrims furnish them with a Factitious Stone (which we call a **snake-stone**), and is a Counter-poyson of all deadly Bites; if it stick, it attracts the Poyson; and put into Milk it recovers itself again, leaving its virulency therein, discovered by its Greenness." — *Fryer*, 53.

c. 1676. — "There is the **Serpent's stone** not to be forgot, about the bigness of a *double* (doublon!); and some are almost oval, thick in the middle and thin about the sides. The Indians report that it is bred in the head of certain Serpents. But I rather take it to be a story of the Idoloter's Priests, and that the Stone is rather a composition of certain Drugs. . . . If the Person bit be not much wounded, the place must be incis'd; and the Stone being appli'd thereto, will not fall off till it has drawn all the poison to it: To cleanse it you must steep it in Womans-milk, or for want of that, in Cows-milk. . . . There are two ways to try whether the **Serpent-stone** be true or false. The first is, by putting the Stone in your mouth, for there it will give a leap, and fix to the Palate. The other is by putting it in a glass full of water; for if the Stone be true, the water will fall a boyling, and rise in little bubbles. . . ." — *Tavernier*, E.T., Pt. ii. 155; [ed. *Bull*, ii. 152]. Tavernier also speaks of another **snake-stone** alleged to be found behind the hood of the Cobra: "This Stone being rubb'd against another Stone, yields a slime, which being drank in water," &c. &c. — *Ibid*.

1690. — "The thing which he carried . . . is a Specific against the Poison of Snakes . . . and therefore obtained the name of **Snake-stone**. It is a small artificial Stone. . . . The Composition of it is Ashes of burnt Roots, mixt with a kind of Earth, which is found at Din. . . ." — *Orelington*, 260-261.

1712. — "**Pedra de Cobra**: ita dictus lapis, vocabulo a Lusitanis imposito, adversus viperarum morsus præstat auxilium, externè applicatus. In serpente, quod vulgò credunt, non invenitur, sed arte secretà fabricatur à Brahmanis. Pro dextro et felici usu, oportet adesse geminos, ut cum primus veneno saturatus vulnuscule decidit, alter surrogari illico in locum possit. . . . Quo ipso feror, ut istis lapidibus nihil efficacie inesse credam, nisi quam actuali frigiditate sua, vel absorbendo præstant." — *Koenigler*, *Amoen. Ecot.* 395-7.

1772. — "Being returned to Roode-Zand, the much celebrated **Snake-stone** (*Slangp-stone*) was shown to me, which few of the farmers here could afford to purchase, it being sold at a high price, and held in great esteem. It is imported from the *Indies*, especially from Malabar, and cost several, frequently 10 or 12, rix dollars. It is round, and convex on one side, of a black colour, with a pale ash-grey speck in the

middle, and tubulated with very minute pores. . . . When it is applied to any part that has been bitten by a serpent, it sticks fast to the wound, and extracts the poison, as soon as it is saturated, it falls off of itself. . . ." — *Thunberg*, *Travels*, E.T. i. 155 (*A Journey into Caffraria*).

1796. — "Of the remedies to which cures of venomous bites are often ascribed in India, some are certainly not less fruitful than those employed in Europe for the cure of the viper; yet to infer from thence that the effects of the poison cannot be very dangerous, would not be more rational than to ascribe the recovery of a person bitten by a **Cobra de Capello**, to the application of a **snake-stone**, or to the words muttered by the patient by a Bramin." — *Potter's Researches into the History and Natural Account of Indian Serpents*, 77.

1820. — "Another kind of **snake-stone** . . . was a small oval body, smooth and shining, externally black, internally green; it had no earthy smell when breathed on, and had no absorbent or adhesive power. By the person who presented it to me, Alexander Johnstone it was much valued, and for adequate reason if true. It had saved the lives of four men." — *Dr. Ross's As. Res.* xiii. 318.

1860. — "The use of the *Pancha-Kuta* **snake-stone**, as a remedy in cases of wounds by venomous serpents, has probably been communicated to the Singhalese by the itinerant snake-charmers who resort to this island from the Coast of Coromandel. . . . more than one well-authenticated instance of its successful application has been told me by persons who had been eye-witnesses. . . . (These follow.) . . . As to the **snake stone** itself, I submitted one, the appearance of which I have been describing, to Mr. Faraday, and he has communicated to me as the result of his analysis, his belief that it is 'a piece of charred bone which has been filled with blood, perhaps several times, and then charred again.' . . . The probability is, that the animal charred, and instantaneously applied, may be sufficiently porous and absorbent to extract the venom from the recent wound, together with a portion of the blood, before it has time to be carried into the system. . . ." — *Tennent*, *Ceylon*, i. 197-200.

1861. — "'Have you been bitten?' 'No, Sahib,' he replied, calmly; 'the last time was a vicious one, and it has bitten me.' But there is no danger," he added, extracting from the recesses of his mysterious bag a small piece of white stone. This he wet, and applied to the wound, to which it seemed to adhere. . . . he apparently suffered no . . . material hurt. I was thus effectually convinced that snake-charming is a real art, and not merely clever jugglery, as I had previously imagined. These so-called **snake stones** are well known throughout India." — *Lt.-Col. T. Lawrence, A Few Years in India*, 91-92.

1872. — "With reference to the **snake stones**, which, when applied to the bites, are said to absorb and suck out the poison





great variety of uncivilized races; e.g. in various parts of Africa; in the extreme north of Europe and of Asia; in the Clove Islands; to the Veddas of Ceylon, to the Poliards of Malabar, and (by Pliny, surely under some mistake) to the Seres or Chinese. See on this subject a note in *Marco Polo*, Bk. iv. ch. 21; a note by Mr. De B. Priaulx, in *J. R. As. Soc.*, xviii. 348 (in which several references are erroneously printed); *Tennent's Ceylon*, i. 593 *seqq.*; *Rawlinson's Herodotus*, under Bk. iv. ch. 196.

c. 1330.—“**Sofāla** is situated in the country of the Zenj. According to the author of the *Kānūn*, the inhabitants are Muslim. Ibn Sayd says that their chief means of subsistence are the extraction of gold and of iron, and that their clothes are of leopard-skin.”—*Abulfeda*, Fr. Tr. i. 222.

“A merchant told me that the town of **Sofāla** is a half month's march distant from Culua (**Quiloa**), and that from **Sofāla** to Yūfi (Nūfi) . . . is a month's march. From Yūfi they bring gold-dust to **Sofāla**.”—*Ibn Batuta*, ii. 192-3.

1499. — “Coming to Moçambique (i.e. Vasco and his squadron on their return) they did not desire to go in because there was no need, so they kept their course, and being off the coast of **Çofala**, the pilots warned the officers that they should be alert and ready to strike sail, and at night they should keep their course, with little sail set, and a good look-out, for just thereabouts there was a river belonging to a place called **Çofala**, whence there sometimes issued a tremendous squall, which tore up trees and carried cattle and all into the sea. . . .”—*Correa, Lendas*, i. 134-135.

1516.—“ . . . at xviii. leagues from them there is a river, which is not very large, whereon is a town of the Moors called **Sofala**, close to which town the King of Portugal has a fort. These Moors established themselves there a long time ago on account of the great trade in gold, which they carry on with the Gentiles of the mainland.”—*Barbosa*, 4.

1523.—“Item—that as regards all the ships and goods of the said Realm of Urmuz, and its ports and vassals, they shall be secure by land and by sea, and they shall be as free to navigate where they please as vassals of the King our lord, save only that they shall not navigate inside the Strait of Mecca, nor yet to **Çoffala** and the ports of that coast, as that is forbidden by the King our lord. . . .”—Treaty of *Dom Duarte de Menezes*, with the *King of Ormuz*, in *Botelho, Tombo*, 80.

1553.—“Vasco da Gama . . . was afraid that there was some gulf running far inland, from which he would not be able to get out. And this apprehension made him so careful to keep well from the shore that he passed without even seeing the town of **Çofala**, so famous in these parts for the quantity of gold which the Moors procured there from the Blacks of the country by trade. . . .”—*Barros*, I. iv. 3.

1572.—

“ . . . Fizemos desta costa algum desvio  
Deitando para o pégo toda a armada :  
Porque, ventando Noto manso e frio,  
Não nos apanhasse a agua da enseada,  
Que a costa faz alli daquella banda,  
Donde a rica **Sofala** o ouro manda.”

*Camões*, v. 73.

By Burton :

“off from the coast-line for a spell we  
stood,  
till deep blue water 'neath our keels  
lay ;  
for frigid Notus, in his fainty mood,  
was fain to drive us leewards to the Bay  
made in that quarter by the crookèd shore,  
whence rich **Sofāla** sendeth golden ore.”

1665.—

“Mombaza and Quiloa and Melind,  
And **Sofala**, thought Ophir, to the realm  
Of Congo, and Angola farthest south.”

*Paradise Lost*, xi. 399 *seqq.*

Milton, it may be noticed, misplaces the accent, reading *Sôfala*.

1727.—“Between *Delagon* and *Moçambique* is a dangerous Sea-coast, it was formerly known by the names of *Suffola* and *Cuama*, but now by the *Portuguese*, who know that country best, is called *Sena*.”—*A. Hamilton*, i. 8 [ed. 1744].

**SOLA**, vulg. **SOLAR**, s. This is properly Hind. *shold*, corrupted by the Bengālī inability to utter the *sh* into *leth*, to *sold*, and often again into *solar* by English people, led astray by the usual “striving after meaning.” *Shold* is the name of the plant *Aeschynomene aspera*, L. (N.O. *Leguminosae*), and is particularly applied to the light pith of that plant, from which the light thick **Sola topees**, or pith hats, are made. The material is also used to pad the roofs of palankins, as a protection against the sun's power, and for various minor purposes, e.g. for slips of tinder, for making models &c. The word, until its wide diffusion within the last 45 years, was peculiar to the Bengal Presidency. In the Deccan the thing is called *bhend*, *Mahr bhendu*, and in Tamil. *netti*, [‘breaking with a crackle.’] **Solar** hats are now often advertised in London. [Hats made of elder pith were used in S. Europe in the early 16th century. In Albert Dürer's *Diary in the Netherlands* (1520-21) we find: “Also Tomasín has given me a plaited hat of elder-pith” (*Mrs. Heaton, Life of Albrecht Dürer*, 269). Miss Eden, in 1839, speaks of Europeans wearing “broad white feather hats to keep off the sun” (*Up the Country*, ii. 56.



**SOMBRERO, CHANNEL OF THE**, n.p. The channel between the northern part of the Nicobar group, and the southern part embracing the Great and Little Nicobar, has had this name since the early Portuguese days. The origin of the name is given by A. Hamilton below. The indications in C. Federici and Hamilton are probably not accurate. They do not agree with those given by Horsburgh.

1566.—“Si passa per il canale di Nicubar, ouero per quello del **Sombrero**, li quali son per mezzo l'isola di Sumatra. . . .”—C. Federici, in *Ramusio*, iii. 391.

1727.—“The Islands off this Part of the Coast are the *Nicobars*. . . . The northernmost Cluster is low, and are called the *Carnicubars*. . . . The middle Cluster is fine champaign Ground, and all but one, well inhabited. They are called the **Somerera** Islands, because on the South End of the largest Island, is an Hill that resembleth the top of an Umbrella or **Somerera**.”—A. Hamilton, ii. 68 [ed. 1744].

1843.—“**Sombrero Channel**, bounded on the north by the Islands of Katchull and Noncowry, and by Merve or Passage Island on the South side, is very safe and about seven leagues wide.”—Horsburgh, ed. 1843, ii. 59-60.

**SONAPARANTA**, n.p. This is a quasi-classical name, of Indian origin, used by the Burmese Court in State documents and formal enumerations of the style of the King, to indicate the central part of his dominions; Skt. *Suvarṇa* (Pali *Sona*) *prānta* (or perhaps *aparānta*), ‘golden frontier-land,’ or something like that. There can be little doubt that it is a survival of the names which gave origin to the *Chrysē* of the Greeks. And it is notable, that the same series of titles embraces *Tambudipa* (‘Copper Island’ or Region) which is also represented by the *Chalcitis* of Ptolemy. [Also see J. G. Scott, *Upper Burma Gazetteer*, i. pt. i. 103.]

(Ancient).—“There were two brothers resident in the country called **Sunáparanta**, merchants who went to trade with 500 wagons. . . .”—*Legends of Gotama Buddha*, in *Hardy's Manual of Buddhism*, 259.

1636.—“All comprised within the great districts . . . of Tsa-Koo, Tsa-lan, Laygain, Phoung-len, Kalé, and Thoung-thwot is constituted the Kingdom of **Thuna-paranta**. All within the great districts of Pagán, Ava, Penya, and Myen-Zain, is constituted the Kingdom of **Tampadewa**. . . .” (&c.)—From an *Inscription at the Great Pagoda of Khong-Mhoo-dau*, near Ava; from the MS. *Journal of Major H. Burney*, accom-

panying a Letter from him, dated 11th September, 1830, in the Foreign Office, Calcutta. Burney adds: “The Ministers told me that by **Thunaparanta** they mean all the countries to the northward of Ava, and by **Tampadewa** all to the southward. But this inscription shows that the Ministers themselves do not exactly understand what countries are comprised in **Thunaparanta** and **Tampa-dewa**.”

1767.—“The King despotick; of great Merit, of great Power, Lord of the Countries **Thonaprondah**, **Tompdevah**, and **Camboja**, Sovereign of the Kingdom of **BURAGHMAGH** (**Burma**), the Kingdom of **Siam** and **Hughen** (?), and the Kingdom of **Cassay**.”—Letter from the King of Burma, in *Dalrymple, Or. Rep.* i. 106.

1795.—“The Lord of Earth and Air, the Monarch of extensive Countries, the Sovereign of the Kingdoms of **Sonahparinda**, **Tombadeva**. . . . etc. . . .”—Letter from the King to Sir John Shore, in *Symes*, 487.

1855.—“His great, glorious and most excellent Majesty, who reigns over the Kingdoms of **Thunaparanta**, **Tampadeva**, and all the great umbrella-wearing chiefs of the Eastern countries, the King of the Rising Sun, Lord of the Celestial Elephants, and Master of many white Elephants, and great Chief of Righteousness. . . .”—King's Letter to the Governor-General (Lord Dalhousie), Oct. 2, 1855.

**SONTHALS**, n.p. Properly *Santāl*, [the name being said to come from a place called *Saont*, now *Sibla* in Mednipur, where the tribe remained for a long time (*Dalton, Inscri. Eth.* 210-11)]. The name of a non-Aryan people belonging to the Kolarian class, extensively settled in the hilly country to the west of the Hoogly R. and to the south of Bhāgalpur, from which they extended to Balasore at intervals, sometimes in considerable masses, but more generally much scattered. The territory in which they are chiefly settled is now formed into a separate district called *Santāl Parganas*, and sometimes *Santalua*. Their settlement in this tract is, however, quite modern; they have emigrated thither from the S.W. In Dr. F. Buchanan's statistical account of Bhāgalpur and its Hill people the *Santāls* are not mentioned. The earliest mention of this tribe that we have found is in Mr. Sutherland's Report on the Hill People, which is printed in the Appendix to Long. No date is given there, but we learn from Mr. Man's book, quoted below, that the date is 1817. [The word is, however, much older than this. Forbes (*Or. Mem.* ii. 374 *seq.*) gives an account



is often called *soojee* simply. (See **ROLONG**.)

1810.—“Bread is not made of flour, but of the heart of the wheat, which is very fine, ground into what is called **soojy**. . . . **Soojy** is frequently boiled into ‘stirabout’ for breakfast, and eaten with milk, salt, and butter; though some of the more zealous may be seen to moisten it with porter.”—*Williamson*, *V.M.* ii. 135-136.

1878.—“**Sujee** flour, ground coarse, and water.”—*Life in the Mofussil*, i. 213.

**SOORKY**, s. Pounded brick used to mix with lime to form a hydraulic mortar. Hind. from Pers. *surkhī*, ‘red-stuff.’

c. 1770.—“The terrace roofs and floors of the rooms are laid with fine pulverized stones, which they call **zurkee**; these are mixed up with lime-water, and an inferior kind of molasses, and in a short time grow as hard and as smooth, as if the whole were one large stone.”—*Stavorinus*, *E.T.* i. 514.

1777.—“The inquiry verified the information. We found a large group of miserable objects confined by order of Mr. Mills; some were simply so; some under sentence from him to beat **Salkey**.”—*Report of Impey and others*, quoted in *Stephen's Nuncomar and Impey*, ii. 201.

1784.—“One lack of 9-inch bricks, and about 1400 maunds of **soorky**.”—*Notifn.* in *Siton-Karr*, i. 34; see also ii. 15.

1811.—“The road from Calcutta to Baracpore . . . like all the Bengal roads it is paved with bricks, with a layer of **sulky**, or broken bricks over them.”—*Solvyns, Les Hindous*, iii. The word is misused as well as miswritten here. The substance in question is **khoa** (q.v.).

**SOORMA**, s. Hind. from Pers. *surma*. Sulphuret of antimony, used for the purpose of darkening the eyes, *kuhl* of the Arabs, the *stimmi* and *stibium* of the ancients. With this Jezebel “painted her eyes” (2 *Kings*, ix. 30; *Jeremiah*, iv. 30 R.V.) “With it, I believe, is often confounded the sulphuret of lead, which in N. India is called *soormee* (ee is the feminine termination in Hindust.), and used as a substitute for the former: a mistake not of recent occurrence only, as Sprengel says, ‘*Distinguit vero Plinius marem a feminā*’” (Royle, on *Ant. of Hindu Medicine*, 100). [See *Watt. Econ. Dict.* i. 271.]

[1766.—“The powder is called by them **surma**; which they pretend refreshes and cools the eye, besides exciting its lustre, by the ambient blackness.”—*Grose*, 2nd ed. ii. 112.]

[1829.—“**Soorma**, or the oxide of antimony, is found on the western frontier.”—*Tod, Annals*, Calcutta reprint, i. 13.

[1832.—“**Sulmah**—A prepared permanent black dye, from antimony. . . .”—*Mrs. Meer Hassan Ali, Observations*, ii. 72.]

**SOOSIE**, s. Hind. from Pers. *sūsi*. Some kind of silk cloth, but we know not what kind. [Sir G. Birdwood (*Industr. Arts*, 246) defines *sūsis* as “fine-coloured cloths, made chiefly at Battala and Sialkote, striped in the direction of the warp with silk, or cotton lines of a different colour, the cloth being called *dokanni* [*dokhāni*], ‘in two stripes’ if the stripe has two lines, if three, *tinkanni* [*tinkhāni*], and so on.” In the Punjab it is ‘a striped stuff used for women’s trousers. This is made of fine thread, and is one of the fabrics in which English thread is now largely used’ (*Francis, Mon. on Cotton Manufactures*, 7). A silk fabric of the same name is made in the N.W.P., where it is classed as a variety of *chārkhāna*, or check (*Yusuf Ali, Mon. on Silk*, 93). Forbes Watson (*Textile Manufactures*, 85) speaks of *Sousee* as chiefly employed for trousering, being a mixture of cotton and silk. The word seems to derive its origin from *Susa*, the Biblical *Shushan*, the capital of Susiana or Elam, and from the time of Darius I. the chief residence of the Achaemenian kings. There is ample evidence to show that fabrics from Babylon were largely exported in early times. Such was perhaps the “Babylonish garment” found at Ai (*Josh.* vii. 21), which the R.V. marg. translates as a “mantle of Shinar”). This a writer in *Smith's Dict. of the Bible* calls “robes trimmed with valuable furs, or the skins themselves ornamented with embroidery” (i. 452). These Babylonian fabrics have been often described (see *Layard, Nineveh and Babylon*, 537; *Maspero, Dawn of Civ.*, 470, 758; *Encycl. Bibl.* ii. 1286 seq.; *Frazer, Pausanias*, iii. 345 seq.). An early reference to this old trade in costly cloths will be found in the quotation from the *Periplus* under **CHINA**, which has been discussed by Sir H. Yule (*Introduct. to Gill, River of Golden Sand*, ed. 1883, p. 88 seq.). This *Sūsi* cloth appears in a log of 1746 as **Soacie**, and was known to the Portuguese in 1550 as **Soajes** (*J. R. As. Soc.*, Jan. 1900, p. 158.)]



*SOUBA, SOOBAH.*

856

*SOUBADAR, SUBADAR.*





trapped, and two of them always ride before our carriage."—*Miss Eden, Up the Country*, i. 31.]

1840.—"Sent a **Shuta Sarwar** (camel driver) off with an express to Simla."—*Oshoroe, Court and Camp of Runj. Singh*, 179.

1842.—"At Peshawur, it appears by the papers I read last night, that they have camels, but no **sowars**, or drivers."—Letter of D. of Wellington, in *Indian Administration of Ld. Ellenborough*, 228.

1857.—"I have given general notice of the **Shutur Sowar** going into Meerut to all the Meerut men."—*H. Greathed's Letters during Siege of Delhi*, 42.

**SOWARRY, SUWARREE**, s. Hind. from Pers. *sawārī*. A cavalcade, a cortège of mounted attendants.

1803.—"They must have tents, elephants, and other **sewary**; and must have with them a sufficient body of troops to guard their persons."—A. Wellesley, in *Life of Munro*, i. 346.

1809.—"He had no **sawarry**."—*Ld. Valentia*, i. 388.

1814.—"I was often reprimanded by the Zemindars and native officers, for leaving the **suwarree**, or state attendants, at the outer gate of the city, when I took my evening excursion."—*Forbes, Or. Mem.* iii. 420; [2nd ed. ii. 372].

[1826.—"The '**aswary**,' or suite of Trim-buckje, arrived at the palace."—*Pandurang Hari*, ed. 1873, i. 119.]

1827.—"Orders were given that on the next day all should be in readiness for the **Sowarree**, a grand procession, when the Prince was to receive the Begum as an honoured guest."—*Sir Walter Scott, The Surgeon's Daughter*, ch. xiv.

c. 1831.—"Je tâcherai d'éviter toute la poussière de ces immenses **sowarris**."—*Jacquemont, Corresp.* ii. 121.

[1837.—"The Raja of Benares came with a very magnificent **surwarree** of elephants and camels."—*Miss Eden, Up the Country*, i. 35.]

**SOWARRY CAMEL**, s. A swift or riding camel. See **SOWAR, SHOOTER**.

1835.—"I am told you dress a camel beautifully," said the young Princess, "and I was anxious to . . . ask you to instruct my people how to attire a **sawārī camel**." This was flattering me on a very weak point: there is but one thing in the world that I perfectly understand, and that is how to dress a camel."—*Wanderings of a Pilgrim*, ii. 36.

**SOWCAR**, s. Hind. *sāhūkār*; alleged to be from Skt. *sādhu*, 'right,' with the Hind. affix *kār*, 'doer'; Guj.

Mahr. *sdrakār*. A native banker; corresponding to the **Chetty** of S. India.

1803.—"You should not confine your dealings to one **soucar**. Open a communication with every **soucar** in Poonah, and take money from any man who will give it you for bills."—*Wellington, Desp.* ed. 1857, ii. 1.

1826.—"We were also **sahoukars**, and granted bills of exchange upon Bombay and Madras, and we advanced money upon interest."—*Pandurang Hari*, 174; [ed. 1873, i. 251].

[In the following the word is confounded with **Sowar** :

[1877.—"It was the habit of the **sowars**, as the goldsmiths are called, to bear their wealth upon their persons."—*Mrs. G. G. G., My Year in an Indian Fort*, i. 294.]

**SOY**, s. A kind of condiment once popular. The word is Japanese *shi-yu* (a young Japanese fellow-passenger gave the pronunciation clearly as *shi-yu*.—A. B.), Chin. *shi-yu*. [Mr. Pictet (9 ser. N. & Q. iv. 475) points out that in Japanese as written with the native character *soy* would not be *siyu*, but *siyau-yu*; in the Romanised Japanese this is simplified to *shouu* (colloquially this is still further reduced, by dropping the final vowel, to *shoy* or *sho*). Of this monosyllable only the *sh* represents the classical *siyu*; the final consonant (*y*) is a relic of the termination *yu*. The Japanese word is itself derived from the Chinese, which at Shanghai is *sze-yu*, at Amoy, *si-yu*, at Canton, *shi-yau*, of which the first element means 'salted beans,' or other fruits, dried and used as condiments; the second element merely means 'oil.' It is made from the beans of a plant common in the Himālaya and E. Asia and much cultivated, viz. *Glycine soja*, Sieb. and Zucc. (*Soya hispida*, Moench), boiled down and fermented. [In India the bean is eaten in places where it is cultivated, as in Chutia Nāgpur (*Woods Econ. Dict.* iii. 510 seq.)]

1679.—". . . Mango and **Salo**, two sorts of sauces brought from the East Indies."—*Journal of John Locke*, in *Ld. King's L.* of L., i. 249.

1688.—"I have been told that **soy** is made with a fishy composition, and seems most likely by the Taste: the Gentleman of my Acquaintance who is very intimate with one that sailed from Tonquin to Japan, from whence the true **Soy** comes, told me that it was made







1854. —“List of Chinese articles brought to India. . . . **Suklat**, a kind of camlet made of camel's hair.”—*Cunningham's Ladak*, 242.

1862. —“In this season travellers wear garments of sheep-skin with sleeves, the fleecy side inwards, and the exterior covered with **Sooklat**, or blanket.”—*Punjab Trade Report*, 57.

“BROADCLOTH (Europe), (**Suklat**, ‘Mahoot’).” —*Ibid.* App. p. cexxx.

**SUDDEN DEATH.** Anglo-Indian slang for a fowl served as a spatchcock, the standing dish at a dawk-bungalow in former days. The bird was caught in the yard, as the traveller entered, and was on the table by the time he had bathed and dressed.

[c. 1848. —“‘**Sudden death**’ means a young chicken about a month old, caught, killed, and grilled at the shortest notice.”—*Berncastle, Voyage to China*, i. 193.]

**SUDDER**, adj., but used as s. Literally ‘chief,’ being Ar. *sadr*. This term had a technical application under Mahommedan rule to a chief Judge, as in the example quoted below. The use of the word seems to be almost confined to the Bengal Presidency. Its principal applications are the following :

**a. Sudder Board.** This is the ‘Board of Revenue,’ of which there is one at Calcutta, and one in the N.W. Provinces at Allahabad. There is a Board of Revenue at Madras, but not called ‘**Sudder Board**’ there.

**b. Sudder Court**, i.e. ‘Sudder Adawlut’ (*sadr adālat*). This was till 1862, in Calcutta and in the N.W.P., the chief court of appeal from the **Mofussil** or District Courts, the Judges being members of the Bengal Civil Service. In the year named the Calcutta Sudder Court was amalgamated with the Supreme Court (in which English Law had been administered by English Barrister-Judges), the amalgamated Court being entitled the *High Court of Judicature*. A similar Court also superseded the Sudder Adawlut in the N.W.P.

**c. Sudder Ameen**, i.e. chief **Ameen** (q.v.). This was the designation of the second class of native Judge in the classification which was superseded in Bengal by Act XVI. of 1868, in Bombay by Act XIV. of 1869, and in Madras by Act III. of 1873. Under that system the highest rank of native

Judge was **Principal Sudder Ameen**, the 2nd rank, **Sudder Ameen**; the 3rd, **Moonsiff**. In the new classification there are in Bengal Subordinate Judges of the 1st, 2nd and 3rd grades, and **Munsiffs** (see **MOONSIFF**) in 3 grades; in Bombay, Subordinate Judges of the 1st class in 3 grades, and of the 2nd class in 4 grades; and in Madras Subordinate Judges in 3 grades, and **Munsiffs** in 4 grades.

**d. Sudder Station.** The station of a district, viz. that where the Collector, Judge, and other civil officials reside, and where the Courts are.

e. 1310. —“The **Sadr-Jihān** (i.e. the Word) i.e. the ‘**Kadi-ul-Kulāh**’ (i.e. the ‘Chief of Judges’) (**CAZEE**) . . . possesses 10 townships, producing a revenue of 60,000 **tankas**. He is also called **Sadr Islām**.”—*Shihābuddin Dimashki*, in *N. E. As.* xiii. 185.

**SUFEENA**, s. Hind. *safina*. This is the native corr. of *subpenna*, a shaped, but not much distorted, the existence in Hind. of the Ar. *safina* for ‘a blank-book, a noted book.’

**SUGAR**, s. This familiar word is of Skt. origin. *Sarkara* originally signifies ‘grit or gravel,’ then crystallised sugar, and through a Persian form *sukkara* gave the Pers. *sakkar*, the Greek *σάκχαρ* and *σάκχαρον*, and the late Latin *saccharum*. The Ar. *sukkar*, or with the article *as-sukkar*, and it is probable that our modern forms, It. *zucchero* and *zucchero*, *sucro*, Germ. *Zucker*, Eng. *sugar*, as well as the Sp. *azúcar*, and *assucar*, from the Arabic *as-sukkar*, not through Latin or Greek. The Russian is *sakhar*; Polish *cykor*; Hung. *zakar*. In fact the ancient knowledge of the product was small and vague, and it was by the Ar. that the cultivation of the sugar-cane was introduced into Egypt, Sicily, and Andalusia. It is possible indeed, not improbable, that palm-sugar (**JAGGERY**) is a much older product than that of the cane. [This is supposed by Watt (*Econ. Dict.* vi. p. 31), who is inclined to fix the date of the cane in E. India.] The original habitat of the cane is not known; there is only a slight and doubtful statement of Loureiro, who, in speaking of Cochin-China, uses the w





de main  
Polo, Gr

1298.-  
(Qumai  
plus su  
monde.  
- *Ibid.*

1298.-  
near Fu  
these p  
sugar (1  
skin of  
black p  
the Gr  
b.c. of  
the Com  
the peo  
of certa

c. 13  
articles

(*contena de papi*) and at a price in besants:  
Round pepper, sugar in powder (*polvera di  
zuccherò*), sugars in leaves (*zuccheri in  
pasta*), bees' honey, sugar-cane honey, and  
carob-honey (*quale d'ape, mole di carapomeli,  
mole di carobeli*). . . . *Papadotti*, 64.

"Leaf sugars are of several sorts,  
viz. *zuccherò mouchera*, *caffettina*, and *bamballona*, and *muscatta*, and *dommashina*,  
and the *mouchera* is the best sugar there is;  
for it is more thoroughly boiled, and its paste  
is whiter, and more solid, than any other  
sugar; it is in the form of the *bamballona*  
sugar like this Δ; and of this *mouchera*  
kind but little comes to the west, because  
nearly the whole is kept for the mouth and  
for the use of the sultan himself.

*Zuccherò caffettina* is the next best  
after the *mouchera*.

*Zuccherò Bamballona* is the best next  
for the best *caffettina*.

*Zuccherò muscatta* is the best after  
that of *Bamballona*.

"*Zuccherò kand*, the bigger the pieces  
are, and the whiter, and the brighter, so  
much is it the better and finer, and there  
should not be too much small stuff

"Powdered sugars are of many kinds, as  
of Cyprus, of Rhodes, of the Crimea of  
Monreale, and of Alexandria, and they  
are all made originally in entire leaves,  
but as they are not so thoroughly done, as  
the other sugars that keep their leaf shape

the leaves tumble to pieces, and return  
to powder, and so it is called powdered  
sugar. . . . (and a great deal more).-

*Ibid.* 362-365. We cannot interpret most  
of the names in the preceding extract.  
*Bamballona* is 'Sugar of Babylon,' i.e. of  
Cyprus, and *Dommaschina* of Damascus.  
*Mouchera* (see CANDY (SUGAR), the  
second part then), *Caffettina*, and *Muscatta*,  
probably represent Arabic terms used  
in the trade at Alexandria, but we cannot  
identify them.

c. 1317. "J'ai vu vendre dans le Bengale  
un café (rotelle) de sucre (al-sukkar).  
pour de Dildy, pour quatre drachmes."  
*Ibid.* 60-61 211

in the Punjab.) (See *Crooks, Pe-*  
*lusion*, &c. i. 214 *supp.*)

1810.—"Although the sugar cane is  
passed by many to be indigenous in India,  
yet it has only been within the last 20 years  
that it has been cultivated to any great  
extent. . . . Strange to say, the only  
candy used until that time (20 years before  
the date of the book) was received from  
China, latterly, however, many people  
have speculated deeply in the market.  
We now see sugar-candy of the finest  
manufactured in various places in India,  
and I believe that it is at least almost  
that the raw sugars from that quarter are  
eminently good." - *Williamson, V.M.*

**SULTAN**, s. Ar. *sultān*, 'a Prince,  
a Monarch.' But this concrete sense  
is, in Arabic, post-classical only. The  
classical sense is abstract 'dominion.'  
The corresponding words in Hebrew  
and Aramaic have, as usual, the same  
concrete sense. Thus *shōlṭān* in Daniel (v. vi. 5  
"in the whole dominion of my kingdom")  
is exactly the same word. The  
concrete word, corresponding to the  
abstract in its post-classical sense, is *shāḥ*  
which is applied to Joseph in Gen. xli. 42  
6—"governor." So Saladin (Yūsuf  
Salāh-ad-dīn) was not the first *sultān*  
who was *sultān* of Egypt. ["In Arabic  
it is a not uncommon proper name,  
and as a title it is taken by a host of  
petty kinglets. The Abbāsides (e.g. al-  
Wāsiḥ . . .) formerly styled these  
Sultans as their regents. Aḥmad  
Ṭāhī b. Ḥallāh (A.D. 974) invested the  
famous Sabuktāgin with the title. His  
son, the famous Mahmūd of the Ghaznavite  
dynasty in 1000 was the first to adopt  
'Sultān' as an independent title some 200  
years after the death of Harun-al-Rashīd  
(Burton, *Arab. Nights*, i. 188.)]

c. 950.—“Ἐπὶ δὲ τῆς Βασιλείας Μιχαὴλ τοῦ υἱοῦ Θεοφίλου ἀνέβηθεν ἀπὸ Ἀφρικῆς στάλοι λι’ κομπάρων, ἔχον κεφαλὴν τὸν τε Σολδαρὸν καὶ τὸν Σάμαν καὶ τὸν Καλφὸν, καὶ ἐχειρώσαντο διαφόρους πόλεις τῆς Ἀλματίας.”—*Constant. Porphyrog.*, *De Thematibus*, ii. Thēma xi.

c. 1075 (written c. 1130).—“... εἰ καὶ καθελόντες Πέρσαι τε καὶ Σαρακενοὶ αὐτοὶ κίριοι τῆς Περσίδος γεγόναι σουλτάνον τὸν Στραγγολίτιδα \* δομδσαυτες, ὅπερ σημαίνει παρ’ αὐτοῖς Βασιλεὺς καὶ παντοκράτωρ.”—*Nicéphorus Bryennius*, *Comment.*, i. 9.

c. 1121.—“De divitiis Soldani mira referunt, et de insignitis speciebus quas in oriente viderunt. Soldanus dicitur quasi *adna domus*, quia cunctis praeest Orientis principibus.”—*Odericus Vitalis*, *Hist. Eccles. Lat.* xi. In Paris ed. of *Le Precoz*, 1852, iv. 256-7.

1165.—“Both parties faithfully adhered to this arrangement, until it was interrupted by the interference of Sanjar-Shah ben Shah, who governs all Persia, and holds supreme power over 45 of its Kings. This prince is called in Arabic Sultan ul-Faruk al-Khahar (supreme commander of Persia).”—*R. Benham*, in *Wright*, 105-106.

c. 1200.—“Endementres que ces choses avoient ainsi en Antioche, li message qui par Ausiens estoient alé au soudan de Perse jut demander aile s'en retournement.”—*Geoffrey de Villehardouin*, *Old Fr. Tr.* i. 174.

1268.—“Et quant il furent là venus, adonc Bondachaire qe soldan estoit de Babylonie vent en Arménie con grande host, et fait grand domages par la contrée.”—*Marco Polo*, *Geog. Text*, ch. xiii.

1307.—“Post quam vero Turchi occupaverunt terrā illā et habitaverūt illidem, elegerūt dominū super eis, et illum vocaverunt Soldā quod idem est quod rex in idiomate Latinorū.”—*Historia Armeni de Turchis* *Liber*, cap. xiii. in *Novus Orbis*.

1399.—“En icelle grant jour de mort où nous estions, vindrent à nous jusques à treize ou quatorze dou conseil dou soudan, très richement appareillé de dras d'or et de soie, et nous firent demander (par un frere de l'hopital qui avoit sarrazinois), de par le soudan, se nous vorrions estre delivree, et nous demes que oui, et ce poient il bien sçavoir.”—*Joinville*, *Œuvres*. Joinville often has *soudan*, and sometimes *saudan*.

1464.—“Em este lugar e ilha a que chamão Monodopy estava hum senhor a que elles chamavam *Colyytam* que ora chamam riorrey.”—*Relação do V. da Índia*, 26.

c. 1526.—“Now Tamburlaine the mighty Soldan comes, And leads with him the great Arabian King.”

*Marlowe, Tamb. the Great*, iv. 3.

\* Togrul Beg, founder of the Seljuk dynasty, called by various Western writers Tughrilids, and (see here) *Nichangulids*.

[1598.—“... this scimitar That slew the Sophy and a Persian prince That won three fields of Sultan Solymen.”—*Merchant of Venice*, II. i. 36.]

## SUMATRA.

a. n.p. This name has been applied to the great island since about A.D. 1400. There can be no reasonable doubt that it was taken from the very similar name of one of the maritime principalities upon the north coast of the island, which seems to have originated in the 13th century. The seat of this principality, a town called *Somadra*, was certainly not far from *Pasei*, the *Pacem* of the early Portuguese writers, the *Paair* of some modern charts, and probably lay near the inner end of the Bay of Telo Samawe (see notes to *Marco Polo*, 2nd ed. ii. 276 seq.). This view is corroborated by a letter from C. W. J. Wenniker (*Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandisch Indië*, ser. iv. vol. 6. (1892), p. 296) from which we learn that in 1881 an official of Netherlands India, who was visiting *Pasei*, not far from that place, and on the left bank of the river (we presume the river which is shown in maps as entering the Bay of Telo Samawe near *Pasei*) came upon a *kampung*, or village, called *Samudra*. We cannot doubt that this is an indication of the site of the old capital.

The first mention of the name is probably to be recognised in *Samara*, the name given in the text of *Marco Polo* to one of the kingdoms of this coast, intervening between *Bama*, or *Pacem*, and *Dagroian* or *Dragoian*, which last seems to correspond with *Pedir*. This must have been the position of *Samudra*, and it is probable that it has disappeared accidentally from *Polo's Sumatra*. Malay legends give trivial stories to account for the etymology of the name, and others have been suggested; but in all probability it was the Skt. *Samudra*, the ‘sea.’ [See *Miscellaneous Papers relating to Indo-China*, 2nd ser. ii. 60; *Leyden, Malay Annals*, 65.] At the very time of the alleged foundation of the town a kingdom was flourishing at *Dwara Samudra* in S. India (see *DOOR SUMMUND*).

The first authentic occurrence of the name is probably in the Chinese annals, which mention, among the Indian kingdoms which were prevailed on to

send tribute to Kublai Khan, that of *Sumutala*. The chief of this State is called in the Chinese record *Tu-han-pa-ti* (*Pauthier, Marc Pol*, 605), which seems to exactly represent the Malay words **Tuan-Pati**, 'Lord Ruler.'

We learn next from Ibn Batuta that at the time of his visit (about the middle of the 14th century) the State of *Sumutra*, as he calls it, had become important and powerful in the Archipelago; and no doubt it was about that time or soon after, that the name began to be applied by foreigners to the whole of the great island, just as *Lamori* had been applied to the same island some centuries earlier, from *Lāmbri*, which was then the State and port habitually visited by ships from India. We see that the name was so applied early in the following century by Nicolo Conti, who was in those seas apparently c. 1420-30, and who calls the island *Shamuthra*. Fra Mauro, who derived much information from Conti, in his famous World-Map, calls the island *Isola Siamotra* or *Taprobane*. The confusion with *Taprobane* lasted long.

When the Portuguese first reached those regions Pedir was the leading State upon the coast, and certainly no State known as Samudra or Sumatra then continued to exist. Whether the city continued to exist, even in decay, is obscure. The *Ain*, quoted below, refers to the "port of Sumatra," but this may have been based on old information. Valentijn seems to recognise the existence of a place called *Samudra* or *Samudhara*, though it is not entered in his map. A famous mystic theologian who flourished under the great King of Achin, Iskandar Muda, and died in 1630, bore the name of Shamsuddīn Shamatrām, which seems to point to a place called Shamatra as his birth-place. And a distinct mention of "the island of Samatra" as named from "a city of this northern part" occurs in the *soi-disant* "Voyage which Juan Serano made when he fled from Malacca" in 1512, published by Lord Stanley of Alderley at the end of his translation of Barbosa. This man, on leaving Pedir and going down the coast, says: "I drew towards the south and south-east direction, and reached to another country and city which is called Samatra," and so on. Now this indicates the position in which the city

of Sumatra must really have been, if it continued to exist. But, though this passage is not, all the rest of the narrative seems to be mere plunder from Varthema. Unless, indeed, the plunder was the other way; for there is reason to believe that Varthema never went east of Malabar.

There is, however, a like intimation in a curious letter respecting the Portuguese discoveries, written from Lisbon in 1515, by a German, Valentino Moravia (the same probably who published a Portuguese version of Marco Polo, at Lisbon, in 1502), and who shows an extremely accurate conception of Indian geography. He says: "The greatest island is that called by Marco Polo the Venetian Java Minor, and at present it is called **Sumotra** from a port of the said island" (see *De Gubernatis, Viaggi. Ital.* 391).

It is probable that before the Portuguese epoch the adjoining States of Paei and Sumatra had become united. Mr. G. Phillips, of the Consulate Service in China, was good enough to send me one of the present writers, who engaged on Marco Polo, a copy of an old Chinese chart showing the northern coast of the island, and this shows the town of Sumatra (*Sumatra*) seemed to be placed in the Gulf of Paei, and very near where Paei itself still exists. An extract of a Chinese account "of about A.D. 1413" accompanied the map. This was essentially the same as that given below from Groeneveldt. There is a village at the mouth of the river *Tala-mangkin* (qu. *Tela-Samudra*). A curious passage also will be found below, extracted by the late M. Pauthier from the great Chinese *Imperial Geography*, which alludes to the disappearance of Samatra from knowledge.

We are quite unable to understand the doubts that have been thrown upon the derivation of the name given to the island by foreigners, from that of the kingdom of which we have been speaking (see the letter given above from the *Bijdragen*).

1298.—"So you must know that we leave the Kingdom of Rasmah and come to another Kingdom called **Samar** on the same Island."—*Marco Polo*, ch. 10.

c. 1300.—"Beyond it (*Lāmbri*, or *Pedir* near Achin) lies the country of **Samtra** and beyond that Darband Nās, which







hence they have no *separate* value. Valentijn, in an earlier page, like Bernier, describes the Sunderbunds as the resort of the Arakan pirates, but does not give a name (p. 169).

1661.—“We got under sail again” (just after meeting the Arakan pirates) “in the morning early, and went past the **Forest of Santry**, so styled because (as has been credibly related) Alexander the Great with his mighty army was hindered by the strong rush of the ebb and flood at this place, from advancing further, and therefore had to turn back to Macedonia.”—*Walter Schulz*, 155.

c. 1666.—“And thence it is” (from piratical raids of the Mugs, &c.) “that at present there are seen in the mouth of the *Ganges*, so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers.”—*Bernier*, E.T. 54; [ed. *Constable*, 442].

1726.—“This (Bengal) is the land wherein they will have it that Alexander the Great, called by the Moors, whether Hindostanders or Persians, *Sultham Iskender*, and in their historians *Iskender Doulevarnain*, was . . . they can show you the exact place where King Porus held his court. The natives will prate much of this matter; for example, that in front of the SANDERIE-WOOD (*Sanderie Bosch*, which we show in the map, and which they call properly after him *Iskenderie*) he was stopped by the great and rushing streams.”—*Valentijn*, v. 179.

1728.—“But your petitioners did not arrive off **Sunderbund Wood** till four in the evening, where they rowed backward and forward for six days; with which labour and want of provisions three of the people died.”—*Petition of Sheik Mahmud Ameen and others*, to Govr. of Ft. St. Geo., in *Wheeler*, iii. 41.

1764.—“On the 11th Bhaudan, whilst the Boats were at Kerma in **Soonderbund**, a little before daybreak, Captain Ross arose and ordered the **Manjee** to put off with the **Budgerow**. . . .” *Native Letter regarding Murder of Captain John Ross by a Native Crew*. In *Long*, 383. This instance is an exception to the general remark made above that the English popular orthography has always been *Sander*, and not *Soonder*-bunds.

1786.—“If the Jelinghy be navigable we shall soon be in Calcutta; if not, we must pass a second time through the **Sundarbans**.”—Letter of *Sir W. Jones*, in *Life*, ii. 83.

“A portion of the **Sunderbunds** . . . for the most part overflowed by the tide, as indicated by the original Hindoo name of **Chunderbund**, signifying mounds, or off-spring of the moon.”—*James Grant*, in App. to *Fifth Report*, p. 260. In a note Mr. Grant notices the derivation from “*Soonder wood*,” and “*Soonder-ban*,” “beautiful wood,” and proceeds: “But we adhere to our own etymology rather . . . above all, because the richest and greatest part of

the **Sunderbunds** is still comprized in the ancient Zemindarry pergunnah of *Chunder deep*, or lunar territory.”

1792.—“Many of these lands, what is called the **Sundra bunds**, and others at the mouth of the Ganges, if we may believe the history of Bengal, was formerly well inhabited.”—*Forrest*, *V. to Mergui*. Pref. p. 1.

1793.—“That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks. . . . this tract known by the name of the Woods, or **Sunderbunds**, in extent equal to the principality of Wizen.”—*Kennell*, *Mem. of Map of Hind.*, 3rd ed. p. 359.

1853.—“The scenery, too, exceeded expectations; the terrible forest which the **Sunderbunds** was full of interest to European imagination.”—*Guthrie*, i. 28.

[**SUNGAR**, s. Pers. *sungha*, s. *sungha* stone.] A rude stone breastwork, as is commonly erected for defence of the Afridis and other tribes on the Indian N.W. frontier. The wall now come into general military use, and has been adopted in the S. African

[1857.—“. . . breastworks of wood and stone (*marcha* and *sanga* respectively . . . —*Bellew*, *Journal of Mission*, 127.

[1900.—“Conspicuous **sungars** were constructed to draw the enemy's fire.”—*Reynolds*, *Mail*, March 16.]

The same word seems to be used in the Hills in the sense of a rude wooden bridge supported by stone piers, used for crossing a torrent.

[1833.—“Across a deep ravine . . . Lordship erected a neat **sangah**, or mountain bridge of pines.”—*Mendel*, *Pencil Sketches*, ed. 1858, p. 117.

[1871.—“A **sungha** bridge is formed as follows: on either side the river banks of rubble masonry, laced with cross-ribs of timber, are built up; and into these are inserted stout poles, one above the other, successively projecting tiers, the intervals between the latter being filled up with cross-beams,” &c.—*Harcourt*, *Himalayas: Notes of Koolon*, p. 67 sq.]

**SUNGARA**, s. Pers. *sungha*. The name of a kind of orange, probably from *Untra*. See under **ORANGE** a quotation regarding the fruit of *Untra* from Abulfeda.

c. 1528.—“The **Sengtereh** . . . is an orange fruit. . . . In colour and appearance it is like the citron (*Tarun*), but the skin of the fruit is smooth.”—*Baber*, 328.

c. 1590.—“Sirkar Silhet is very mountainous. . . . Here grows a delicious fruit called **Soontara** (*sunghara*) in colour like an orange, but of an oblong form.”—*Agar*, 57





Rennell, in an encounter with a large body of them in the territory of Koch (see **COOCH**) Bihār, was nearly cut to pieces. Rennell himself, five years later, was employed to carry out a project which he had formed for the suppression of these bands, and did so apparently with what was considered at the time to be success, though we find the depredators still spoken of by W. Hastings as active, two or three years later.

[c. 200 A.D.—“Having thus performed religious acts in a forest during the third portion of his life, let him become a **Sannyasi** for the fourth portion of it, abandoning all sensual affection.”—*Manu*, vi. 33.]

[c. 1590.—“The fourth period is **Sannyāsa**, which is an extraordinary state of austerity that nothing can surpass. . . . Such a person His Majesty calls **Sannyāsī**.”—*Āin*, ed. *Jarrett*, iii. 278.]

1616.—“Sunt autem **Sanasses** apud illos Brachmanes quidam, sanctimoniae opinione habentes, ab hominum scilicet consortio semoti in solitudine degentes et nonnunquā totū nudi corpus in publicū prodeuntes.”—*Jarrie*, *Thes.* i. 663.

1626.—“Some (an unlearned kind) are called **Sannases**.”—*Purchas*, *Pilgrimage*, 519.

1651.—“The **Sanyasys** are people who set the world and worldly joys, as they say, on one side. These are indeed more precise and strict in their lives than the foregoing.”—*Rogerus*, 21.

1674.—“**Saniade**, or **Saniasi**, is a dignity greater than that of Kings.”—*Faria y Sousa*, *Asia Port.* ii. 711.

1726.—“The **San-yasés** are men who, forsaking the world and all its fruits, betake themselves to a very strict and retired manner of life.”—*Valentijn*, *Choro*, 75.

1766.—“The **Sanashy** Faquirs (part of the same Tribe which plundered Dacca in Cossim Ally's Time\*) were in arms to the number of 7 or 800 at the Time I was surveying Bâir (a small Province near Boutan), and had taken and plundered the Capital of that name within a few Coss of my route. . . . I came up with Morrison immediately after he had defeated the **Sanashys** in a pitched Battle. . . . Our Escorte, which were a few Horse, rode off, and the Enemy with drawn Sabres immediately surrounded us. Morrison escaped unhurt, Richards, my Brother officer, received only a slight Wound, and fought his Way off; my Armenian Assistant was killed, and the Sepoy Adjutant much

wounded. . . . I was put in a Palankeen, and Morrison made an attack on the Enemy and cut most of them to Pieces. I was in a most shocking Condition indeed, being deprived of the Use of both my Arms. . . . a cut of a Sable (*sic*) had cut through my right Shoulder Bone, and laid me down nearly a Foot down the Back, cutting through and wounding some of my Ribs. I had besides a Cut on the left Elbow which took off the Muscular part of the Breadth of the Hand, a Stab in the Arm, and a large Cut on the head. . . .”—MS. Letter from *J. Rennell*, dd. August 30, in possession of his grandson *Major Redd*.

1767.—“A body of 5000 **Sinnasses** lately entered the Sircar Sarong. . . . the Phousdar sent two companies of Sepoys after them, under the command of a *jeant* . . . the **Sinnasses** stood their ground, and after the Sepoys had fired away their ammunition, fell on them, killing and wounding near 80, and put the rest to flight. . . .”—Letter to *President of Ft. W.* from *Thomas Rumbold*, *Chief at Patna*, April 20, in *Long*, p. 526.

1773.—“You will hear of great disturbances committed by the **Sinasses**, wandering Fakkeers, who annually visit the provinces about this time of the year, on pilgrimage to Juggernaut, going in parties of 1000 and sometimes even 10,000 men.”—Letter of *Warren Hastings*, dd. Feb. 27, in *Gleig*, i. 282.

“At this time we have had large numbers of Sepoys in pursuit of them.”—*do.*, March 31, in *Gleig*, i. 294.

1774.—“The history of these people is curious. . . . They . . . rove continually from place to place, recruiting their numbers with the healthiest children they can find. . . . Thus they are the stoutest and most active men in India. . . . Such are the **Senassies**, the gypsies of Hindostan.”—*do.*, dd. August 25, in *Gleig*, 394. See the same vol., also pp. 284, 296-7, 300.

1826.—“Being looked upon with a jealous eye by many persons in society, I preferred to bewail my brother's loss, and give up my intention of becoming a **Sunyasse**, or retiring from the world.”—*Pandurang*, *E.* 394; ed. 1873, ii. 267; also i. 189.

**SUPÁRA**, n.p. The name of a very ancient port and city of Western India; in Skt. *Sūrpāraka*,\* popularly *Supāra*. It was near *Wasi* of the Portuguese—see (1) **Bassein**—which was for many centuries the chief city of the Konkan, where the name still survives as that of a well-known town of 1700 inhabitants, the chief by which vessels in former days sailed.

\* This affair is alluded to in one of the extracts in *Long* (p. 312): “Agreed . . . that the Fakiers who were made prisoners at the retaking of Dacca may be employed as Coolies in the repair of the Factory.”—*Extracts of Council*, *William*, Dec. 5, 1769.

\* Williams (*Skt. Dict.* s.v.) gives *Sūrpāraka* “the name of a mythical country”; but it is real enough. There is some ground for believing that there was another *Sūrpāraka* on the coast of Orissa, *Συρπάρκα* of Ptolemy.



**SURA.** s. **Toddy** (q.v.), i.e. the fermented sap of several kinds of palm, such as coco, palmyra, and wild-date. It is the Skt. *sura*, 'vinous liquor,' which has passed into most of the vernaculars. In the first quotation we certainly have the word, though combined with other elements of uncertain identity, applied by Cosmas to the milk of the coco-nut, perhaps making some confusion between that and the fermented sap. It will be seen that Linschoten applies *sura* in the same way. Bluteau, curiously, calls this a *Coffre* word. It has in fact been introduced from India into Africa by the Portuguese (see *Ann. Marit.* iv. 293).

c. 545. — "The Argell" (i.e. *Nargil*, or **nargeela**, or coco-nut) "is at first full of very sweet water, which the Indians drink, using it instead of wine. This drink is called *Rhongo-sura*," and is exceedingly pleasant." — *Cosmas*, in *Cathay*, &c., clxxvi.

[1554. — "**Cura**." See under **ARRACK**.]

1563. "They grow two qualities of palm-tree, one kind for the fruit, and the other to give **çura**." — *Garcia*, f. 67.

1578. "**Sura**, which is, as it were, *cino masto*," — *Acosta*, 100.

1598. — "... in that sort the pot in short space is full of water, which they call **Sura**, and is very pleasant to drinke, like sweet whay, and somewhat better." — *Linschoten*, 101; [Hak. Soc. ii. 48].

1609-10. — "... A goodly country and fertile ... abounding with Date Trees, whence they draw a liquor, called *Torre* (**Toddy**) or **Sure**." — *W. Finch*, in *Purchas*, i. 436.

1643. — "Là ie tis boire mes mariniers de telle sorte que pen s'en faut qu'ils ne renuersassent notre almadie ou bateau: Ce breuvage estoit du **sura**, qui est du vin fait de palmes." — *Morequet*, *Voyages*, 252.

c. 1650. — "Nor could they drink either Wine, or **Sury**, or Strong Water, by reason of the great Imposts which he laid upon them." — *Tavernier*, E.T. ii. 86; [ed. *Ball*, i. 343].

1653. — "Les Portugais appellent ce *lari* ou vin des Indes, **Soure** ... de cette liqueur le singe, et la grande chame-souris ... sont extremement amateurs, aussi bien que les Indiens Mousulmans (*etc.*) Parsis, et quelque tribus d'Indes." — *De la Boellage*, *6-Gra*, ed. 1657, 263.

**SURAT**, n.p. In English use the name of this city is accented *Surat*; but the name is in native writing and parlance generally *Sārāt*. In the *Ām*, however (see below), it is written *Sārāt*;

\* *Perçò* perhaps is Tam. *perç*, 'coco-nut.'

also in *Sddik Isfahānī* (p. 106). *Surat* was taken by Akbar in 1573, having till then remained a part of the falling Mahommedan kingdom of Gujarat. An English factory was first established in 1608-9, which was for more than half a century the chief settlement of the English Company in Continental India. The transfer of the Chiefs to Bombay took place in 1687.

We do not know the origin of the name. Various legends on the subject are given in Mr. (now Sir) Campbell's *Bombay Gazetteer* (v. 2), but none of them have any probability. The ancient Indian *Sūrat* was the name of the Peninsula of Guzerat or Kattywar, or at least of the maritime part of it. This name and country is represented by the differently spelt and pronounced *Sārath* (see **SURATH**). Sir Henry Elliot and his editor have repeatedly stated the opinion that the names are identical. Thus: "The names 'Surat' and 'Sūrat' are identical, both being derived from the Sanskrit *Sūrat*," but as they belong to different places, a distinction in spelling has been maintained. 'Surat' is the name of Kattywar, of which Junagadh is the chief town" (*Elliot*, v. 350; see also 197). Also: "The Sanskrit *Sūrat* and *Gurjara* survive in the modern names *Surat* and *Guzerat*, and hence the territories embraced by the two terms have varied, it is hard to receive that Surat was not in Saurashtra nor Guzerat in Gurjjara. All evidence goes to prove that the old and modern names applied to the same places. Thus Ptolemy's *Sarasvati* comprises Surat. . . ." (*Horsman* (ed.) 359). This last statement seems distinctly erroneous. Surat is in *Prakṛt* *Ādāpāṇ*, not in *Śaurāṣṭra*, which represents, like Saurāshtra, the peninsula. It must remain doubtful whether there was any connection between the names, or the resemblance was accidental. It is possible that originally Surat may have originally had a name implying its being the great passage to *Saurāshtra* or *Sorath*.

Surat is not a place of any antiquity. There are some traces of the existence of the name ascribed to the 14th century, in passages of uncertain value by certain native writers. But it only



**SURATH**, more properly **Sōrath**, and **Sōreth**, n.p. This name is the legitimate modern form and representative of the ancient Indian *Saurāshtra* and Greek *Syrustrēnē*, names which applied to what we now call the Kattywar Peninsula, but especially to the fertile plains on the sea-coast. ["*Surāshtra*, the land of the Sus, afterwards Sanskritized into *Saurāshtra* the Goodly Land, preserves its name in **Sorath** the southern part of Kāthiāvāda. The name appears as *Surāshtra* in the *Mahābhārata* and Pānini's *Gaṇapāṭha*, in Rudradāman's (A.D. 150) and Skandagupta's (A.D. 456) Gīrnār inscriptions, and in several Vallabhi copper-plates. Its Prākṛit form appears as *Suratha* in the Nāsik inscription of Gotamiputra (A.D. 150) and in later Prākṛit as *Suraththa* in the *Tirthakalpa* of Jinaprabhāsuri of the 13th or 14th century. Its earliest foreign mention is perhaps Strabo's *Suraostus* and Pliny's "*Oratura*" (*Bombay Gazetteer*, i. pt. i. 6)]. The remarkable discovery of one of the great inscriptions of Aśoka (B.C. 250) on a rock at Gīrnār, near Junāgarh in Saurāshtra, shows that the dominion of that great sovereign, whose capital was at Pataliputra (Παλιμπόθρα) or **Patna**, extended to this distant shore. The application of the modern form Sūrath or Sōrath has varied in extent. It is now the name of one of the four *prāntas* or districts into which the peninsula is divided for political purposes, each of these *prāntas* containing a number of small States, and being partly managed, partly controlled by a Political Assistant. Sorath occupies the south-western portion, embracing an area of 5,220 sq. miles.

c. A.D. 80-90.—"Ταύτης τὰ μὲν μεσόγεια τῇ Σκιθίᾳ σινορίζοντα Ἀσίᾳ καλεῖται, τὰ δὲ παραθαλάσσια Συραστρήνην."—*Periplus*, § 11.

c. 150.—

"Συραστρήνης, \* \* \*  
Βαρδαξήμα πολὺς . . .  
Συράστρα κάμη . . .  
Μονόχλωστον ἐμπόριον . . ."

*Ptolemy*, VII. i. 2-3.

"Πάναν ἢ μὲν παρὰ τὸ λοιπὸν μέρος τοῦ Ἰνδοῦ πᾶσα καλεῖται κοινῶς μὲν . . . Ἰνδοταυθία

καὶ ἡ περὶ τὸν Κέρδι κόλπον . . . Συραστρήνην."—*Ibid.*, 55.

c. 545.—"Ἐἰσὶν οὖν τὰ λαμπρὰ ἐν τῇ τῆς Ἰνδικῆς ταῦτα, Σινδοῦ, Ὀρόροθᾶ. Καλὰν, Σιβῶρ, ἢ Μαλέ, πέντε ἑκατομμύρια ἐξοὺς βάλλοντα τὸ πέπερι."—*Cosmas*, lib. v. These names may be interpreted as **Sind Sorath, Calyan, Choul (?) Malabar**.

c. 640.—"En quittant le royaume de Vallabhi, il fit 500 lieues et arriva au royaume de Saurashtra (Saurashtra). . . . Comme ce royaume se trouve sur le chemin de la mer occidentale, tous les habitants profitent des avantages qu'offre la mer; ils se livrent au négoce à un commerce d'échange."—*Hsüan-Tsang*, in *Pel. Buddh.*, iii. 164-165.

1516.—"Passing this city and following the sea-coast, you come to another place which has also a good port, and is called **Çurati Mangalor**," and here, as elsewhere, put in many vessels of Malabar horses, grain, cloths, and cottons, and vegetables and other goods prized in India, and they bring hither coconuts, jaggery (Jaggery), which is sugar that they drink of, emery, wax, cardamoms, and other kind of spice, a trade in which great gain is made in a short time."—*Bernier's Ramasio*, i. f. 296.

1573.—See quotation of this date in preceding article, in which both the names **Surat** and **Sūrath** occur.

1584.—"After his second defeat Muzaffar Gujarāti retreated by way of Champanir, Bīrpūr, and Jhakiwar, to the country of **Sūrath**, and rested at the town of . . . 12 kos from the fort of Junāgarh. . . . gave a lac of *Mahmūd* and a jeweled dagger to Amin Khān Ghori, ruler of **Sūrath**, and so won his support."—*Tarikh-i-Akbari*, in *Elliot*, v. 437-438.

c. 1590.—"Sircar **Surat** (**Sūrath**) was formerly an independent territory. Its chief was of the Ghelolo tribe, and commanded 50,000 cavalry, and 100,000 infantry. Its length from the port of Gogoi (**Gogo**) to the port of Aramroy measures 125 kos; and the breadth from Sindhar (**Sindhār**), to the port of Dīr a distance of 72 kos."—*Asiatic Researches*, ii. 73; [ed. *Jarrett*, ii. 243].

1616.—"7 **Soret**, the chief city, is called *Junagar*; it is but a little Province, yet very rich; it lyes upon Gujarat; it is to the Ocean to the South."—*Terræ, ed. 1725*, p. 354.

**SURKUNDA**, s. Hind. *sarkanda*. [Skt. *sara*, 'reed-grass,' *kūṇḍa*, 'pool, section']. The name of a very tall reed-grass, *Saccharum Sara*, Roxb., perhaps also applied to *Saccharum procerum*, Roxb. These grasses are often tall enough in the river-plains of Eastern Bengal greatly to overtop a tall man standing in a

\* **Mangalore** (q.v.) on this coast, is also called *Sorathi Mangalor* to distinguish it from the well-known Mangalor of Canara.





tion. It is in Skt. *Satadru*, 'flowing in a hundred channels,' *Sutudru*, *Sutudri*, *Sitadru*, &c., and is the *Σαπάδρος*, *Zapáδpos*, or *Σαδάδρος* of Ptolemy, the Sydrus (or *Hesudrus*) of Pliny (vi. 21).

c. 1020. — "The Sultán . . . crossed in safety the Sihún (Indus), Jelam, Chandrába, Ubrá (Rávi), Bah (Biyáh), and **Sataldur**. . . ." — *Al-Ubbi*, in *Elliot*, ii. 41.

c. 1030. — "They all combine with the **Satlader** below Múltán, at a place called Panjad, or 'the junction of the five rivers.'" — *Al-Birūnī*, in *Elliot*, i. 48. The same writer says: "(The name) should be written **Shataludr**. It is the name of a province in Hind. But I have ascertained from well-informed people that it should be *Sataludr*, not *Shataludr*" (sic). — *Ibid.* p. 52.

c. 1310. — "After crossing the Panjáb, or five rivers, namely, Sind, Jelam, the river of Loháwar, **Satlút**, and Biyah. . . ." — *Wassíf*, in *Elliot*, iii. 36.

c. 1380. — "The Sultán (Fíroz Sháh) . . . conducted two streams into the city from two rivers, one from the river Jumna, the other from the **Sutlej**." — *Tárikh-i-Fíroz-Sháhi*, in *Elliot*, iii. 300.

c. 1450. — "In the year 756 H. (1355 A.D.) the Sultán proceeded to Dibálpúr, and conducted a stream from the river **Satladar**, for a distance of 40 *kos* as far as Jhajar." — *Tárikh-i-Mubínak Sháhi*, in *Elliot*, iv. 8.

c. 1582. — "Letters came from Lahore with the intelligence that Ibrahim Husáin Mirzá had crossed the **Satlada**, and was marching upon Dibálpúr." — *Tabáqát-i-Akbari*, in *Elliot*, v. 358.

c. 1590. — "*Sūbah Dillī*. In the 3rd cūmah. The length (of this Sūbah) from Palwal to Lodhiána, which is on the bank of the river **Satlaj**, is 165 *Kuroh*." — *Im*, orig. i. 513; *ed. Jour. H.*, ii. 278].

1793. — "Near Moaltan they unite again, and bear the name of **Setlege**, until both the substance and name are lost in the Indus." — *Researches*, Memoir, 102.

In the following passage the great French geographer has missed the Satlej:

1753. — "Les cartes qui ont précédé celles que j'ai composées de l'Arie, ou de l'Inde . . . ne marquoient aucune rivière entre l'Hypasis, ou Hypasis, dernier des fleuves qui se rendent dans l'Indus, et le Gemné, qui est le *Jomanes* de l'Antiquité. . . . Mais le marche de Timur a indiqué dans cet intervalle deux rivières, celle de *Kékér* et celle de *Palápat*. Dans un ancien itinéraire de l'Inde, que Pline nous a conservé, on trouve entre l'Hypasis et le *Jomanes* une rivière sous le nom d'**Hesidrus** à égale distance d'Hypasis et de Jomanes, et qui a tout lieu de prendre pour *Kékér*." — *Id.*, p. 17.

**SUTTEE**, s. The rite of widow-burning; i.e. the burning of the living widow along with the corpse of her husband, as practised by people of certain castes among the Hindus, and eminently by the Rājputs.

The word is properly Skt. *sati*, 'good woman,' 'a true wife,' and then specially applied, in modern vernaculars of Sanskrit parentage, to the wife who was considered to accomplish the supreme act of fidelity by sacrificing herself on the funeral pile of her husband. The application of this substantive to the suicidal act, instead of the person, is European. The proper Skt. term for the act is *sati-gamana*, or 'keeping company,' [*sati-marana*, 'dying together']\*. A very long series of quotations in illustration of the practice, from classical times downwards, might be given. We shall present a selection.

We should remark that the word (*sati* or *sutte*) does not occur, so far as we know, in any European work older than the 17th century. And then it only occurs in a disguised form (see quotation from P. Della Valle). The term *masti* which he uses is probably *mahā-sati*, which occurs in Skt. Dictionaries ('a wife of great virtue'). Della Valle is as usual eminent in the correctness of his transcriptions of Oriental words. The conjecture of the interpretation of *masti* is confirmed, and the traveller himself justified, by an entry in Mr. Whitworth's Dictionary of a word *Masti-kalla* used in Canara for a monument commemorating a *sati*. *Kalla* = stone and *masti* = *mahā-sati*. We have not found the term exactly in any European document older than Sir C. Malet's letter of 1787, and Sir W. Jones's of the same year (see below).

*Sutte* is a Brahmanical word, and there is a Sanskrit ritual in existence (see *Classified Index to the Tripiṭak MSS.*, p. 1350). It was introduced into Southern India with the Brahmanic civilisation, and was prevalent there chiefly in the Brahmanical Kingdoms of Vijayanagar, and among the Malabars. In Malabar, the most primitive part

\* But it is worthy of note that in the Sanskrit Rāh one manner of accomplishing the act is called **Satia** (Skt. *sati*, 'truth,' from *sat* = 'also *sati*'). See *Crangford, H. of Ind.*, p. 243, and *Friedrich*, in *Vorhandlungen des 18. Botar. Congresses*, xxiii. 10.



who do this have the higher repute for virtue and perfection among the rest."—*Fr. Jordanus*, 20.

c. 1343.—"The burning of the wife after the death of her husband is an act among the Indians recommended, but not obligatory. If a widow burns herself, the members of the family get the glory thereof, and the fame of fidelity in fulfilling their duties. She who does not give herself up to the flames puts on coarse raiment and abides with her kindred, wretched and despised for having failed in duty. But she is not compelled to burn herself." (There follows an interesting account of instances witnessed by the traveller.)—*Ibn Batuta*, ii. 138.

c. 1430.—"In Media vero India mortui comburantur, cumque his, ut plurimum vivae uxores . . . una pluresve, prout fuit matrimonii conventio. Prior ex lege uritur, etiam quae unica est. Sumuntur autem et aliae uxores quaedam eo pacto, ut morte funus sua exornent, isque laud parvus apud eos honos ducitur . . . submisso igne uxor ornatiori cultu inter tubas tibicinasque et cantus, et ipsa psallentis more alacris rogum magno comitatu circumit. Adstat interea et sacerdos . . . hortando suadens. Cum circumierit illa saepius ignem prope suggestum consistit, vestesque exuens, loto de more prius corpore, tam sindonem albam induta, ad exhortationem dicentis in ignem prosilit."—*N. Conti*, in *Poggias de Var. For.* iv.

c. 1520.—"There are in this Kingdom (the Decem) many heathen, natives of the country, whose custom it is that when they die they are burnt, and their wives along with them; and if these will not do it they remain in disgrace with all their kindred. And as it happens oft times that they are unwilling to do it, their Bramin kinsfolk persuade them thereto, and this in order that such a fine custom should not be broken and fall into oblivion."—*Samaritan de Conti*, in *Ramusio*, i. f. 329.

"In this country of **Camboja** . . . when the King dies, the lords voluntarily burn themselves, and so do the King's wives at the same time, and so also do other women on the death of their husbands."—*Ibid.* f. 336.

1522.—"They told us that in Java Major it was the custom, when one of the chief men died, to burn his body; and then his principal wife, adorned with garlands of flowers, has herself carried in a chair by four men . . . comforting her relations, who are afflicted because she is going to burn herself with the corpse of her husband . . . saying to them, 'I am going this evening to sup with my dear husband and to sleep with him this night.' . . . After again consoling them (she) casts herself into the fire and is burned. If she did not do this she would not be looked upon as an honourable woman, nor as a faithful wife."—*Papayetta*, E.T. by *Lord Stanley of A.*, 154.

c. 1566.—Cesare Federici notices the rite as peculiar to the Kingdom of "*Bizeneger*" (see **BISNAGAR**): "vidi cose stranie e

bestiali di quella gentilità: vsono pramente abbruciare i corpi morti . . . d'huomini come di donne nobili; e l'huomo è maritato, la moglie è obligata ad abbruciarsi viva col corpo del marito."—*Orig.* ed. p. 36. This traveller gives a good account of a Suttee.

1583.—"In the interior of Hindustan is the custom when a husband dies, for the widow willingly and cheerfully to cast herself into the flames (of the funeral pile). . . . she may not have lived happily with him. Occasionally love of life holds her back, then her husband's relations assemble round the pile, and place her upon it, thinking that they thereby preserve the honour and character of the family. But since this country had come under the rule of the gracious Majesty [Akbar], inspectors have been appointed in every city and district, who were to watch carefully over these cases, to discriminate between them, and prevent any woman being forcibly burnt."—*Abul Fazl Akbar Nisab*, in *E. Ind.* i. 158.

1583.—"Among other sights I saw may note as wonderful. When I landed (at Negapatam) from the vessel, I saw a pile of kindled charcoal; and at that moment a young and beautiful woman was being put on her people on a litter, with a great number of other women, friends of hers, with great festivity, she holding a mirror in her left hand, and a lemon in her right hand . . . and so forth."—*Gi. Batt.* f. 82, 83.

1586.—"The custom of the country (Java) is, that whensoever the King dies, they take the body so dead and bury it, and preserve the ashes of him, and within five dayes next after, the wives of the said King so dead, according to the custom and use of their countrey, every one of them go together to a place appointed, and the chiefe of the women which was nearest him in accompt, hath a ball in her hand, and throweth it from her, and the people where the ball resteth, thither they go, and turne their faces to the Eastward, and every one with a dagger in their hand, and with the dagger they call a **crise** (see **CREASE**) is as sharpe as a razor, stab themselves with their owne blood, and fall downe on their faces, and so ende their dayes."—*Contish*, in *Habl.* iv. 338. This passage refers to Blambangan at the east end of Java, which till a late date was subject to Bali, in which such practices have continued to our day. It seems probable that the Hindu rite here came in contact with the old Polynesian practices of a like kind, which prevailed e.g. in Fiji, quite recently. The narrative referred to below under 1590, where the victims were the slaves of the deceased queen, points to the latter origin. W. Humboldt thus alludes to similar passages in old Javanese literature: "This may reckon as one of the finest episodes in the *Brata Yoda*, the story how **Satya Wata** when she had sought out her slain husband among the wide-spread heap of corpses at the battlefield, stabs herself by his side with a dagger."—*Kawi-Sprache*, i. 89 (and see the whole section, pp. 87-95).

[c. 1590. — "When he (the Rajah of Arham) dies, his principal attendants of both sexes voluntarily bury themselves alive in his grave."—*ibid.*, ed. *Jarrett*, ii. 118.]

1598.—The usual account is given by *Linakiden*, ch. xxxvi., with a plate; [*Hak. Soc.* i. 249].

[c. 1610.—See an account in *Pyrrard de Larul*, *Hak. Soc.* i. 394.]

1611.—"When I was in India, on the death of the Nair (see **NAIR**) of Maduré, a country situated between that of Malabar and that of Chorumandel, 400 wives of his burned themselves along with him."—*Travels*, i. 9.

c. 1620. — "The author . . . when in the territory of the Karnatik . . . arrived in company with his father at the city of Southern Mathura (Madura), where, after a few days, the ruler died and went to hell. The chief had 700 wives, and they all threw themselves at the same time into the fire."—*Muhammad Sharif Hanafi*, in *Elliot*, vii. 139.

1621. — "When I asked further if force was ever used in these cases, they told me that usually it was not so, but only at times among persons of quality, when some one had left a young and handsome widow, and there was a risk either of her desiring to marry again (which they consider a great scandal) or of a worse mishap,—in such a case the relations of her husband, if they were very strict, would compel her, even against her will, to burn . . . a barbarous and cruel law indeed! But in short, as regarded *Giacoma*, no one exercised either compulsion or persuasion; and she did the thing of her own free choice; both her kindred and herself exulting in it, as in an act magnanimous (which in truth it was) and held in high honour among them. And when I asked about the ornaments and flowers that she wore, they told me this was customary as a sign of the joyousness of the *Masti* (*Masti* is what they call a woman who gives herself up to be burnt upon the death of her husband)." *P. della Valle*, ii. 671. [*Hak. Soc.* ii. 275, and see ii. 286 *seq.*]

1631. — "The same day, about noon, the queen's body was burnt without the city, with two and twenty of her female slaves; and we consider ourselves bound to render an exact account of the barbarous ceremonies practised in this place on such occasions as we were witness to. . . ." *Narrative of a Dutch Mission to Batavia*, quoted by *Crusard*, *H. of Ind. Arch.* ii. 244-253, from *Praetor*. It is very interesting, but too long for extract.

c. 1650. — "They say that when a woman becomes a *Suttee*, that is burns herself with the deceased, the Almighty pardons all the sins committed by the wife and husband and that they remain a long time in paradise; nay if the husband were in the infernal regions, the wife by this means draws him from thence and takes him to paradise. . . . Moreover the *Suttee*, in a future birth, returns not to the female sex . . . but she

who becomes not a *Suttee*, and passes her life in widowhood, is never emancipated from the female state. . . . It is however criminal to force a woman into the fire, and equally to prevent her who voluntarily devotes herself."—*Debistan*, ii. 75-76.

c. 1650-60.—Tavernier gives a full account of the different manners of *Suttee*, which he had witnessed often, and in various parts of India, but does not use the word. We extract the following:

c. 1648.—". . . there fell of a sudden so violent a Shower, that the Priests, willing to get out of the Rain, thrust the Woman all along into the Fire. But the Shower was so vehement, and endured so long, that the Fire was quenched, and the Woman was not burnt. About midnight she arose, and went and knock'd at one of her Kinsmen's Houses, where Father *Erson* and many *Hollanders* saw her, looking so greatly and grimly, that it was enough to have scared them; however the pain she endured did not so far terrify her, but that three days after, accompanied by her Kindred, she went and was burnt according to her first intention."—*Tavernier*, E.T. ii. 84; [ed. *Bull*, i. 219].

Again:

"In most places upon the Coast of Coromandel, the Women are not burnt with their deceased Husbands, but they are buried alive with them in holes, which the Bramins make a foot deeper than the tallness of the man and woman. Usually they choose a sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be strangled."—*Ibid.* 171; [ed. *Bull*, ii. 216].

c. 1667.—Bernier also has several highly interesting pages on this subject, in his "Letter written to M. Chapelan, sent from Chirra in Persia." We extract a few sentences: "Concerning the Women that have actually burnt themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain still some horror when I think on't. . . . The Pile of Wood was presently all on fire, because stores of Oil and Butter had been thrown upon it, and I saw at the time through the Flames that the Fire took hold of the Cloaths of the Woman. . . . All this I saw, but observ'd not that the Woman was at all disturb'd; yes it was said, that she had been heard to pronounce with great force these two words, *Pier, Tra*, to signify, according to the Opinion of those who hold the Soul's Transmigration, that this was the 5th time she had burnt herself with the same Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetic Spirit."—*R.T.* p. 89; [ed. *Comstock*, 306 *seq.*].

1677.—Suttee, described by A. Bassing, in *Valentijn v. (Ceylon)* 300.

1713.—“Ce fut cette année de 1710, que mourut le Prince de Marava, âgé de plus de quatre-vingt-ans; ses femmes, en nombre de quarante sept, se brûlèrent avec le corps du Prince. . . .” (details follow). — *Père Martin* (of the Madura Mission), in *Lett. Édif.* ed. 1781, tom. xii., pp. 123 *seqq.*

1727.—“I have seen several burned several Ways. . . . I heard a Story of a Lady that had received Addresses from a Gentleman who afterwards deserted her, and her Relations died shortly after the Marriage . . . and as the Fire was well kindled . . . she espied her former Admirer, and beckned him to come to her. When he came she took him in her Arms, as if she had a Mind to embrace him; but being stronger than he, she carried him into the Flames in her Arms, where they were both consumed, with the Corpse of her Husband.” — *A. Hamilton*, i. 278; [ed. 1744, i. 280].

“The Country about (Calcutta) being overspread with *Paganisms*, the Custom of Wives burning themselves with their deceased Husbands, is also practised here. Before the *Mogul's* War, Mr. *Chamock* went one time with his Ordinary Guard of Soldiers, to see a young Widow act that tragical Catastrophe, but he was so smitten with the Widow's Beauty, that he sent his Guards to take her by Force from her Executioners, and conducted her to his own Lodgings. They lived lovingly many Years, and had several Children; at length she died, after he had settled in *Calcutta*, but instead of converting her to *Christianity*, she made him a Proselyte to *Paganism*, and the only part of *Christianity* that was remarkable in him, was burying her decently, and he built a Tomb over her, where all his Life after her Death, he kept the anniversary Day of her Death by sacrificing a Cock on her Tomb, after the *Pagan* Manner.” — *Ibid.* [ed. 1744], ii. 6-7. [With this compare the curious lines described as an Epitaph on “Joseph Townsend, Pilot of the Ganges” (5 ser. *Notes & Queries*, i. 466 *seqq.*)]

1774.—“Here (in Bali) not only women often kill themselves, or burn with their deceased husbands, but men also burn in honour of their deceased masters.” — *Forrest*, *V. to N. Guinea*, 170.

1787.—“Soon after I and my conductor had quitted the house, we were informed the **suttee** (for that is the name given to the person who so devotes herself) had passed. . . .” — *Sir C. Malet*, in *Parly. Paper* of 1821, p. 1 (“Hindoo Widows”).

“My Father, said he (Pundit Rhama muni, died at the age of one hundred years, and my mother, who was eighty years old, became a **sati**, and burned herself to expiate sins.” — Letter of *Sir W. Jones*, in *Lett.* ii. 120.

1792.—“In the course of my endeavours I found the poor **suttee** had no relations to Deenah.” Letter from *Sir C. Malet*, in *Parly. Q. M. A.* ii. 394; [2nd ed. ii. 28,

and see i. 178, in which the previous passage is quoted].

1808.—“These proceedings (Hindoo marriage ceremonies in Guzerat) take place in the presence of a Brahmin. . . . After now the young woman vows that her affections shall be fixed upon her Lord, not only in all this life, but will follow him to death, or to the next, that she will that she may burn with him, through many transmigrations as shall secure joint immortal bliss. Seven successive **suttees** (a woman seven times burnt), thus, as often, secure to the couple a seat among the gods.” — *R. D. mond*.

1809.—

“O sight of misery!  
You cannot hear her cries . . . that  
In that wild dissonance is drowned:  
But in her face you see  
The supplication and the agony,  
See in her swelling throat the danger  
strength  
That with vain effort struggles yet  
life;  
Her arms contracted now in strife,  
Now wildly at full length  
Towards the crowd in vain for  
spread, . . .  
They force her on, they thrust her  
dead.”

*K. D. mond*

In all the poem and its copy, the word **suttee** does not occur.

[1815.—“In reference to this strong attachment (of Sati for S. Hindoo widow burning with her husband on the funeral pile is called **suttee**.” — *Hindoo*, 2nd ed. ii. 25.]

1828.—“After having bathed in the river, the widow lighted a brand, placed it on the pile, set it on fire, and then, cheerfully; the flame caught on her instantly; she sat down, pressing her face to the corpse on her lap, and repeated several times the usual formula, **Suttee**; Ram, Ram, **Suttee**.” — *Life of a Pilgrim*, i. 91-92.

1829.—“*Regulation XVII.*

“A REGULATION for declaring the practice of **Suttee**, or of burning alive the widows of Hindoos, punishable by the Criminal Courts. Passed by the *G. G. in C.* Dec. 4.

1839.—“Have you yet forgotten the horrors that took place at the of that wretched old Rangoon, where wives, and even slave girls were burnt; not a word of reformation from the British Government.” — *Lett.* ii. 278.

1843.—“It is lamentable that long after our power was firmly established in Bengal, we grossly neglected the plainest duty of the civil government, suffered the practices of **suttee** to continue unchecked.” — *Speech on Gates of Somnath*.











pagoda. The *Sammy-house* of the Delhi ridge in 1857 will not soon be forgotten.

1760.—"The French cavalry were advancing before their infantry; and it was the intention of Colliand that his own should wait until they came in a line with the flank-fire of the field-pieces of the **Swamy-house**."—*Orme*, iii. 443.

1829.—"Here too was a little detached **Swamee-house** (or chapel) with a lamp burning before a little idol."—*Mem. of Col. Mountain*, 99.

1857.—"We met Wilby at the advanced post, the '**Sammy House**,' within 600 yards of the Bastion. It was a curious place for three brothers to meet in. The view was charming. Delhi is as green as an emerald just now, and the Jumma Mus-jid and Palace are beautiful objects, though held by infidels."—*Letters written during the Siege of Delhi*, by Hervey Graithol, p. 112.

**[SWAMY JEWELRY, s.** A kind of gold and silver jewelry, made chiefly at Trichinopoly, in European shapes covered with grotesque mythological figures.

[1880. — "In the characteristic **Swami** work of the Madras Presidency the ornamentation consists of figures of the Puranic gods in high relief, either beaten out from the surface, or affixed to it, whether by soldering, or wedging, or screwing them on."—*Birdwood, Industr. Arts*, 152.]

**SWAMY-PAGODA, s.** A coin formerly current at Madras; probably so called from the figure of an idol on it. Milburn gives 100 *Swamy Pagodas* = 110 Star Pagodas. A "*thru swāmi pagoda*" was a name given to a gold coin bearing on the obverse the effigy of Chenna Keswam **Swāmi** (a title of Krishna) and on the reverse Lakshmi and Rukmini (*C.P.B.*).

**SWATCH, s.** This is a marine term which probably has various applications beyond Indian limits. But the only two instances of its application are both Indian, viz. "the **Swatch of No Ground**," or elliptically "**The Swatch**," marked in all the charts just off the Ganges Delta, and a space bearing the same name, and probably produced by analogous tidal action, off the Indus Delta. [The word is not to be found in Smyth, *Sailor's Word-book*.]

1726.—In Valentijn's first map of Bengal, though no name is applied there is a space marked "no ground with 60 raam (fathoms) of line."

1863. — (Ganges). "There is still another phenomenon. . . . This is the existence of a great depression, or hole, in the middle of the Bay of Bengal, known in the charts as the '**Swatch of No Ground**.'"—*Papers on Recent Changes in the Delta of the Ganges*, *Qq. Jour. Geol. Soc.*, Aug. 1863.

1877. — (Indus). "This is the famous **Swatch** of no ground where the bottom drops at once into 200 fathoms."—*Beccard, S. Recited*, 21.

[1878. — "He (Capt. Lloyd, in 1847) describes the remarkable phenomenon of the head of the Bay of Bengal, similar to that reported by Captain Selby at the mouths of the Indus, called 'the **Swatch of no ground**.' It is a deep chasm, 1500 fathoms seaward and very steep on the north side, with no soundings at 250 fathoms."—*Markham, Mem. of Indian Survey*, p. 27.

**[SWEET APPLE, s.** An Ar. name for the Indian corruption of *sitāphala*, the fruit of *Sitā*, the Musk Melon, *Potiron*. *Cucurbita melancholica*. **CUSTARD-APPLE.**]

**SWEET OLEANDER, s.** This is in fact the common oleander, *Nerium odoratum*, Ait.

1880. — "Nothing is more charming than even in the upland valleys of the Malabar country, to come out of a wood of stately landish trees and flowers suddenly into a dry winter bed of some mountain stream grown along the banks, or on the rocky islets of verdure in mill-rushing streams with clumps of mixed tamarisk and the blooming **oleander**."—*Birdwood, MS.*

**SWEET POTATO, s.** The *Batatas edulis*, Choisy (*Convolvulus batatas*, L.), N.O. *Convolvulaceae*, a palatable vegetable, grown in all parts of India. Though extensively cultivated in America, and in the W. Indies, it has been alleged in various books (e.g. in *Eng. Nat. Hist. Section*, and in *Useful Plants of India*) that the plant is a native of the Malay islands. *Eng. Cyc.* even states that *Ubi* is the Malay name. But the allegation is probably founded in error. The Malay names of the plant given by Crawford, are *Kakka*, *Jawa*, and *Ubi Kastila*, the last two names meaning 'Java yam,' 'Spanish yam,' and indicating the foreign origin of the vegetable. In India, at least in the Bengal Presidency, natives commonly call it *gud*, *kund*, P.—Ar., literally 'sugar-cane,' a name equally suggesting that it is

not indigenous among them. And in fact when we turn to Oviedo, we find the following distinct statement:

"Batatas are a staple food of the Indians both in the Island of Spaguola and in the others . . . and a ripe Batata properly dressed is just as good as a marchpane twist of sugar and almonds, and better indeed . . . When Batatas are well ripened, they are often carried to Spain, i.e., if the voyage be a quiet one; for if there be delay they get spoilt at sea. I myself have carried them from this city of S. Domingo to the city of Avila in Spain, and although they did not arrive as good as they should be yet they were thought a great deal of, and reckoned a singular and precious kind of fruit."—In *Ramusio*, iii. f. 134.

It must be observed however that several distinct varieties are cultivated by the Pacific islanders even as far west as New Zealand. And Dr Bretschneider is satisfied that the plant is described in Chinese books of the 3rd or 4th century, under the name of *Kan-chu* (the first syllable = 'sweet'). See *B. on Chin. Botan. Words*, p. 13. This is the only good argument we have seen for Asiatic origin. The whole matter is carefully dealt with by M. Alph. De Candolle (*Origine des Plantes cultivées*, pp. 43-45), concluding with the judgment: "Les motifs sont beaucoup plus forts, ce me semble, en faveur de l'origine américaine."

The "Sanskrit name" *Raktala*, alleged by Mr. Piddington, is worthless. *Alā* is properly an esculent *Arum*, but in modern use is the name of the common potato, and is sometimes used for the sweet potato. *Raktalā*, more commonly *rat-alā*, is in Bengal the usual name of the *Yam*, no doubt given first to a highly-coloured kind, such as *Dioscorea purpurea*, for *rakt-* or *rat-alā* means simply 'red potato': a name which might also be well applied to the *batata*, as it is indeed, according to Forbes Watson, in the Decan. There can be little doubt that this vegetable, or fruit as Oviedo calls it, having become known in Europe many years before the potato, the latter robbed it of its name, as has happened in the case of *brasil-*wood (q.v.). The *batata* is clearly the 'potato' of the fourth and others of the following quotations. [See *Hatt, Econ. Dict.* iii. 117 seq.]

1519.—"At this place (in Brazil) we had refreshment of victuals, like fowls and meat

of calves, also a variety of fruits, called batata, pigno (pine-apples), sweet, of singular goodness. . . ."—*Pigafetta*, E.T., by Lord Stanley of A., p. 43.

1540.—"The root which among the Indians of Spaguola Island is called Batata, the negroes of St. Thomé (C. Verde group) called *Iguame*, and they plant it as the chief staple of their maintenance; it is of a black colour, i.e. the outer skin is so, but inside it is white, and as big as a large turnip, with many branchlets; it has the taste of a chestnut, but much better."—*Voyage to the I. of San Thomé under the Equinoctial*, *Ramusio*, i. 117r.

c. 1550.—"They have two other sorts of roots, one called batata. . . . They generate windiness, and are commonly cooked in the embers. Some say they taste like almond cakes, or sugared chestnuts; but in my opinion chestnuts, even without sugar, are better."—*Girol. Benconi*, Hak. Soc. 66.

1588.—"We met with sixteen or seventeen kayles of Canoes full of Sauvages, who came off to Sea unto us, and brought with them in their Boates, Plantains, Cocos, Potato-roots, and fresh fish."—*Voyage of Master Thomas Candish*, *Purchas*, i. 66.

1600.—"The Battatas are somewhat redder of colour, and in forme almost like *Inimias* (see *YAM*), and taste like Earth-nuts."—In *Purchas*, ii. 957.

1615.—"I took a garden this day, and planted it with Pettatoes brought from the Liques, a thing not yet planted in Japan. I must pay a toy, or 5 shillings sterling, or annuum for the garden."—*Cock's Diary*, . 11.

1645.—". . . pattate; c'est une racine comme naviaux, mais plus longue et de couleur rouge et jaune: cela est de tres-bon goust, mais si l'on en mange souvent, elle degoute fort, et est assez ventouse."—*Marquet*, *Voyages*, 83.

1764.—"There let Potatoes mantle o'er the ground, Sweet as the cane-juice is the root they bear."—*Gruinger*, *Bk. iv.*

**SYCE.** a. Hind. from Ar. *adā*. A root. It is the word in universal use in the Bengal Presidency. In the South horse-keeper is more common, and in Bombay a vernacular form of the latter, viz. *ghordulā* (see *GORA-FALLAH*). The Ar. verb, of which *is* is the participle, seems to be a loan-word from Syriac, *asal*, 'to coax.'

[1759.—In list of servants' wages: "Syce, s. 2."—In *Long*, 182.]

1779.—"The bearer and sciss, when they sturned, came to the place where I was, and laid hold of Mr. Ducarell. I took hold of Mr. Shee and carried him up. The bearer and sciss took Mr. Ducarell out. Mr. sciss was standing on his own horse, looking, and asked, 'What is the matter?'

The bearer and **scise** said to Mr. Keoble, 'These gentlemen came into the house when my master was out.'—*Evidence on Trial of Grand r. Francis, in Echoes of Old Calcutta*, 230.

1810.—"The **Syce**, or groom, attends but one horse."—*Williamson, V.M. i. 254.*

c. 1858 !—

"Tandis que les **çais** veillent  
les chiens rodeurs."

*Leconte de Lisle.*

**SYCEE**, s. In China applied to pure silver bullion in ingots, or **shoes** (q.v.). The origin of the name is said to be *si* (pron. at Canton *sai* and *sei*) = *se*, i.e. 'fine silk'; and we are told by Mr. Giles that it is so called because, if pure, it may be drawn out into fine threads. [Linschoten (1598) speaks of: "Peeces of cut silver, in which sort they pay and receive all their money" (Hak. Soc. i. 132).]

1711.—"Formerly they used to sell for **Sisee**, or Silver full fine; but of late the Method is alter'd."—*Lockyer*, 135.

**SYRAS, CYRUS.** See under **CYRUS**.

**SYRIAM**, n.p. A place on the Pegu R., near its confluence with the Rangoon R., six miles E. of Rangoon, and very famous in the Portuguese dealings with Pegu. The Burmese form is *Than-lyeng*, but probably the Talaing name was nearer that which foreigners give it. [See *Burma Gazetteer*, ii. 672. Mr. St John (*J. R. As. Soc.*, 1894, p. 151) suggests the Mwn word *sarang* or *siring*, 'a swinging cradle.'] Syriam was the site of an English factory in the 17th century, of the history of which little is known. See the quotation from Dalrymple below.

1587.—"To **Cirion** a Port of Pegu come ships from Mecca with woollen Cloth, Scarlets, Velvets, Opium, and such like."—*R. Fitch, in Hakl. ii. 393.*

1600.—"I went thither with Philip Brito, and in fifteene dayes arrived at **Sirian** the chiefe Port in Pegu. It is a lamentable spectacle to see the bankes of the Riuer set with infinite fruit-bearing trees, now ouerwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched Peguans, killed or famished, and cast into the River in such numbers that the multitude of carcases prohibiteth the way and passage of ships."—The Jesuit *Andrew Boves*, in *Purchas* ii. 1748.

c. 1606.—"Philip de Brito issued an order that a custom-house should be planted at **Serian** (*Serido*), at which duties should be paid by all the vessels of this State which went to trade with the kingdom of Pegu, and with the ports of Martavan, Tavay, Tenasserim, and Juncalon. . . . Now certain merchants and shipowners from the Coast of Coromandel refused obedience, and this led Philip de Brito to send a squadron of 6 ships and galliots with an imposing and excellent force of soldiers on board, that they might cruise on the coast of Tenasserim, and compel all the vessels that they met to come and pay duty at the fortress of **Serian**."—*Bocarm*, 135.

1695.—"9th. That the *Old house* and *Ground* at **Syrian**, formerly belonging to the *English Company*, may still be continued to them, and that they may have liberty of building *drelling-houses*, and *ware-houses* for the securing their *Goods*, as shall be necessary, and that more *Ground* be given them, if what they formerly had be not sufficient." Petition presented to the K. of Burma at Ava, by *Ed. Fleetwood*; in *Dalrymple, O.R. ii. 374.*

1726.—**Zierjang** (Syriam) in *Vakhtang's Choro.*, &c., 127.

1727.—"About 60 Miles to the Eastward of China Backaar (see **CHINA-BUCKEER**) is the Bar of **Syrian**, the only port now open for Trade in all the *Pegu Dominions*. . . . It was many Years in Possession of the *Portuguese*, till by their Insolence and Pride they were obliged to quit it."—*A. Hamilton*, ii. 31-32; [ed. 1744].

**SYUD**, s. Ar. *saiyid*, 'a lord.' The designation in India of those who claim to be descendants of Mahommed. But the usage of *Saiyid* and *Sharif* varies in different parts of Mahomedan Asia. ["As a rule (much disputed) the Sayyid is a descendant from Mahommed through his grandchild Hasan, and is a man of the pen; whereas the Sharif derives from Husayn and is a man of the sword" (*Burton, Ar. Nights*, iv. 209).]

1404.—"On this day the Lord played at chess, for a great while, with certain **Zaytes**; and **Zaytes** they call certain men who come of the lineage of Mahomad."—*Clarijo*, § cxiv. (*Markham*, p. 141-2).

1869.—"Il y a dans l'Inde quatre classes de musulmans: les **Saiyids** ou descendants de Mahomet par Hucain, les *Saifis* ou Arabes, nommés vulgairement **Maures**, les **Pathans** ou Afgans, et les **Mogols**. Ces quatre classes ont chacune fourni à la religion de saints personnages, qui ont souvent désignés par ces dénominations, et par d'autres spécialement consacrées à chacune d'elles, telles que *Mir* pour les **Saiyids**, *Khan* pour les **Pathans**, *Mirza*, *Beig*, *Agha*, et *Khan* pour les **Mogols**."—*Garriss et Tassy, Religion Mus. dans l'Inde*, 22.



Behar the word is corrupted into *tartaricān*.

[c. 1660.—“... several articles of *Chinese* and *Japan* workmanship; among which were a *paleky* and a *tack-ravan*, or travelling throne, of exquisite beauty, and much admired.”—*Bernier*, ed. *Constable*, 128; in 370, *tact-ravan*.

[1753.—“Mahommed Shah, emperor of Hindostan, seated in a royal litter (*takht rewan*, which signifies a moving throne) issued from his camp. . . .”—*Hanway*, iv. 169.]

**TAEI**, s. This is the trade-name of the Chinese ounce, viz.,  $\frac{1}{16}$  of a **catty** (q.v.); and also of the Chinese money of account, often called “the ounce of silver,” but in Chinese called *liang*. The standard *liang* or *tael* is, according to Dr. Wells Williams, = 579.84 grs. troy. It was formerly equivalent to a string of 1000 *tsien*, or (according to the trade-name) **cash** (q.v.). The China *tael* used to be reckoned as worth 6s. 8d., but the rate really varied with the price of silver. In 1879 an article in the *Fortnightly Review* puts it at 5s. 7½d. (Sept. p. 362); the exchange at Shanghai in London by telegraphic transfer, April 13, 1885, was 4s. 9½d.; [on Oct. 3, 1901, 2s. 7¼d.]. The word was apparently got from the Malays, among whom *tail* or *tahil* is the name of a weight; and this again, as Crawford indicates, is probably from the India **tola** (q.v.). [Mr. Pringle writes: “Sir H. Yule does not refer to such forms as **tahe** (see below), **taies** (plural in Fryer’s *New Account*, p. 210, sub *Machuro*), **Taye** (see quotation below from Saris), **tayes** (see quotation below from Mocquet), or **taey**, and **taeys** (Philip’s translation of *Linschoten*, Hak. Soc. i. 149). These probably come through the medium of the Portuguese, in which the final *l* of the singular **tael** is changed into *s* in the plural. Such a form as **taeis** might easily suggest a singular wanting the final *s*, and from such a singular French and English plurals of the ordinary type would in turn be fashioned” (*Diary Ft. St. Geo.*, 1st ser. ii. 126).]

The Chinese scale of weight, with their trade-names, runs: 16 **taels** = 1 **catty**, 100 *catties* = 1 **pecul** = 133½ *lbs. avoird.* Milburn gives the weights of Achin as 4 *capitons* (see **KOPANG**) = 1 **mace**. 5 **mace** = 1 *mayam*, 16 *mayam* =

1 *tale* (see **TAEI**), 5 *tals* = 1 *hampol*, 20 *buncals* = 1 **catty**. 200 *catties* = 1 **bahar**; and the *catty* of Achin as = 2 *lbs.* 13 *dr.* Of these names, **mace**, **tale**, **bahar** (qq.v.) seem to be of Indian origin, *mayam*, *bungkal*, and *kar* Malay.

1540.—“And those three *junks* were then taken, according to the assertion of those who were aboard, had contained in silver alone 200,000 **taels** . . . which are in our money 300,000 *pieces* of much else of value with which they were freighted.”—*Pinto*, cap. xxxv.

1598.—“A **Tael** is a full ounce and a half Portuguese weight.”—*Linschoten*, i. 149. [Hak. Soc. i. 149].

1599.—“Est et ponderis genus quod **Tael** vocant in Malacca. **Tael** unum in Malacca pendet 16 **masas**.”—*De Bep.* ii. 64.

“Four hundred **cashes** . . . *corpan* (see **KOBANG**). Four . . . are one **mas**. Four *masas* make a *tael* (see **PARDAO**). Four *taels* make a **Tayel**.”—*Capt. T. Davis*, in *P. S. S. S.*

c. 1608.—“Bezar stones are thus called by the **Taile** . . . which is one third the third part English.”—*Saris*, in *do.*

1613.—“A **Taye** is five shillings sterling.”—*Saris*, in *do.* 369.

1613.—“Les Portugais sont fort intéressés de ces Chinois pour esclaves . . . les Chinois faits à ce mestier . . . voyent quelque beau petit garçon . . . les enlèvent par force et les emmènent . . . puis viennent sur la rive de . . . on ils scauent que sont les trafiquants . . . ils les vendent 12 et 15 **tayes** chacun, ce qui enuiron 25 escus.”—*Mocquet*, 342.

c. 1656.—“Un Religieux Chinois . . . esté surpris avec des femmes de de . . . l’on a percé le col avec un fer . . . à ce fer est attaché une chaîne de fer d’environ dix brasses qu’il est obligé de traîner jusques à ce qu’il ait approuvé. Couuent trente **theyls** d’argent . . . qu’il amasse en demandant l’aumône.”—*In Theod. Divers Voyages*, ii. 67.

[1683.—“The abovesaid **Mack** . . . **Cattee** 10: **tahe** 11: **Mas** 63. . . .”—*Pringle*, *Diary Ft. St. Geo.*, 1st ser. ii. 126.]

**TAHSEELDAR**, s. The **Tahsil** (native) revenue officer of a **sabte** (q.v.) (*tahsil*, conf. **Pergunnah**, **Talook**, &c. district (see **ZILLAH**). Hind. *tahsil*, Pers. *tahsildār*, and that from *A. tahsil*, ‘collection.’ This is a term of the Mahomedan administration which we have adopted. It appears by the quotation from Williams that the term was formerly employed in Calcutta to designate the *keeper* in a firm or private establishment, but this use is long obsolete.



[Possibly there was a confusion with *taḥriddār*, 'a cashi

1663.—"I shall not stay to discourse of

[1772. — "Tahall  
officer employed to  
collect the revenues  
*View of Bengal*, s.v.]

1799.—". . . H  
country into 37 P  
(see DEWAUN) .  
these again into 1  
having each a Tl  
*Munro*, in *Life*, i. 21.

1808.—". . . he  
*tehdildar* of the pe  
pore."—*Fifth Report*

1810.—". . . the  
(cash-keeper) receiv  
master retaining th  
V.M. i. 209.

[1826.—". . . I t  
. . . the bearer of  
lector or T.husseld  
*durang Hari*, ed. 187

# TAILOR-BIRD

called from the fi  
habit of drawing  
or more, generally  
side of the nest.  
together with cott  
itself, or cotton  
and after putting  
the leaf, it makes  
to fix it" (*Jerdon*  
*longicauda*, *Gnec*  
*moicinae*).

[1813.—"Equally  
of its nest, and far s  
the variety and eleg  
the tailor-bird of B  
a description of its n  
2nd ed. i. 33.]

1883.—"Clear an  
sounds the to-whet  
the tailor-bird. a  
greenish thing, but  
very Beaconsfield in  
its own counsel. A  
spouse, it will, wh  
on, spin cotton, or  
*durree*, and sew top  
of the laurel in the  
step, and when it h  
so formed it will b  
family of little tai  
*Frontier*, 145.

**TAJ**, < Pers.  
most famous and  
in Asia; the T  
erected by Shāh J  
place of his favor  
Mahal ('Orname  
Banū Begam.

are plausible, and may be briefly stated in two extracts from his Essay *On the History of Pegu* (*J. As. Soc. Beng.*, vol. xlii. Pt. i.): "The names given in the histories of Tha-litun and Pegu to the first Kings of those cities are Indian; but they cannot be accepted as historically true. The countries from which the Kings are said to have derived their origin . . . may be recognised as Karnāta, *Kalinga*, Vēnga and Vizianagaram . . . probably mistaken for the more famous Vijayanagar. . . . The word *Talingāna* never occurs in the Peguan histories, but only the more ancient name *Kalinga*" (*op. cit.* pp. 32-33). "The early settlement of a colony or city for trade, on the coast of Rāmanya by settlers from *Talingāna*, satisfactorily accounts for the name **Talaing**, by which the people of Pegu are known to the Burmese and all peoples of the west. But the Peguans call themselves by a different name . . . *Mun*, *Muran*, or *Mon*" (*ibid.* p. 34).

Prof. Forchhammer, however, who has lately devoted much labour to the study of Talaing archaeology and literature, entirely rejects this view. He states that prior to the time of Alompra's conquest of Pegu (middle of 18th century) the name Talaing was entirely unknown as an appellation of the Muns, and that it nowhere occurs in either inscriptions or older palm-leaves, and that by all nations of Further India the people in question is known by names related to either *Mun* or *Pegu*. He goes on: "The word 'Talaing' is the term by which the Muns acknowledged their total defeat, their being vanquished and the slaves of their Burmese conqueror. They were no longer to bear the name of Muns or Peguans. Alompra stigmatized them with an appellation suggestive at once of their submission and disgrace. 'Talaing means' (in the Mun language) 'one who is trodden under foot, a slave.' . . . Alompra could not have devised more effective means to extirpate the national consciousness of a people than by burning their books, forbidding the use of their language, and by substituting a term of abject reproach for the name under which they had maintained themselves for nearly 2000 years in the marine provinces of Burma. The similarity of the two

words 'Talaing' and 'Talingana' is purely accidental; and all derivations historical or etymological . . . from the resemblance . . . must necessarily be void *ab initio*" (*Notes on Early History and Geog. of Br. Burma*, Pt. II. pp. 11-12, Rangoon, 1884).

Here we leave the question. It is not clear whether Prof. F. gives the story of Alompra as a historical fact or as a probable explanation, resting on the etymology. Till this is decided we cannot say that we are altogether satisfied. But the fact that we have been unable to find any occurrence of *Taluing* earlier than Symes's letter is in favour of his view.

Of the relics of Talaing literature almost nothing is known. Much may be hoped from the studies of Prof. Forchhammer himself.

There are linguistic reasons for connecting the *Talaing* or *Mun* people with the so-called Kolarian tribes of the interior of India, but the matter is not yet a settled one. [Mr. L. notes coincidences between the *Mun* and Munda languages, and suggests the connection of Talaing with *Tala* (*Census Report*, 1891, i. p. 128c.)]

1795.—"The present King of the Bir . . . has abrogated some severe penalties imposed by his predecessors on the **Taliers** or native Peguers. Justice is now more equally distributed, and the only distinction at present between a Birman and a **Taker** consists in the exclusion of the latter from places of public trust and power." 183.

**TALAPOIN**, s. A word used by the Portuguese, and after them by the French and other Continental writers as well as by some English travellers of the 17th century, to designate the Buddhist monks of Ceylon and the Indo-Chinese countries. The origin of the expression is obscure. M. seigneur Pallegoix, in his *Les Romains Thai ou Siam* (iii. 23) says: "Les Européens les ont appelés **tala-poins**, probablement du mot français l'éventail qu'ils tiennent à la main, lequel s'appelle *talapa*, ou *talap*, qui signifie *feuille de palmier*." Chander's *Tabapannam*, Pali, 'a leaf of writing, &c.' This at first sight seems to have nothing to support it, except similarity of sound; but the quotations from Pinto throw some light, and afford probably the true origin, which is also accepted



doubt that it takes its name from Skt. *tāla*, 'the palmyra' (see **TALIPOT**), it being the original practice for women to wear this leaf dipped in saffron-water (*Mad. Gloss*, s.v. *Logan, Malabar*, i. 134.) The Indian word appears to occur first in Abraham Rogerius, but the custom is alluded to by early writers, e.g. Gouvea, *Synodo*, i. 43r.

1651. — "So the Bridegroom takes this **Tali**, and ties it round the neck of his bride." *Repricus*, 45.

1672. — "Among some of the Christians there is also an evil custom, that they for the greater tightening and fast-making of the marriage bond, allow the Bridegroom to tie a **Tali** or little band round the Bride's neck; although in my time this was as much as possible denounced, seeing that it is a custom derived from Heathenism." — *Baldanus, Zealon* (German), 108.

1674. — "The bridegroom attaches to the neck of the bride a line from which hang three little pieces of gold in honour of the three gods: and this they call **Tale**: and it is the sign of being a married woman." — *Faria y Sousa, Asia Port.*, ii. 707.

1704. — "Præterea, quum moris hujus Regionis sit, ut infantes sex vel septem annorum, interdum etiam in teneriori ætate, ex genitorum consensu, matrimonium indissolubile de præsentì contrahant, per impositionem **Talii**, seu aureæ tesserae nuptialis, uxoris collo pensilis: missionariis mandamus ne hujusmodi irrita matrimonia inter Christianos fieri permittant." — *Decree of Card. Tournon*, in *Norbert, Mem. Hist.* i. 155.

1726. — "And on the betrothal day the **Tali**, or bride's betrothal band, is tied round her neck by the Bramin . . . and this she must not untie in her husband's life." — *Talbot in, Choro*, 51.

[1813. — ". . . the **tali**, which is a ribbon with a gold head hanging to it, is held ready; and, being shown to the company, some prayers and blessings are pronounced; after which the bridegroom takes it, and hangs it about the bride's neck." *Forbes, On. Mus.*, 2nd ed. ii. 312.]

**TALIAR, TARRYAR**, s. A watchman (S. India). Tam. *talaipūri*, [from *talai*, 'head,' a chief watchman].

1650. — "The Peons and **Tarryars** sent in quest of two soldiers who had deserted . . . returned with answer that they could not light of them, whereupon the Peons were turned out of service, but upon Verona's intercession were taken in again and fined each one month's pay, and to repay the money paid them for Battace (see **BATTA**): also the Poddia Nair was fined in like manner for his **Tarryars**." *Fort St. Geo. Chron.*, Feb. 10. In *Notes and E. G.*, Madras, 1873, No. III, p. 3.

1693. — "**Taliars** and Peons appointed to watch the Black Town. . . ." — In *WA.*, i. 267.

1707. — "Resolving to march 250 soldiers, 200 **taliars**, and 200 peons." — *Ibid.*, 74.

[1800. — "In every village a parish officer, called **Talliari**, keeps watch at night and is answerable for all that may be stolen." — *Buchanan, Mysore*, i. 3.]

**TALIPOT**, s. The great-leaf fan-palm of S. India and Ceylon, *Corypha umbraculifera*, L. The name from Skt. *tāla-pattra*, Hind. *tāla*, 'leaf of the *tāla* tree,' properly applied to the leaf of such a tree, or to a smaller leaf of the palmyra (*Chorizandra flabelliformis*), used for many purposes, e.g. for slips to write on, to make fans and umbrellas, &c. See **OLLAH, PALMYRA, TALAPOIN**. Sometimes we find the word used for an umbrella, but this is not common. The derivation from Jordanus, though not the name, refers to this tree. *Atkins* says: "These trees were called *tala* in Indian speech *tala*, and there grew among them, as there grows at the top of the palm-trees, a fruit resembling balls of wool" (*Indika*, vii.)]

c. 1328. — "In this India are certain trees which have leaves so big that five persons can very well stand under the shade of one of them." — *Fr. Jordanus*, 29-30.

c. 1430. — "These leaves are used in this country for writing upon instead of paper, and in rainy weather are carried over the head as a covering, to keep off the rain. Three or four persons travelling together can be covered by one of these leaves stretched out." And again: "There is also a tree called **tal**, the leaves of which are extremely large, and upon which they write." — *N. Conti, in India in the XV. C.*, 7 and 13.

1672. — "**Talpets** or sun-shades." — *Baldanus, Dutch ed.*, 102.

1681. — "There are three other trees which must not be omitted. The first is **Talipot** . . ." — *Knorr*, 15.

"They (the priests) have the custom of carrying the **Tallipot** with them, and end over their heads fore and aft: which the King does." — *Ibid.*, 74. [See **TALAPOIN**.]

1803. — "The **talipot** tree . . . has a prodigious leaf, impenetrable to sun and large enough to shelter ten men, and is of as great service in that country as a greater it would be in this. A leaf of the **talipot** is a tent to the soldier, a parasol to the traveller, and a book to the scholar." — *Sydney Smith, Works*, 3rd ed. iii. 15.



erie from the tops of Mosques, battologuizing Liala Hyllula." *Sir T. Herbert*, 267; [and see ed. 1877, p. 323].

1678. "If he can read like a Clerk a Chapter out of the Alcoran . . . he shall be crowned with the honour of being a Mullah or **Talman**. . . ." — *Fryer*, 368.

1687.—". . . It is reported by the Turks that . . . the victorious Sultan . . . went with all Magnificent pomp and solemnity to pay his thanksgiving and devotions at the church of Sancta Sophia; the Magnificence so pleased him, that he immediately added a yearly Rent of 10,000 zechins to the former Endowments, for the maintenance of **Imams** or Priests, Doctors of their Law, **Talismans** and others who continually attend there for the education of youth. . . ." — *Sir P. Ryant, Present State of the Ottoman Empire*, p. 54.

**TĀLIYAMĀR**, s. Sea-Hind. for 'cut-water.' Port. *talhamar*.—*Roebeck*.

**TALLICA**, s. Hind. from Ar *ta'likah*. An invoice or schedule.

1682.—". . . that he . . . would send another Droga (**Daroga**) or **Customer** on purpose to take our **Tallicas**." — *Hedge, Diary*, Dec. 26; [Hak. Soc. i. 60. Also see under **KUZZANNA**].

**TALOOK**, s. This word, Ar. *ta'alluk*, from root *'alak*, 'to hang or depend,' has various shades of meaning in different parts of India. In S. and W. India it is the subdivision of a district, presided over as regards revenue matters by a **tahseeldar**. In Bengal it is applied to tracts of proprietary land, sometimes not easily distinguished from *Zemindaries*, and sometimes subordinate to or dependent on *Zemindars*. In the N.W. Prov. and Oudh the *ta'alluk* is an estate the profits of which are divided between different proprietors, one being superior, the other inferior (see **TALOOKDAR**). *Ta'alluk* is also used in Hind. for 'department' of administration.

1885. — "In October, 1779, the Dacca Council were greatly disturbed in their minds by the appearance amongst them of John Doe, who was then still in his prime. One Chamberlaine deputed to John Doe and his assigns certain lands in the pergunna Bullora . . . whereupon George III., by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, commanded the Sheriff of Calcutta to give John Doe possession. At this Mr. Shakspeare burst into fury, and in language which must have surprised John Doe, proposed 'that a *scout* be appointed for the collection of Patparrah **Talook**, with directions to pay the same

into Bullora cutcherry.'" — *Sir J. Stephen, Narcomar and Impey*, ii. 159-60. A *scout* is "an officer specially appointed to collect the revenue of an estate, from the management of which the owner or farmer has been removed." — (*Wilson*).

**TALOOKDĀR**, s. Hind. from Pers. *ta'allukdār*, 'the holder of a *ta'alluk*' (see **TALOOK**) in either of the senses of that word; i.e. either a Government officer collecting the revenue of a *ta'alluk* (though in this sense it is probably now obsolete everywhere), or the holder of an estate so designated. The famous *Talukdars* of Oudh are large landowners, possessing both villages of which they are sole proprietors, and other villages in which there are subordinate holders, in which the *Talookdar* is only the superior proprietor (see *Carnegie, Kachari Technicologica*).

[1769.—". . . inticements are frequently employed by the **Talookdars** to attract the concurrence to their lands." — *Forster, History of Bengal*, App. 233. In his *Glossary* defines "**Talookdar**, the Zemendār of a small district."]

**TAMARIND**, s. The palm of the tree which takes its name from its product, *Tamarindus indica*, L. No *Leguminosae*. It is a tree cultivated throughout India and Burma for the sake of the acid pulp of the fruit, which is laxative and cooling, forming a refreshing drink in fever. The tree is not believed by Dr. Brandis to be indigenous in India, but is supposed to be so in tropical Africa. The origin of the name is curious. It is Ar. *amar-ul-Hind*, 'date of India,' perhaps rather in Persian form, from *i-Hindi*. It is possible that the original name may have been Sansk. 'fruit' of India, rather than 'date'.

1298.—"When they have taken a merchant vessel, they force the merchants to swallow a stuff called **Tamarindi**, made in sea-water, which produces a violent purging." — *Marco Polo*, 2nd ed., ii. 353.

c. 1335.—"L'arbre appelé *amar-ul-Hind*, est un arbre sauvage qui couvre les montagnes." — *Muslik-al-absar*, in *Not. et Extr.* xiii. 175.

1563.—"It is called in Malabar *amali*, in Guzerat *ambali*, and this is the name they have among all the other people of the India, and the Arab calls it **tamarind**, because *tamar*, as you well know, is *tamar*, or, as the Castilians say, *date* [i.e. date], so that **tamarindi** are 'dates' of





1516.—“25 leagues further on the coast is a fortress of the before-named king, called **Tana-Mayamba**” (this is perhaps rather **Bombay**).—*Barbosa*, 68.

1529.—“And because the norwest winds blew strong, winds contrary to his course, after going a little way he turned and anchored in sight of the island, where were stationed the foists with their captain-in-chief Alixa, who seeing our fleet in motion put on his oars and assembled at the River of **Tana**, and when the wind came round our fleet made sail, and anchored at the mouth of the River of **Tana**, for the wind would not allow of its entering.”—*Corrao*, iii. 290.

1673.—“The Chief City of this Island is called **Tanaw**; in which are Seven Churches and Colleges, the chiefest one of the *Paulistines* (see **PAULIST**). . . . Here are made good Stuffs of Silk and Cotton.”—*Pérez*, 73.

**TANA, THANA.** s. A Police station. Hind. *thāna*, *thānā*, [Skt. *sthāna*, ‘a place of standing, a post’]. From the quotation following it would seem that the term originally meant a fortified post, with its garrison, for the military occupation of the country; a meaning however closely allied to the present use.

c. 1640-50. “**Thánah** means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the **Thánah**, and to despatch provisions (*casul*, see **RUSSUD**) to the next **Thánah**.”—*Pālishāh nāmāh*, quoted by *Blackburne*, in *Asi.*, i. 345.

**TANADAR, THANADAR.** s. The chief of a police station (see **TANA**). Hind. *thānadār*. This word was adopted in a more military sense at an early date by the Portuguese, and is still in habitual use with us in the civil sense.

1516. In a letter of 4th Feb. 1515 (i.e. 1516), the King Don Manoel constitutes João Machado to be **Tanadar** and captain of land forces in Goa. —*Archiv. Port. Orient.* fasc. 5, 1-3.

1519. “Senhor Duarte Pereira; this is the manner in which you will exercise your office of **Tannadar** of this Isle of Tygori (i.e. Goa), which the Senhor Capitão will now encharge you with.”—*Idem*, p. 35.

c. 1548. “In Agnaci is a great mosque called *tan*, which is occupied by the **tenadars**, but which belongs to His Highness; and certain *patagas*, (yards?) in which *bat* (paddy) is collected, which also belong to His Highness.”—*Tanaka* in *Subsidios*, 216.

1602. “So all the force went aboard of the light boats, and the Governor in his bastard galley entered the river with a

grand clangour of music, and when he was in mid-channel there came to his sight a boat, in which was the **Tanadar** of the City (Dabul), and going aboard the said presented himself to the Governor with much humility, and begged pardon of his offences. . . .”—*Costa*, IV. i. 2.

[1813.—“The third in succession was **Tandar**, or petty officer of a district. . . .”—*Forbes, Or. Mem.* 2nd ed. ii. 5.]

**TANGA.** s. Mahr. *tāṅka*, *Tāṅga*, *tangā*. A denomination of coin which has been in use over a vast Asiatic territory, and has varied greatly in application. It is now chiefly used in Turkestan, where it is applied to a silver coin worth about 7½d. A Mr. W. Erskine has stated that the word *tanga* or *tanka* is of Chinese Turki origin, being derived from *tan*, which in that language means ‘white’ (*H. of Baber and Humayun*, p. 27). Though one must hesitate in deducing from one usually so accurate writer to do so here. He refers to J. S. Barro, who says this, viz. that the silver coins are called by the Mingrelians *tetari*, by the Greeks *tan*, and by the Turks *akcha*, and by the Zingais *tangh*, all of which words in their respective languages signify ‘white’. We do not however find such a word in the dictionaries of either Vossius or of Pavet de Courteille;—the latter only having *tangah*, ‘for-bidden’. The obvious derivation is the Skt. *tanka*, ‘a weight (of silver) equal to 4 *māshas* . . . a stamped coin’. The word in the forms *takā* (see **TUCKA**) and *tangā* (for these are apparently identical in origin) is, “in all India, loosely used for money in general.” (*Wilson*).

In the Lahore coinage of Mahmūd of Ghaznī, A.H. 418-419 (A.D. 1027-28), we find on the Skt. legend of the reverse the word *tanka* in correspondence with the *dirham* of the A. obverse (see *Thomson, Pathan*, K. p. 49). *Tanka* or *Tangā* seems to have continued to be the popular name of the chief silver coin of the Delhi sovereigns during the 13th and the part of the 14th centuries, and which was substantially the same with the **rupee** (q.v.) of later date. In fact this application of the word in the form *takā* (see **TUCKA**) is found in Bengal down to our own day. Batuta indeed, who was in India at the time of Mahommed Tughlak, 1331

134  
 gale  
 dlu  
 pea  
 sily  
 rup  
 the  
 "si  
 sily  
 rep  
 Sha  
 138  
 val  
 unc  
 we  
 wh  
 V  
 its  
 Tu  
 l  
 on  
 of  
 be  
 sch  
 stil  
 cop  
 abo  
 abo  
 of  
 equ  
 and  
 tha  
 hav  
 7  
 Ru  
 que  
 jar  
 e  
 hea  
 bit  
 tan  
 tan  
 con  
 sud.  
 to  
 the  
 in  
 Not  
 e  
 sun  
 The  
 tan  
 din  
 my  
 cult  
 me  
 jar  
 val  
 in  
 (ll  
 e  
 var  
 and  
 No

1516.—“25 leagues further on the coast is a fortress of the before-named king, called **Tana-Mayambu**” (this is perhaps rather **Bombay**).—*Barbosa*, 68.

1529.—“And because the norwest winds blew strong, winds contrary to his course, after going a little way he turned and anchored in sight of the island, where were stationed the foists with their captain-in-chief Alixa, who seeing our fleet in motion put on his oars and assembled at the River of **Tana**, and when the wind came round our fleet made sail, and anchored at the mouth of the River of **Tana**, for the wind would not allow of its entering.”—*Corro*, iii. 290.

1673.—“The Chief City of this Island is called **Tanaw**; in which are Seven Churches and Colleges, the chiefest one of the *Paulistines* (see **PAULIST**). . . . Here are made good Stuffs of Silk and Cotton.”—*Freer*, 73.

**TANA, THANA**, s. A Police station. Hind. *thāna*, *thānā*, [Skt. *sthāna*, ‘a place of standing, a post’]. From the quotation following it would seem that the term originally meant a fortified post, with its garrison, for the military occupation of the country; a meaning however closely allied to the present use.

c. 1610-50. —**Thánah** means a corps of cavalry, matchlockmen, and archers, stationed within an enclosure. Their duty is to guard the roads, to hold the places surrounding the **Thánah**, and to despatch provisions (*rasad*, see **RUSSUD**) to the next **Thánah**.—*Pādishāh nāmāh*, quoted by *Blackmore*, in *Asi*, i. 315.

**TANADAR, THANADAR**, s. The chief of a police station (see **TANA**). Hind. *thānadār*. This word was adopted in a more military sense at an early date by the Portuguese, and is still in habitual use with us in the civil sense.

1516.—In a letter of 4th Feb. 1515 (i.e. 1516), the King Don Manoel constitutes João Machado to be **Tanadar** and captain of land forces in Goa.—*Arch. Port. Orient.* fasc. 5, 1-3.

1519.—“Senhor Duarte Pereira: this is the manner in which you will exercise your office of **Tannadar** of this Isle of Tygoari (i.e. Goa), which the Senhor Capitão will now encharge you with.”—*Ibid.* p. 35.

c. 1548.—“In Agnaci is a great mosque (*chupita*), which is occupied by the **tenadars**, but which belongs to His Highness; and certain *patagas*, (yards) in which *bate* (paddy) is collected, which also belong to His Highness.”—*Tanaka* in *Subsidios*, 216.

1602.—“So all the force went aboard of the light boats, and the Governor in his bastard-galley entered the river with a

grand clangour of music, and when he was in mid-channel there came to his gallies boat, in which was the **Tanadar** of the City (Dabul), and going aboard the gallies presented himself to the Governor with much humility, and begged pardon of his offences. . . .”—*Orto*, IV. i. 2.

[1813.—“The third in succession was **Tandar**, or petty officer of a district. . . .”—*Forbes, Or. Mem.* 2nd ed. iii. 5.]

**TANGA**, s. Mahr. *tāṅgā*, *Tāṅga*, *tangā*. A denomination of coinage has been in use over a vast extent of territory, and has varied greatly in application. It is now chiefly used in Turkestan, where it is applied to a silver coin worth about 75d. A Mr. W. Erskine has stated that the word *tangā* or *tanka* is of Chinese Turki origin, being derived from *tan*, which in that language means ‘to weigh’ (*H. of Baber and Humayun*, p. 10). Though one must hesitate in deducing from one usually so accurate writer, to do so here. He refers to J. de Barro, who says this, viz. that the silver coins are called by the Mingrelians *teturi*, by the Greeks *tan*, by the Turks *akcha*, and by the Zaptais *tangh*, all of which words in their respective languages signify ‘to weigh’. We do not however find such a word in the dictionaries of either Vossius or of Pavet de Courteille;—the latter only having *tangah*, ‘fer-blanc’. As the obvious derivation is the Skt. *tanka*, ‘a weight (of silver) equal to 4 *māshas* . . . a stamped coin’, the word in the forms *takā* (see **TUCKA**) and *tangā* (for these are apparently identical in origin) is, “in all the languages used for money in general” (*Wilson*).

In the Lahore coinage of Mahmūd of Ghaznī, A.H. 418-419 (A.D. 1027-28) we find on the Skt. legend of the reverse the word *tanka* in correspondence with the *dirham* of the Arabic obverse (see *Thomas, Pathan K.* p. 49). *Tanka* or *Tangā* seems to have continued to be the popular name for the chief silver coin of the 14th sovereigns during the 13th and the first part of the 14th centuries, and which was substantially the same with the **rupee** (q.v.) of later date. In fact this application of the word in the form *takā* (see **TUCKA**) is traced in Bengal down to our own day. Batuta indeed, who was in India at the time of Mahommed Tughlak, 1324



lacs make a *cron*, or *carron* (see **CRORE**), and 10 *carrons* make an *Aréh*. A *Thail* (see **TOLA**, **TAEL**) of silver (! gold) makes 11, 12, or 13 *ropias* ready money. A *massu* (*māshū*) and a half make a *Thail* of silver, 10 whereof make a *Thail* of gold. They call their brass and copper-money **Tacques**."—*Mandelslo*, 107.]

c. 1750-60.—"Throughout Malabar and Goa, they use **tangas**, vintins, and Pardoo (see **PARDAO**) **xeraphin**."—*Grose*, i. 283. The Goa **tanga** was worth 60 *reis*, that of Ormus 62  $\frac{2}{3}$  to 69  $\frac{2}{3}$  *reis*.

[1753.—In Khiva "... **Tongas**, a small piece of copper, of which 1500 are equal to a ducat."—*Honoury*, i. 351.]

1815. — "... one **tungah** ... a coin about the value of fivepence."—*Malcolm*, *H. of Persia*, ii. 250.

[1876.—"... it seemed strange to me to find that the Russian word for money, **denga** or **dengi**, in the form **tenga**, meant everywhere in Central Asia a coin of twenty kopeks. ..."—*Schuyler*, *Turkistan*, i. 153.]

**TANGUN**, **TANYAN**, s. Hind. *tāngūn*, *tāngūn*; apparently from Tibetan *rTānān*, the vernacular name of this kind of horse (*rTa*, 'horse'). The strong little pony of Bhutān and Tibet.

c. 1590.—"In the confines of Bengal, near Kuch [-Bahār], another kind of horses occurs, which rank between the *gūt* (see **GOONT**) and Turkish horses, and are called **tāng han**: they are strong and powerful."—*Arb.*, i. 133.

1771. "2d. That for the possession of the Chitchanotta Province, the Deb Raja shall pay an annual tribute of five **Tangan** Horses to the Honorable Company, which was the acknowledgment paid to the Deb Raja." *Treaty of Peace* between the H.E.I.C. and the *Rajah of Bootan*, in *Aitchison's Treaties*, i. 141.

"We were provided with two **tangun** ponies of a mean appearance, and were prejudiced against them unjustly. On better acquaintance they turned out patient, sure-footed, and could climb the Monument."—*Bent's Narrator*, in *Mackham*, 17.

1780. "... had purchased 35 Jhawah or young elephants, of 8 or 9 years old, 60 **Tankun**, or ponies of Manilla and Pegu."—*H. of Holar Naik*, 383.

"... small horses brought from the mountains on the eastern side of Bengal. These horses are called **tanyans**, and are mostly pygmaei."—*Hodges*, *Travels*, 31.

1782. —"To be sold, a Phaeton, in good condition, with a pair of young **Tanyan** Horses, well broke."—*India Gazette*, Oct. 26.

1793. — "As to the **Tanguns** or **Tanyans**, so much esteemed in India for their hardiness, they come entirely from the Upper Tibet, and notwithstanding their make, are so sure footed that the people of Nepaul

ride them without fear over very steep mountains, and along the brink of the deep precipices."—*Kirkpatrick's Nepal*, 200.

1854.—"These animals, called **Tangha**, are wonderfully strong and enduring. They are never shod, and the hoof often grows to the size of a shoe. ... The Tibetans give the flesh of these animals to their dogs, and they devour greedily, and it is said to strengthen them wonderfully; the same is, I believe, general in Central Asia."—*Hooker*, *Himalayan Journals*, 1st ed. ii. 100.

**TANJORE**, n.p. A city in the District of S. India; properly *Tanjāvūr* ('Low Town'), so written in the inscription on the great *Tanjavur* Pagoda (11th century). [*The Asiatic Researches* gives two derivations: *Tanjāvūr*, familiarly called *Tanjore* by the natives. It is more fully *Tanjai-mānagaram*, *Taijan's place*, after its founder. *Tanjai* is 'refuge, shelter' (ii. 216). The *Journal* gives *Tanjāvūr*, Tam. *tanjā*, 'village, village.'

[1816.—"The **Tanjore** Pill is made use of with great success against the bite of mad dogs, and the most venomous serpents."—*Journal*, ii. 381.]

**TANK**, s. A reservoir, or pond or lake, made either by excavation or by damming. This is one of those perplexing words which seem to have a double origin, in this case Indian, the other European.

As regards what appears to be the Indian word, Shakespeare has "Tānk'h (in Guzerat), an artificial reservoir for water." [And so Wilson gives: "Tānk'h (Mah.). Mahr. ... *Tānk'h* (said to be G. āthi). A reservoir of water, artificial pond, commonly known to Europeans in India as a **Tank** *Tānki*, Guz. A reservoir, or a small well." R. Drummond, *Illustrations of Guzerat*, &c. "Tanka (Mah.) and *Tānki*. Reservoirs, constructed of brick or lime, of larger and smaller size, generally inside houses, and are almost entirely covered, having but a small aperture for a pot or bucket down." ... towns of Bikaner," says T. families have large cisterns or reservoirs called *Tankas*, filled by the rain (Rajputana, ii. 202). Again, speaks of towns in the desert of Marwar; says: "they collect the rain water



recreation, and stately cometeries in the usual fashion of the Moors, and also divers **Tanks** and reservoirs built of hard and solid stone."—*Baldacens*, p. 12.

1673.—"Within a square Court, to which a stately Gate-house makes a Passage, in the middle whereof a **Tank** vaulted. . . ."—*Fryer*, 27.

1754.—"The post in which the party intended to halt had formerly been one of those reservoirs of water called **tanks**, which occur so frequently in the arid plains of this country."—*Orme*, i. 354.

1799.—"One crop under a **tank** in Mysore or the Carnatic yields more than three here."—*T. Munro*, in *Lit.*, i. 241.

1809.—  
"Water so cool and clear,  
The peasants drink not from the humble well.

\* \* \* \* \*

Nor **tanks** of costliest masonry dispense  
To those in towns who dwell,  
The work of kings in their beneficence."  
*Khamā*, xiii. 6.

1883.—". . . all through sheets\* 124, 125, 126, and 131, the only drinking water is from '**tankas**,' or from '*tubs*.' The former are circular pits puddled with clay, and covered in with wattle and daub domes, in the top of which are small trap doors, which are kept locked; in these the villages store rain-water; the latter are small and somewhat deep ponds dug in the valleys where the soil is clayey, and are filled by the rain; these latter of course do not last long, and then the inhabitants are entirely dependent on their **tankas**, whilst their cattle migrate to places where the well-water is fit for use."—*Report on Cent. Ind. and Rajputana Topogr. Survey* (Bikaner and Jeysulmeer). By *Major C. Strachan*, R.E., in *Report of the Survey in India*, 1882-83, App. p. 4. [The writer in the *Rajputana Gazetteer* (Bikaner) (i. 182) calls these covered pits *band*, and the simple excavations *cār*.]

**TANOR**, n.p. An ancient town and port about 22 miles south of Calicut. There is a considerable probability that it was the *Tandis* of the *Periplus*. It was a small kingdom at the arrival of the Portuguese, in partial subjection to the Zamorin. [The name is Malayāl. *Tānūr*, *tanū*, the tree *Ternstroemia heterica*, *ūr*, village.]

1516.—"Further on . . . are two places of Moors 5 leagues from one another. One is called Parivanor, and the other **Tanor**, and inland from these towns is a lord to whom they belong; and he has many Nairs, and sometimes he rebels against the King of Calicut. In these towns there is much

shipping and trade, for these Moors are great merchants."—*Barboza*, Hak. Soc. 153.

1521.—"Cotate was a great man among the Moors, very rich, and lord of **Tanor** who carried on a great sea-trade with many ships, which trafficked all about the coast of India with passes from our Government for he only dealt in wares of the country and thus he was the greatest possible friend of the Portuguese, and those who were at his dwelling were entertained with the greatest honour, as if they had been his brothers. In fact for this purpose he had houses fitted up, and both coats and bedssteads furnished in our fashion, with wine and chairs and casks of wine, with which he regaled our people, giving them entertainments and banquets, inasmuch that it seemed as if he were going to become a Christian. . . ."—*Correio*, ii. 579.

1528.—"And in the year (A.E.) 957 a ship belonging to the Franks was wrecked off **Tanoor**. . . . Now the Ray of **Tanor** affording aid to the crew, the Zamorin sent a messenger to him demanding of him the surrender of the Franks who were together with such parts of the wrecked ship as had been saved, but that **Tanor** having refused compliance with this demand, a treaty of peace was entered into with the Franks by him; and from that time the subjects of the Ray of **Tanor** traded under the protection of the Zamorin the Franks."—*Tuhfat-ul-Majidi*, i. 124-125.

1553.—"For Lopo Soares having arrived at Cochin after his victory over the **Tanor** two days later the King of **Tanor** the latter's vassal, sent (to Lopo) to beg against the Zamorin by which he was begging for peace and help, and he having fallen out with him for reasons touched the service of the King of Portugal."—*Barros*, l. vii. 10.

1727.—"Four leagues more a town called **Tannore**, a Town of small Trade, and is by Mahometans."—*A. Hamilton*, i. 32 [1744].

**TAPPAUL**, s. The word used in S. India for 'post,' in all the states in which **dawk** (q.v.) is used. Northern India. Its origin is uncertain. C. P. Brown suggests connection with the Fr. *stape* (which is the same etymologically as the Eng. *staple*). It is sometimes found in the end of the 17th century written *tappat* or *tapp*; this seems to have been derived from Telugu clerks, who sometimes use *tappā* as a singular of *tappāḥ*, the latter for a plural of *tapp*. Wilson appears to give the word a southern origin. But though it is confined to the South and West, Beames assigns to it an Aryan origin. "*tappā* 'post-office,' i.e. place where

\* These are sheets of the *Atlas of India*, within the Rajputana and Jeysulmeer, on the borders of Bikaner.









pack bullocks for making bags (gonies, see **GUNNY**) for holding grain, &c."—*Tr. Bo. Lit. Soc.* iii. 244.

**TAVOY**, n.p. A town and district of what we call the Tenasserim Province of B. Burma. The Burmese call it *Dha-wé*; but our name is probably adopted from a Malay form. The original name is supposed to be Siamese. [The *Burmah Gazetteer* (ii. 681) gives the choice of three etymologies: 'landing place of bamboos'; from its arms (*dha*, 'a sword,' *way*, 'to buy'); from *Hta-way*, taken from a cross-legged Buddha.]

1553.—"The greater part of this tract is mountainous, and inhabited by the nation of *Brammas* and *Jangomas*, who interpose on the east of this kingdom (Pegu) between it and the great kingdom of Siam; which kingdom of Siam borders the sea from the city of **Tavay** downwards."—*Barros*, III. iii. 4.

1583.—"Also some of the rich people in a place subject to the Kingdom of Pegu, called **Tavao**, where is produced a quantity of what they call in their language *Calain*, but which in our language is called *Calain* (see **CALAY**), in summer leave their houses and go into the country, where they make some sheds to cover them, and there they stop three months, leaving their usual dwellings with food in them for the devil, and this they do in order that in the other nine months he may give them no trouble, but rather be propitious and favourable to them."—*G. Balbi*, f. 125.

1587.—". . . land of **Tavi**, from which cometh great store of Tinne which serveth all India."—*R. Fitch*, in *Hakl.* ii. 395.

1695. — "10th. That your Majesty, of your wonted favour and charity to all distresses, would be pleased to look with Eyes of Pity, upon the poor *English Captive*, *Thomas Browne*, who is the only one surviving of four that were accidentally drove into **Tauwy** by Storm, as they were going for *Atchou* about 10 years ago, in the service of the *English Company*."—*Petition to the King of Burma*, presented at Ava by *Edward Fleetwood*, in *Dalrymple*, *Or. Report*. ii. 374.

[**TAWEEZ**, s. Ar. *ta'wiz*, lit. 'praying for protection by invoking God, or by uttering a charm'; then 'an amulet or phylactery'; and, as in the quotation from Herklots, 'a structure of brick or stone-work over a tomb.']

[1819.—"The Jemidar . . . as he is very superstitious, all his stud have **turveez** or charms. . . ."—*Lt.-Col. Fitzclarence*, *Journal of a Route across India*, 144.

[1826.—

"Let her who doth this **Taweez** wear,  
Guard against the Gossain's snare."

*Pandurang Hari*, ed. 1873. i. 145.

[1832.—"The generality of people have tombs made of mud or stone . . . forming first three square **taweezes** or platforms. . . ."—*Herklots*, *Quinon-e-Islam*, 2nd ed. 284.]

[**TAZEE**, s. Pers. *tdzi*, 'invader,' from *tdz*, 'running.' A favourite variety of horse, usually of Indian breed. The word is also used of a variety of greyhound.

[c. 1590.—"Horses have been divided into seven classes. . . . Arabs, Persian horses, Mujannas, Turki horses, Yabus (see **YABOO**) and Janglah horses. . . . The last two classes are also mostly Indian breed. The last class is called **Tazi**. . . ."—*Fin*, i. 234-5.

[1839.—"A good breed of the latter kind, called **Tauzee**, is also found in *Barr* and *Damaun*. . . ."—*Elphinstone*, *India*, ed. 1842, i. 189.

[1883.—"The '**Tazies**,' or greyhounds, are not looked upon as unclean. . . ."—*Wills*, *Modern Persia*, ed. 1891, p. 382.]

**TAZEHA**, n. A.—P.—H. *ta'ze*, 'mourning for the dead.' In India the word is applied to the **taboot** representations, in flimsy material, of the tombs of Hussein and Hassan which are carried about in the *Muharram* (see **MOHURRUM**) processions. In Persia it seems to be applied to the whole of the mystery-play which is presented at that season. At the close of the procession the *taboots* must be thrown into water; if there is not sufficient mass of water they shall be buried. [See Sir L. Pelly, *The Miracle Play of Hasan and Hussein*.] The word has been carried to the W. Indies by the coolies, whose great festival (whether they be Mahomedans or Hindus) the *Muharram* has become. And the attempt to carry the *Tazeas* through one of the streets of Trinidad, in spite of orders to the contrary, led in the end of 1884 to a sad catastrophe. [Mahomedan Lascars have an annual celebration at the London Docks.]

1809.—"There were more than a hundred **Taziys**, each followed by a long train of *Fuqueers*, dressed in the most extravagant manner, beating their breasts . . . such as the *Mahratta* *Surdars* as are not *Brakhs* frequently construct **Taziys** at their tents, and expend large sums of money upon them."—*Broughton*, *Letters*, 72; 1892, 53].



Dr. Bretschneider states that the Tea-shrub is mentioned in the ancient Dictionary *Rh-ya*, which is believed to date long before our era, under the names *Kia* and *K'u-tu* (*K'u* = 'bitter'), and a commentator on this work who wrote in the 4th century A.D. describes it, adding "From the leaves can be made by boiling a hot beverage" (*On Chinese Botanical Works*, &c., p. 13). But the first distinct mention of tea-cultivation in Chinese history is said to be a record in the annals of the Tang Dynasty under A.D. 793, which mentions the imposition in that year of a duty upon tea. And the first western mention of it occurs in the next century, in the notes of the Arab traders, which speak not only of tea, but of this fact of its being subject to a royal impost. Tea does not appear to be mentioned by the medieval Arab writers upon *Materia Medica*, nor (strange to say) do any of the European travellers to Cathay in the 13th and 14th centuries make mention of it. Nor is there any mention of it in the curious and interesting narrative of the Embassy sent by Shāh Rukh, the son of the great Timur, to China (1419-21).<sup>\*</sup> The first European work, so far as we are aware, in which *tea* is named, is Ramusio's (posthumous) Introduction to Marco Polo, in the second volume of his great collection of *Navigazioni e Viaggi*. In this he repeats the account of Cathay which he had heard from Hajji Mahommed, a Persian merchant who visited Venice. Among other matters the Hajji detailed the excellent properties of *Chiai-Cutai* (i.e. Pers. *Cha-i-Khitāi*, 'Tea of China'), concluding with an assurance that if these were known in Persia and in Europe, traders would cease to purchase rhubarb, and would purchase this herb instead, a prophecy which has been very substantially verified. We find no mention of tea in the elaborate work of Mendoca on China. The earliest notices of which we are aware will be found below. Milburn

<sup>\*</sup> Mr. Major, in his Introduction to Parker's *Memoirs* for the Hak. Soc., says of this embassy, that at their halt in the desert 12 matches from Szechuen, they were regaled "with a variety of strong liquors, together with a great deal of Chinese tea." It is not stated by Mr. Major whence he took the account; but there is nothing about tea in the translation of Mr. Quatremere (*N. et. Ind.* xiv. 17. D.) or in the Persian text given by him, nor in the translation by Mr. Rehatsek in the *Ind. Arch.* ii. 75-76.

gives some curious extracts from the E.I. Co.'s records as to the early importation of tea into England. Thus, 1666, June 30, among certain "parties," chiefly the production of China, provided by the Secretary of the Company for His Majesty, appear:

"22½ lbs. of **thea** at 50s. per lb. = £12 17 6  
For the two cheefe persons  
that attended His Majesty.  
**thea** . . . . . £ 15 0 0

In 1667 the E.I. Co.'s first order for the importation of tea was issued to their agent at Bantam: "to send . . . by these ships 100lb. weight of the best **tey** that you can get." The first importation actually made for the Co. was in 1669, when two cargoes were received from Bantam, weighing 143½ lbs. (*Milburn*, ii. 531.) The earliest mention of tea in the *Old Records* of the India Office is in a letter from Mr. R. Wickham, the Company's Agent at Firado, in Japan, who, writing, June 27, 1673, to Mr. Eaton at Misao, asks for "100 lb. of the best sort of **chaw**" (*see Milburn, Report on Old Records*, 26, where the early references are collected).

A.D. 851.—"The King of China resorted to himself . . . a duty on salt, and as to a certain herb which is drunk infused in hot water. This herb is sold in all the towns at high prices: it is called **sākh**. It has more leaves than the *pepō* (*Mentha sativa* recens) and something more bitter, but its taste is bitter. Water is heated and poured upon this herb. The drink so made is serviceable under all circumstances. — *Relation*, &c., trad. per *Rehatsek*, i. 100.

c. 1545.—"Moreover, seeing the great light that I above the rest of the world took in this discourse of his, I wrote Memet, i.e. Hajji Mahommed, that all over the country of Cathay they make use of another plant, that is, the leaves, which is called by those people **Chiai Cutai**: it is produced in the district of Cathay which is called *Chai-fu*. It is a thing generally used and esteemed in all those regions. They take this plant whether dry or fresh, and put it well in water, and of this decoction they take one or two cups on an empty stomach: it removes fever, headache, stomach-pain in the side or joints: taking it, you drink it as hot as you can bear: it is also for many other ailments which I now remember, but I know not what they are. And if any one chance to have his stomach oppressed by overmuch food, he will take a little of this decoction before a short time have digested it. And this is so precious and highly esteemed that every one going on a journey takes it with him.





To that bold Nation which the Way did show  
To the fair Region where the Sun does rise,  
Whose rich Productions we so justly prize."—*Waller*.

1690.—". . . Of all the followers of Mahomet . . . none are so rigidly Abstemious as the Arabians of Muscatt. . . . For Tea and Coffee, which are judg'd the privileg'd Liquors of all the Mahomedans, as well as Turks, as those of Persia, India, and other parts of Arabia, are condemned by them as unlawful. . . ."—*Orington*, 427.

1726. "I remember well how in 1681 I for the first time in my life drank thee at the house of an Indian Chaplain, and how I could not understand how sensible men could think it a treat to drink what tasted no better than hay-water."—*Valentijn*, v. 190.

1789.—

"And now her vase a modest Naiad fills  
With liquid crystal from her pebbly rills;  
Piles the dry cedar round her silver urn,  
(Bright climbs the blaze, the crackling faggots burn).  
Culls the green herb of China's envy'd bowers,  
In gaudy cups the steaming treasure pours;  
And sweetly smiling, on her bended knee,  
Presents the fragrant quintessence of Tea."

*Darwin, Botanic Garden, Loves of the Plants*, Canto ii.

1844.—"The Polish word for tea, *Herbata*, signifies more properly 'herb,' and in fact there is little more of the genuine Chinese beverage in the article itself than in its name, so that we often thought with longing of the delightful Russian *Tshai*, genuine in word and fact."—*J. I. Kohl, Austria*, p. 444.

The following are some of the names given in the market to different kinds of tea, with their etymologies.

1. (TEA), BOHEA. This name is from the *Wu-i* (dialectically *Hu-i*)-shan Mountains in the N.W. of Fuh-kien, one of the districts most famous for its black tea. In Pope's verse, as Crawford points out, *Bohea* stands for a tea in use among fashionable people. Thus

"To part her time 'twixt reading and bohea,

To muse, and spill her solitary tea."

*Epistle to Mrs. Teresa Blount*.

[The earliest examples in the *N.E.D.* carry back the use of the word to the first years of the 18th century.]

1711. "There is a parcel of extraordinary fine *Bohee Tea* to be sold at 26s. per Pound, at the sign of the Barber's Pole, next door to the Brazier's Shop in Southampton Street in the Strand."—*Advt.* in the *Spectator* of April 2, 1711.

1711.—

"Oh had I rather unadmired remained  
On some lone isle or distant northern land;  
Where the gilt chariot never marks the way,  
Where none learn ombre, none e'er taste bohea."

*Belinda*, in *Rape of the Lock*, iv. 153.

The last quotation, and indeed the first also, shows that the word was then pronounced *Bohay*. At a later date *Bohea* sank to be the market name of one of the lowest qualities of tea, and we believe it has ceased altogether to be a name quoted in the tea-market. The following quotations seem to show that it was the general name for "black-tea."

1711.—"*Bohea* is of little Worth among the *Moors* and *Centons* of India, *Arrah* and *Persians* . . . that of 45 *Tale* (see *TAL*) would not fetch the Price of green Tea & 10 *Tale* a *Pecull*."—*Lockyer*, 116.

1721.—

"Where Indus and the double Ganges flow,  
On odoriferous plains the leaves do grow.  
Chief of the treat, a plant the boast of fame,  
Sometimes called green, *Bohea's* the greater name."

*Allan Ramsay's Poems*, ed. 1800, i. 233.

1726.—"About 1670 and 1680 there was knowledge only of *Boey Tea* and green Tea, but later they speak of a variety of other sorts . . . *Congo* . . . *Pego* . . . *Tungge*, *Rosmarin Tea*, rare and very dear."—*Valentijn*, iv. 14.

1727.—"In September they strip the *Bao* of all its Leaves, and, for Want of warm dry Winds to cure it, are forced to lay it on warm Plates of Iron or Copper, and keep stirring gently, till it is dry, and that Sort is called *Bohea*."—*A. Hamilton*, ii. 284; *ibid.* 1744, ii. 288.

But Zedler's *Lexicon* (1743) in a long article on *Thee* gives *Thee Boha* as "the worst sort of all." The other European trade-names, according to Zedler, were *Thee-Peco*, *Congo* which the Dutch called the best, but *Thee Cancho* was better still and dearer, and *Chancon* best of all.

2. (TEA) CAMPOY, a black tea also. *Kam-pui*, the Canton pron. of the characters *Kien-pai*, "selecting (over a fire)."

3. (TEA) CONGOU (a black tea). This is *Kang-hu* (茶) the Amoy pronunciation of the characters *Kang-fu* 'work or labour.' [Mr. Pratt (9 st. N. & Q. iv. 26) writes: "The *N.E.D.*



**TEAPOY**, s. A small tripod table. This word is often in England imagined to have some connection with *tea*, and hence, in London shops for japanned ware and the like, a *teapoy* means a tea-chest fixed on legs. But this is quite erroneous. *Tipāṭi* is a Hindustāni, or perhaps rather an Anglo-Hindustāni word for a tripod, from Hind. *tīn*, 3, and Pers. *pāē*, 'foot.' The legitimate word from the Persian is *sipāṭi* (properly *sihpāyā*), and the legitimate Hindi word *tirpad* or *tripad*, but *tipāṭi* or *tepoy* was probably originated by some European in analogy with the familiar **charpoy** (q.v.) or 'four-legs,' possibly from inaccuracy, possibly from the desire to avoid confusion with another very familiar word **sepay**, **seapoy**. [Platts, however, gives *tipāṭi* as a regular Hind. word, Skt. *tri-pād-ikā*.] The word is applied in India not only to a three-legged table (or any very small table, whatever number of legs it has), but to any tripod, as to the tripod-stands of surveying instruments, or to trestles in carpentry. *Sihpāyā* occurs in 'Ali of Yezd's history of Timur, as applied to the trestles used by Timur in bridging over the Indus (*Elliot*, iii. 482). A teapoy is called in Chinese by a name having reference to tea: viz. *Ch'a-chūrh*. It has 4 legs.

[c. 1809.—“(Dinajpoor) **Sepaya**, a wooden stand for a lamp or candle with three feet.”—*Bechaman, Eastern India*, ii. 945.]

1844.—“Well, to be sure, it does seem odd—very odd;”—and the old gentleman chuckled,—“most odd to find a person who don't know what a **tepay** is. . . . Well, then, a **tepay** or *tipud* is a thing with three feet, used in India to denote a little table, such as that just at your right.”

“Why, that table has four legs,” cried Peregrine.

“It's a **tepay** all the same,” said Mr. Havethelacks.—*Peregrine Pulteney*, i. 112.

**TEAK**, s. The tree, and timber of the tree, known to botanists as *Tectona grandis*, L., N.O. *Verbenaceae*. The word is Malayal. *tekka*, Tam. *tekka*. No doubt this name was adopted owing to the fact that Europeans first became acquainted with the wood in Malabar, which is still one of the two great sources of supply; Pegu being the other. The Skt. name of the tree is *śāka*, whence the modern Hind. name *sāqurān* or *sāqūn* and the Mahr. *śāq*. From this last probably was

taken *śāj*, the name of teak in Arab. and Persian. And we have doubtless the same word in the *σαγαλιν* of the *Periplus*, one of the exports from Western India, a form which may be illustrated by the Mahr. adj. *śāj*, 'made of the teak, belonging to teak.' The last fact shows, in some degree, how old the export of teak is from India. Teak beams, still made as they exist in the walls of the great palace of the Sassanid Kings at Seleucia: Ctesiphon, dating from the middle of the 6th century. [See *Biddell's Letter Book*, Intro. XXIX.] Teak continued to recent times to be exported into Egypt. See *Forsk.*, quoted by Royle (*Hindu Medicine*, 128). The *gopher-wood* of Genesis is translated in the Arabic version of the Bible as *teach* (Royle). [It was probably *teak* (see *Encycl. Bibl.* s.v.)]

Teak seems to have been little known in Gangetic India in early days. We can find no mention of it in Baber (which however is not likely), and the only mention we can find in the *Āīn*, is in a list of the weights of a cubic yard of 72 kinds of wood, where the name "*Sāqurān*" has been recognised as teak by the translator (see *Blochmann's E.T.*, ii. 228).

c. A.D. 80.—“In the innermost part of this Gulf (the Persian) is the Port of Adalagos, lying near Pasine Charax and the river Euphrates.

“Sailing past the mouth of the Gulf after a course of 6 days you reach the port of Persia called Omana. Thence they are wont to despatch from Barygaza to both these ports of Persia great vessels with brass, and timbers and beams of **teak** (*σαγαλιν* *καὶ δοκῶν*), and also spars of shisham (see **SISSOO**), and of ebony. . . .”—*Periplus Maris Erythr.*, § 35-36.

c. 800.—(under Hārūn al Rashid) “He continued his story . . . I heard of a wailing from the house of Abdallah. . . they told me he had been struck with *judām*, that his body was swollen and black. . . . I went to Rashid to tell him, but I had not finished when they came to say Abdallah was dead. Going out to see, I ordered them to hasten the obsequies. . . . I myself said the funeral prayer. As they let down the bier a ship took place, and the bier and earth fell in together, an intolerable stench arose. . . . a second ship took place. I then called for pieces of **teak** (*śāj*). . . .”—Quotation in *May's Præcis d'Or*, vi. 298-299.

c. 880.—“From Kol to Sindān, where they collect **teak-wood** (*śāj*) and cane, 18 *la* . . .”



crowned the spire, had been thrown down."—*Symes*, i. 193.

1855.—". . . gleaming in its white plaster, with numerous pinnacles and tall central spire, we had seen it (Gaudapalen Temple at Pagan) from far down the Irawadi rising like a dim vision of Milan Cathedral. . . . It is cruciform in plan . . . exhibiting a massive basement with porches, and rising above in a pyramidal gradation of terraces, crowned by a spire and **htee**. The latter has broken from its stays at one side, and now leans over almost horizontally. . . ."—*Yule, Mission to Ava*, 1858, p. 42.

1876.—". . . a feature known to Indian archaeologists as a **Tee**. . . ."—*Fergusson, Ind. and East. Archit.* 64.

**TEEK**, adj. Exact, precise, punctual; also parsimonious, [a meaning which Platts does not record]. Used in N. India. Hind. *thīk*.

[1843.—"They all feel that *the good old rule of right (teek)*, as long as a man does his duty well, can no longer be relied upon."—*G. W. Johnson, Stranger in India*, i. 290.]

[1878.—". . . 'it is necessary to send an explanation to the magistrate, and the return does not look so **thēk**' (a word expressing all excellence)."—*Life in the Mofussil*, i. 253.]

**TEERUT, TEERTHA**, s. Skt. and Hind. *tīrth, tirtha*. A holy place of pilgrimage and of bathing for the good of the soul, such as Hurdwar, or the confluence at **Praag** (Allahabad).

[1623.—"The Gentiles call it *Ramtirt*, that is, Holy Water."—*P. della Valle, Hak. Soc.* ii. 205.]

c. 1790.—"Au temple l'enfant est reçue par les *devedaschies (Deva-dasi)* des mains de ses parens, et après l'avoir baignée dans le **tirtha** ou étang du temple, elles lui mettent des vêtemens neufs. . . ."—*Hauger*, ii. 114.

[1858.—"He then summoned to the place no less than three **crores** and half, or thirty millions and half of **teeruts**, or angels (*sir*) who preside each over his special place of religious worship."—*Sherman, Journey through Oudh*, ii. 4.]

**TEHR, TAIR**, &c., s. The wild goat of the Himālaya; *Hemitragus jemlavicus*, Jerdon, [Blanford, *Mammalia*, 509]. In Nepāl it is called *jhāral*. (See **SURROW**).

**TEJPAT**, s. Hind. *tejpāt*, Skt. *teja-patra*, 'pungent leaf.' The native name for **malabathrum**.

1833. "Last night as I was writing a long description of the **tēz-pāt**, the leaf of the cinnamon-tree, which humbly pickles beef, leaving the honour of crowning heroes

to the *Laurus nobilis*. . . ."—*Wanderings of a Pilgrim*, i. 278.

1872. — **Tejpāt** is mentioned as sold by the village shopkeeper, in *Gurinda Nandani*, i. 223.

(1) **TELINGA**, n.p. Hind. *Tilangā*, Skt. *Tailanga*. One of the people of the country east of the Deccan, and extending to the coast, often called, at least since the Middle Ages, *Tiliṅgīna* or *Tilangāna*, sometimes *Tiling* or *Talang*. Though it has not, perhaps, been absolutely established that this came from a form *Triliṅga*, the habitual application of *Tri-Kūliṅga*, apparently in the same region which in later days was called **Tilinga**, and the example of actual use of *Triliṅga*, both by Ptolemy (though he carries us beyond the Ganges) and by a Tibetan author quoted below, do make this a reasonable supposition (see *Ep. Card. Dravidian Grammar*, 2nd ed. introd. pp. 30 *seqq.*, and the article **KLING** in this book).

A.D. c. 150. — "Τρίγλιπτον, τὸ καὶ Τε-  
λιγγον Βασιλείον . . . κ. τ. λ."—*Strabo*, vi. 2, 23.

1309.—"On Saturday the 10th of Sha'ban the army marched from that spot, in order that the pure tree of Islām might be planted and flourish in the soil of **Tilang**, and the evil tree which had struck its roots deep, might be torn up by force. . . . When the blessed canopy had been fixed about a mile from Arangal (Warangal, N.E. of Hyderabad), the tents around the fort were pitched so closely that the head of a needle could not get between them."—*Amir Khosrō*, in *Elliot*, iii. 80.

1321.—"In the year 721 H. the Sultan (Ghiyāsu-ddīn) sent his eldest son, Ulugh Khān, with a canopy and an army against Arangal and **Tilang**."—*Ziā-uddin Barī*, *Ibid.* 231.

c. 1335.—"For every mile along the road there are three *dāūdī* (post stations) . . . and so the road continues for six months marching, till one reaches the country of **Tiling** and Ma'bar. . . ."—*Ibn Batūta*, ii. 192.

"In the list of provinces of India under the Sultan of Delhi, given by Shihā-ud-dīn Dimishkī, we find both **Talang** and **Talanj**, probably through some mistake.—*Not. et Exs.* Pt. i. 170-171.

c. 1590.—"Sūlta Berār. . . . Its length from Batāla (or Patāla) to Bairāgarh is 200 *kuroh* (or kos); its breadth from Bāla to Hindia 180. On the east of Bairāgarh it marches with Bastar; on the north with Hindia; on the south with **Tilingāna**; on the west with Mahkarābād. . . ."—*Ibn Khaldūn*, i. 476; [ed. *Jarrett*, ii. 228; and see 230, 237].



leaf called **Tembul**. . . .—*Marco Polo*, ii. 358.

1498. —“And he held in his left hand a very great cup of gold as high as a half *almoud* pot . . . into which he spat a certain herb which the men of this country chew for solace, and which herb they call **atambor**.”—*Roteiro de V. da Gama*, 59.

1510. —“He also eats certain leaves of herbs, which are like the leaves of the sour orange, called by some **tamboli**.”—*Vortheim*, 110.

1563. —“Only you should know that Avicenna calls the betre (**Betel**) **tembul**, which seems a word somewhat corrupted, since everybody pronounces it **tambul**, and not *tembul*.”—*Garcia*, f. 37b.

**TENASSERIM**, n.p. A city and territory on the coast of the Peninsula of Further India. It belonged to the ancient kingdom of Pegu, and fell with that to Ava. When we took from the latter the provinces east and south of the Delta of the Irawadi, after the war of 1824-26, these were officially known as “the Martaban and Tenasserim Province,” or often as “the Tenasserim Provinces.” We have the name probably from the Malay form *Tanassari*. We do not know to what language the name originally belongs. The Burmese call it *Ta-nen-thā-ri*. [“The name Tenasserim (Malay *Tanah-sari*), ‘the land of happiness or delight,’ was long ago given by the Malays to the Burma province, which still keeps it, the Burmese corruption being *Tanang-sari*” (*Grap*, on *Pyrrard de Lalac*, quoted below).]

c. 1430. —“Relicta Taprobane ad urbem **Thenasserim** supra ostium fluvii eodem nomine vocitati diebus XVI tempestate actus est. Quae regio et elephantis et verzino (**brazil-wood**) abundat.”—*Nic. Conti*, in *Poggio de For. For.*, lib. iv.

1442. —“The inhabitants of the shores of the Ocean come thither (to Hormuz) from the countries of Chin (**China**), Java, Bangala, the cities of **Zirbād** (q.v.), of **Tenaseri**, of Sokotara, of *Shahcinan* (see **SARNAU**), of the Isles of Diwah Mahal (**Maldives**).”—*Abul-caszi*, in *Not. et Ex.*, xiv. 429.

1498. —“**Tenacar** is peopled by Christians, and the King is also a Christian . . . in this land is much Brasyl, which makes a fine vermilion as good as the grain, and it costs here 3 *ernados* a **bahar**, whilst in Quayro (Ceylon) it costs 60; also there is here abeswood, but not much.”—*Roteiro de V. da Gama*, 119.

1501. —**Tanaser** appears in the list of places in the East Indies of which Amerigo Vespucci had heard from the Portuguese

fleet at C. Verde. Printed in *Levi*, i. *Il Milione*, pp. liii. *seqq.*

1506. —“At **Tenazar** grows all the **(brazil)**, and it costs 1½ *dinars* a **(bahar)**, equal to 4 *bahars*. This though on the coast, is on the inland. The King is a Gentile; and there is pepper, cinnamon, galanga, cardamom, is eaten, and camphor that is in the land. This is indeed the first mart of the East India.”—*Leonardo da Mattos*, in *Stor. Ital.*, p. 28.

1510. —“The city of **Tarnassari** is near the sea, etc.”—*Vortheim*, 110. An adventurer's account of Tenasserim is an imposture. He describes it by analogy as in India Proper, somewhere to the west of Coromandel.

1516. —“And from the Kingdom of Pegu as far as a city which has a sea, named **Tanasery**, there are 100 leagues. . . .”—*Burlesco*, 188.

1568. —“The Pilot told us that by his altitude not farre from the town of **Tanasary**, in the Kingdom of Pegu.”—*Frederike*, in *Hakl.*, ii. 359. See *Levi*, i. 150.

c. 1590. —“In *Kamohant* **Cambay** (Nacoda) gets 800 R. . . . In **Dahnasari**, he gets half as much as in Cambay.”—*Levi*, i. 281.

[1598. —“Betweene two Islands . . . runneth inwards like a bow, where is the towne of **Tanassarien**.”—*Hak. Soc.*, i. 103. In the same place he writes **Tanassaria**.

[1605. —“The small quantities that here come from **Tannaserye**.”—*Levi*, i. 22.

c. 1610. —“Some Indians call this **Tenasirin**, signifying land of earthly paradise.”—*Pocock de Le*, with Gray's note (*Hak. Soc.*, p. 103).

1727. —“Mr. *Samuel Williams* at Shawbundaar (**Shabunder**) north of Merjee (**Mergui**) and **Tanacern** Captain Williams was Admiral of the Navy.”—*A. Hamilton*, ii. 64; [ed. 1733].

1783. —“**Tannaserim**. . . .”—*Levi*, i. 150.

## TERAI, TERYE.

‘moist land’) from *tera*, ‘green.’ [Others, however, derive it from *tera*, *tala*, ‘beneath the Haya.’] The term is specially applied to a belt of marshy and watery land which runs along the foot of the Himalaya north of the Ganges, and that zone in which the moist earth has sunk into the talas of material exudes. A tract on the south side of the Ganges, near of Bhāgalpūr, was also formerly known as the **Jungle-terry** (q.v.).

1793. —“Helloura, though situated little below the level of Cheera Ganges . . .





"Latterly applied to a robber and assassin of a peculiar class, who sallying forth in a gang . . . and in the character of wayfarers, either on business or pilgrimage, fall in with other travellers on the road, and having gained their confidence, take a favourable opportunity of strangling them by throwing their handkerchiefs round their necks, and then plundering them and burying their bodies." The proper specific designation of these criminals was *phānsīgar* or *phānsīgar*, from *phānsī*, 'a noose.'

According to Mackenzie (in *As. Res.* xiii.) the existence of gangs of these murderers was unknown to Europeans till shortly after the capture of Seringapatam in 1799, when about 100 were apprehended in Bangalore. But Fryer had, a century earlier, described a similar gang caught and executed near Surat. The *Phānsīgars* (under that name) figured prominently in an Anglo-Indian novel called, we think, "The English in India," which one of the present writers read in early boyhood, but cannot now trace. It must have been published between 1826 and 1830.

But the name of *Thug* first became thoroughly familiar not merely to that part of the British public taking an interest in Indian affairs, but even to the mass of Anglo-Indian society, through the publication of the late Sir William Sleeman's book "*Ramaseeagar* : or a Vocabulary of the peculiar language used by the **Thugs**, with an Introduction and Appendix, descriptive of that Fraternity, and of the Measures which have been adopted by the Supreme Government of India for its Suppression," Calcutta, 1836 ; and by an article on it which appeared in the *Edinburgh Review*, for Jan. 1837, (lxiv. 357). One of Col. Meadows Taylor's Indian romances also, *Memoirs of a Thug* (1839), has served to make the name and system familiar. The suppression of the system, for there is every reason to believe that it was brought to an end, was organised in a masterly way by Sir W. (then Capt.) Sleeman, a wise and admirable man, under the government and support of Lord William Bentinck. [The question of the Thugs and their modern successors has been again discussed in the *Quarterly Review*, Oct. 1901.]

c. 1665.—"Les Voleurs de ce pays . . . les plus adroits du monde : ils ont l'art d'un certain lasso et à noeud certain savent jeter si subtilement sur l'homme, quand ils sont à sa portée, ne le manquent jamais : en sorte que au moment ils l'étranglent . . ." &c.—*T.* v. 123.

1673.—"They were Fifteen . . . Gang, who used to lurk under Houses in narrow lanes, and as they found opportunity, by a Device of a Weighted Cotton Bow-string made of Guts, . . . used to throw it upon Passengers, . . . winding it about their Necks, they . . . them from their Beasts and dragging them upon the Ground strangled them. . . . They possessed themselves of what they had, they were sentenced to *La T.* . . . hang'd ; wherefore being deliver'd by *Cut-throat* or Sheriff's Men, they led . . . Miles with Ropes round their Necks, some Wild Date-trees : In their way they were cheerful, and went smoking Tobacco . . . as jolly as to a Wedding ; and the Youngest ready to be tied up, boasted, 'That he were not 14 Years of Age, he had his Fifteen Men. . . .'"—*F.* 97.

1785.—"Several men were taken by a most cruel method of robbery, which is practised on travellers, by a set of **phanseeegurs**, or stranglers . . . under pretence of travelling the same way, enter into conversation with the stranger, share their sweetmeats, and pay them little attentions, until an opportunity of suddenly throwing a rope round their necks with a slip-knot, by which they dexterously contrive to strangle them on the spot."—*Fishes, etc. Misc.* 397, ed. ii. 397.

1808.—"**Phanseero**. A term of Guzerat, applied also, truly, to the robbers who strangle children and travellers on the road."—*R. P. Illustrations*, s.v.

1820.—"In the more northern parts of India these murderers are called **Thugs**, signifying deceivers."—*As. Res.* xiii.

1823.—"The **Thugs** are composed of castes, Mahomedans even were included, but the great majority are Hindus, among these the Brahmins, chiefly of the Bundelcund tribes, are in the greatest numbers, and generally direct the operations of the different bands."—*Central India*, ii. 187.

1831.—"The inhabitants of . . . were this morning assembled for the execution of 25 **Thugs**. . . . The number of **Thugs** in the neighbourhood is enormous : 115, I believe, were the party of which 25 were executed, the remainder are to be transported to . . . says there are as many in . . . *Wanderings of a Pilgrim*, i. 204-205.

1843.—"It is by the . . . under the special protection of . . . powerful goddesses that the **Thugs**



c. 1020.—"Blütesar is the first city on the borders of **Tibet**. There the language, costume, and appearance of the people are different. Thence to the top of the highest mountain, of which we spoke . . . is a distance of 20 parasangs. From the top of it **Tibet** looks red and Hind black."—*Al-Birūnī*, in *Elliot*, i. 57.

1075.—"Τοῦ μόσχου, διάφορα εἶδη εἰσὶν ὧν ὁ κρείττων γίνεται ἐν πόλει τινὶ πολὺ τοῦ Χοράση ἀνατολικότερα, λεγομένη Τουπάτα· ἐστὶ δὲ τὴν χροιάν ὑπόξανθον· τοῦτου δὲ ἤπτου ὁ ἀπὸ τῆς Ἰνδίας μετακομιζόμενος ῥέπει δὲ ἐπὶ τὸ μελάντερον· καὶ τοῦτου πάλιν ὑποδεέστερος ὁ ἀπὸ τῶν Σίνων ἀγόμενος· πάντες δὲ ἐν ὁμφαλῷ ἀπογεννῶνται ζῶον τινὸς μοροκέρωτος μέγιστον ὁμοίου δορκάδος."—*Saucon Seth*, quoted by *Bochart*, *Hieroz.* III. xxvi.

1165.—"This prince is called in Arabic Sultan-al-Fars-al-Kábar . . . and his empire extends from the banks of the Shat-al-Arab to the City of Samarkand . . . and reaches as far as **Thibet**, in the forests of which country that quadruped is found which yields the musk."—*Rabbi Benjamin*, in *Wright's Early Travels*, 106.

c. 1200.

"He went from Hindustan to the **Tibat**-land.

From **Tibat** he entered the boundaries of Chín."

*Sikandar Námah*, E.T. by *Capt. H. W. Clark*, R.E., p. 555.

1247.—"Et dum reverteretur exercitus ille, videlicet Mongalorum, venit ad terram Buri-**Thabet**, quos bello vicerunt: qui sunt pagani. Qui consuetudinem mirabilem imo potius miserabilem habent: quia cum alicujus pater humanæ naturæ debitum solvit, omnem congregant parentelam ut comedant eum, sicut nobis dicebatur pro certo."—*João de Plano Carpini*, in *Rec. de Voyages*, iv. 658.

1253.—"Post istos sunt **Tebet**, homines solentes comedere parentes suos defunctos, ut causa pietatis non facerent aliud sepulchrum eis nisi viscera sua."—*Rubruq*, in *Recueil de Voyages*, &c. iv. 289.

1298.—"**Tebet** est une grandissime province que lengajes ont por elles, et sont ydres. . . . Il sunt maint grant laironz . . . il sunt mau eustumés; il ont grandismes chiens mastin que sunt grant come asnes et sunt maint buen a prendre bestes sauvajes."

*Marco Polo*, *Geog. Text*, ch. cxvi.

1330.—"Passando questa provincia grande perveniva un altro gran regno che si chiama **Tibet**, el quale ne confini d'India ed e tutta al gran Cané . . . la gente di questa contrade dimora in tende che sono fatte di fetri neri. La principale cittade è fatta tutta di pietre bianche e nere, e tutte le vie lo-oriento. In questa cittade dimora il Alá (sic: Abassi?) che viene a dire in nostro modo il Papa."—*Fr. Odoricus*, *Palatine MS.*, in *Cathay*, &c. App. p. lxi.

c. 1340.—"The said mountain (*Kandahil*, the Hindu lay) extends in length a space of

3 months' journey, and at the east end of the country of **Thabbat**, which has the slopes which give musk."—*Fr. Odoricus*, 438-439.

**TICAL**, s. This (*tikal*) is a word which has long been in use by the traders to Burma, for the standard weight of (uncoinced) Burmese silver, and is still in general use in B. Burma as applied to that value. This weight is by the Burmese themselves called *kyat*, and is the hundredth part of the **VISS** (q.v.), being therefore equivalent to about 11 rapiers in weight. The origin of the word *tikal* is doubtful. Sir A. Phayre suggests that possibly it is a corruption of some Burmese words *tu-kyat*, "stone and kyat." On the other hand perhaps it is more probable that the word may have represented the Indian word **TUCKA**). The word is also used by the traders to Siam. But there, like here, it is a foreign term; the Siamese being *bat*. In Siam the *tikal* is according to Crawford a silver coin, as well as a weight equivalent to 225 grains of English. In former days it was a short cylinder of silver bent double and bearing two stamps, thus having a resemblance to the British halfpenny, but not being the proper coin.\*

[1554.—"**Ticals**." See **MACAO** b. 1. 1. see **VISS**.]

1585.—"Annertendosi che il peso è per 40 once Venetiane, e che e **teccali** cento, e vn *gato* val **teccali** 12½, e vn *abeco* val **teccali** 12½."—*G. P. Pegu*, f. 108.

[1615.—"Cloth to the value of 52 (**Catty**) less three **tiggalls**."—*Fr. Odoricus*, iv. 107.

[1639.—"Four **Ticals** make one **Tael**."—*Mand-isto*, E.T. ii. 140.

1688.—"The proportion of their Money to ours is, that their **Tical** weighs no more than half a Crown, and is worth three shillings and three pence."—*La Loubère*, E.T. p. 72.

1727.—"Pegu Weight.

1 *Viss* is . . . 100 **Tecnis**  
or 1 *Viss* . . . 100 **Tecnis**  
140 *Viss* . . . a *Bahaur* (see **BAHAU**)

The *Bahaur* is 3 **Pecul** (China). *Hamilton*, ii. 317; [ed. 1744].

c. 1759.—". . . a dozen or 20 *fat* may be bought for a **Tical** (little more than a Crown)."—In *Dalrymple's Travels*, &c. p. 121.

\* [Col. Temple notes that the word *tikal* has always been twofold. At present it is usual to pronounce it like *tikal*, but like *taxal*. He regards it as certain that it came from *taka* through Talang and Pegu.]

*TICCA, TICKER.*

919

*TIFFIN.*

sense was a modification of this one, that his "*tiffing*" was a participial noun from the verb *to tiff*, and that the Indian **tiffin** is identical with the participial noun. This has perhaps some corroboration both from the form "*tiffing*" used in some earlier Indian examples, and from the Indian use of the verb "**to Tiff**." [This view is accepted by Prof. Skeat, who derives *tiff* from Norweg. *ter*, 'a drawing in of the breath, sniff,' *tera*, 'to sniff' (*Concise Dict.* s.v.; and see 9 ser. N. & Q. iv. 425, 460, 506; v. 13).] Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of **Toddy** and the like he says:

"Homines autem qui eas (potiones) colligunt ac praeprant, dicuntur Portugallico nomine *Tiffadores*, atque opus ipsum *Tiffar*; nostratibus Belgis *tifferen*" (*Herb. Ambuinense*, i. 5).

We may observe that the comparatively late appearance of the word **tiffin** in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

**TIFF**, s. In the old English senses (in which it occurs also in the form *tip*, and is probably allied to *tipple* and *tipsy*); [see Prof. Skeat, quoted above].

(1) For a draught:

1758.—"*Monday . . . Noon.* Returned to my room. Made a **tiff** of warm punch, and to bed before nine." *Journal of a Senior Fellow*, in the *Idler*, No. 33.

(2) For small beer:

1604.—

" . . . make waste more prodigal  
Than when our beer was good, that John  
may float  
To Styx in beer, and lift up Charon's  
boat  
With wholesome waves: and as the con-  
duits ran  
With claret at the Coronation,  
So let your channels flow with single **tiff**,  
For John I hope is crown'd. . . ."

*On John Dawson*, Butler of Christ Church, in *Bishop Corbet's Poems*, ed. 1807, pp. 207-8.

**TO TIFF**, v. in the sense of taking off a draught.

1812.—

"He **tiff'd** his punch and went to rest."  
*Combe, Dr. Sympar*, l. 1220 v.  
(This is quoted by Mr. Davies.)

**TIFFIN** (the Indian substantive).

1807.—"Many persons are in the habit of sitting down to a repast at one o'clock, which is called **tiffen**, and is in fact an early dinner."—*Cordier's Ceylon*, i. 83.

1810.—"The (Mahomedan) ladies, of course, indulge in **tiffinings** (slight repasts) being delicate to eat but little before company."—*Williamson, V.M.* i. 352.

.. (published 1812) "The dinner is scarcely touched, as every person eats a hearty meal called **tiffin**, at 2 o'clock at home."—*Maria Graham*, 29.

1811.—"Gertrude was a little unhappy in her situation, which was next to Mrs. Fashionist, and who . . . detailed the delights of India, and the routine of it: the changing linen, the *correspondence*, the idleness, the dissipation, the sleeping, and the necessity of sleep, the gay **tiffinings** were all delightful to her in reciting. . . ."  
—*The Countess and Gertrude, or Modern Discipline*, by *Lactitia Maria Hackman*, 22.

1824.—"The entreaty of my friends compelled me to remain to breakfast and an early **tiffin**. . . ."  
—*Saty. Wonders of E.* ch. iii.

c. 1832.—"Reader! I, as well as I have had an uncle, an East Indian Uncle. . . . Everybody has an Indian Uncle. . . . He is not always so orientally rich as he is reputed; but he is always orientally magnificent. Call upon him at any hour from two till five, he insists on your taking a **tiffin**; and such a **tiffin**! The English corresponding term is luncheon: but a meagre shadow is the European meal to its glowing Asiatic cousin."—*D. & C. Casuistry of Roman Meals*, in *Words*, iii. 25.

1847.—"'Come home and have a **tiffin**, Dobbin,' a voice cried behind me as a pudgy hand was laid on his shoulder. . . . But the Captain had no heart to go feasting with Joe Sedley."—*Vanity Fair*, ed. 1867, i. 235.

1850.—"A vulgar man who enjoys champagne **tiffin** and swindles his servants . . . may be a pleasant companion to those who do not hold him in contempt as a vulgar knave, but he is not a gentleman."—*Sir C. Napier, Farewell Address*.

1853.—"This was the case for the present. The court now adjourned for **tiffin**."—*Outfield*, i. 319.

1882.—"The last and most vulgar form of 'nobbling' the press is well known as the luncheon or **tiffin** trick. It used to be confined to advertising tradesmen and estate keepers, and was practised on newspaper reporters. Now it has been practised on a loftier scale. . . ."—*Saty. Rev.*, March 25, 1882.

*TIFFIN.*

921

*TIGER.*



sense was a modification of this one, that his "*tiffing*" was a participial noun from the verb *to tiff*, and that the Indian **tiffin** is identical with the participial noun. This has perhaps some corroboration both from the form "*tiffing*" used in some earlier Indian examples, and from the Indian use of the verb "**to Tiff**." [This view is accepted by Prof. Skeat, who derives *tiff* from Norweg. *ter*, 'a drawing in of the breath, sniff,' *tera*, 'to sniff' (*Concise Dict.* s.v.; and see 9 ser. N. & Q. iv. 425, 460, 506; v. 13).] Rumphius has a curious passage which we have tried in vain to connect with the present word; nor can we find the words he mentions in either Portuguese or Dutch Dictionaries. Speaking of **Toddy** and the like he says:

"Homines autem qui eas (potiones) colligunt ac praeprant, dicuntur Portugallico nomine *Tiffadores*, atque opus ipsum *Tiffar*; nostratibus Belgis *tyfferen*" (*Herb. Amboinense*, i. 5).

We may observe that the comparatively late appearance of the word **tiffin** in our documents is perhaps due to the fact that when dinner was early no lunch was customary. But the word, to have been used by an English novelist in 1811, could not then have been new in India.

We now give examples of the various uses:

**TIFF**, s. In the old English senses (in which it occurs also in the form *tip*, and is probably allied to *tipple* and *tipsy*); [see Prof. Skeat, quoted above].

(1) For a draught:

1758.—"*Monday . . . Seen.* Returned to my room. Made a **tiff** of warm punch, and to bed before nine."—*Journal of a Senior Fellow*, in the *Idler*, No. 33.

(2) For small beer:

1604.—  
". . . make waste more prodigal  
Than when our beer was good, that John  
may float  
To Styx in beer, and lift up Charon's  
boat  
With wholesome waves: and as the con-  
duits ran  
With claret at the Coronation,  
So let your channels flow with single **tiff**,  
For John I hope is crown'd. . . ."

On John Dawson, Butler of Christ Church, in *Bishop Corbet's Poems*, ed. 1807, pp. 207-8.

**TO TIFF**, v. in the sense of taking off a draught.

1812.—

"He **tiff'd** his punch and went to rest."  
(*Combe, Dr. Syntax*, I. Canto 5.  
(This is quoted by Mr. Davies.)

**TIFFIN** (the Indian substantive)

1807.—"Many persons are in the habit of sitting down to a repast at one o'clock, which is called **tiffen**, and is in fact an early dinner."—*Cordiner's Ceylon*, i. 83.

1810.—"The (Mahommedan) ladies like ours, indulge in **tiffinings** (slight repasts, it being delicate to eat but little before company."—*Williamson*, V.M. i. 352.

"(published 1812) "The dinner scarcely touched, as every person eats a hearty meal called **tiffin**, at 2 o'clock at home."—*Maria Graham*, 29.

1811.—"Gertrude was a little unfortunate in her situation, which was next taken up by Mrs. Fashionist, and who . . . detailed the delights of India, and the routine of its duties: the changing linen, the *curry-combing* . . . the idleness, the dissipation, the sleeping, and the necessity of sleep, the gay **tiffinings** were all delightful to her in reciting. . . ."  
—*The Countess and Gertrude, or Modern Discipline*, by *Lactitia Maria Hawkes*, ii. 12.

1824.—"The entreaty of my friends com-  
pelled me to remain to breakfast and an early **tiffin**. . . ."  
—*Scely, Wonders of Elton*, ch. iii.

c. 1832.—"Reader! I, as well as Pliny, had an uncle, an East Indian Uncle . . . everybody has an Indian Uncle. . . . He is not always so orientally rich as he is reputed; but he is always orientally magnificent. Call upon him at any hour from two till five, he insists on your taking a **tiffin**; and such a **tiffin**! The English corresponding term is luncheon: but how meagre a shadow is the European meal to its glowing Asiatic cousin."—*The Quaker's Casuistry of Roman Meals*, in *Works*, iii. 29.

1847.—"'Come home and have a **tiffin**, Dobbin,' a voice cried behind him, as a pudgy hand was laid on his shoulder. . . . But the Captain had no heart to go on feasting with Joe Sedley."—*Vanity Fair*, ed. 1867, i. 235.

1850.—"A vulgar man who enjoys champagne **tiffin** and swindles his servants . . . may be a pleasant companion to those who do not hold him in contempt as a vulgar knave, but he is not a gentleman."—*Sir C. Napier, Farewell Address*.

1853.—"This was the case for the present session. The court now adjourned for **tiffin**."—*Outrider*, i. 319.

1882.—"The last and most vulgar form of 'nobbling' the press is well known as the luncheon or **tiffin** trick. It used to be confined to advertising tradesmen and hotel-keepers, and was practised on newspaper-reporters. Now it has been practised on a loftier scale. . . ."—*Sat. Rev.*, March 25. 37.

**TIFFIN.**

921

**TIGER.**

pottery."—*Theophrastus, H. of Plants, Bk. v. c. 4.*

c. B.C. 321.—"And Ulpianus . . . said: 'Do we anywhere find the word used a masculine, τὸν τίγριν? for I know that Philemon says thus in his Neaira:

'A. We've seen the **tigress** (τὴν τίγριν) that Seleucus sent us;

Are we not bound to send Seleucus back  
Some beast in fair exchange!'"

In *Athenæus*, xiii. 57.

c. B.C. 320.—"According to Megasthenes, the largest **tigers** are found among the Prasii, almost twice the size of lions, and of such strength that a tame one led by four persons seized a mule by its hinder leg, overpowered it, and dragged it to him."—*Strabo*, xv. ch. 1, § 37 (*Hamilton and Fulconer's E.T.* iii. 97).

c. B.C. 19.—"And Augustus came to Samos, and again passed the winter there . . . and all sorts of embassies came to him; and the Indians who had previously sent messages proclaiming friendship, now sent to make a solemn treaty, with presents, and among other things including **tigers**, which were then seen for the first time by the Romans; and if I am not mistaken by the Greeks also."—*Dio Cassius*, liv. 9. [See *Mericale, Hist. Romans*, ed. 1865, iv. 176.]

c. B.C. 19.

. . . duris genuit te cautibus horrens

Caucasus, Hyrcanaeque admorunt ubera  
**tigres.**" *Ann.* iv. 366-7.

c. A.D. 70.—"The Emperor Augustus . . . in the yeere that Q. Tubero and Fabius Maximus were Consuls together . . . was the first of all others that shewed a tame **tygre** within a cage: but the Emperour Claudius foure at once. . . . **Tygres** are bred in Hircania and India: this beast is most dreadful for incomparable swiftness."—*Pliny*, by *Ph. Holland*, i. 204.

c. 80-90.—"Wherefore the land is called Dachanabades (see **DECCAN**), for the South is called *Dachanos* in their tongue. And the land that lies in the interior above this towards the East embraces many tracts, some of them of deserts or of great mountains, with all kinds of wild beasts, panthers and **tigers** (τίγρεις) and elephants, and immense serpents (ὄφιακοντας) and hyenas (κροκώττας) and *gnocephala* of many species, and many and populous nations till you come to the Ganges."—*Ptolemy*, § 50.

c. A.D. 180.—"That beast again, in the talk of Ctesias about the Indians, which is alleged to be called by them *Martigera* (*Martigera*), and by the Greeks *Androphagus* (*Man-eater*), I am convinced is really the **tiger** (τὸν τίγριν). The story that he has a triple range of teeth in each jaw, and sharp prickles at the end of his tail which he shoots at those who are at a distance, like the arrows of an archer, I don't believe it to be true, but only to have been generated by the excessive fear which the beast inspires. They have been wrong also about his colour:—no doubt when they see him in the bright sunlight he takes that colour and looks red;

or perhaps it may be because of his going fast, and because even when not running he is constantly darting from side to side, so that then (to be sure) it is always from a side way off that they see him."—*Ptolemy*, xi. 4. [See Frazer's tr. i. 470 n. 56. *Martigera* is here Pers. *mardigha*, 'lord of men.']

1298.—"Enchere sachies que le Grand Sarracen leopards assez de tuit sont en Arabie et da prendre bestes. . . . Il ha plus de lions grandismes, greignors et de Babilonie. Il sunt de mout biaux color, car il sunt de por lone, noir et vermeil et blanc. Les afaites a prandre sengler sauvages et bestes sauvages, et orses et asles sauvages et et cavriolz et autres bestes."—*Mandeville's Trav.* ch. xcii. Thus Marco Polo only speak of this huge animal, striped and red and white, as of a *Lion*. A medieval Bestiary has a chapter of the **Tigre** which begins: "Une beste est apelée **Tigre**, c'est une nature de serpent."—(In *Catier et Marten, M. d'Archéol.* ii. 140).

1474.—"This meene while there certain men sent from a Prince of India certain strange beastes, the first where was a *banza* ledde in a chayne by the neck had skylle, which they call in their language *Babarath*. She is like unto a *lyonesse*: she is redde coloured, streaked all over with black strykes: her face is redde with white and blacke spottes, the head and tailed like the lyon: seemyng a marvailouse fiers beast."—*Jacopo Bonifacio Hak. Soc.* pp. 53-54. Here again is an excellent description of a tiger, but that animal seems unknown to the traveller. *Babarath* is in the Ital. original *Babarath*, Pers. *bar* a **tiger**.

1553.—". . . Beginning from the port of Cingapura and all the way to Pegu . . . the whole length of the Kingdom of Malacca . . . there is no other town but a name except this City of Malacca, a haven of fishermen, and in the interior a very few villages. And indeed the people of these wretched people sleep at the foot of the highest trees they can find, for at a height of 20 palms the **tigers** leap at them at a leap; and if anything saves the poor people from these beasts it is the fires they keep burning at night, where the tigers are much afraid of. In fact they are so numerous that many come into the city itself at night in search of prey. And it happened, since we took the place, that a tiger leapt into a garden surrounded by a good high timber fence, and lifted up a piece of wood with three slaves who were at the heels, and with these made a leap over the fence."—*Burton*, II. vi. 1. I am doing the great historian wrong in this Munchausen-like story. I give the original: "E já acontecio . . . saltou o tigre em hum quintal cercado de trevo bem alto, e levou hum tronco de madeira com trez (tres) escravos que estavam perto, e com os quaes saltou de dentro do per cima da cerca."



piétons," but we may hazard the correction of "Master of the crew."

c. 1590.—"In large ships there are twelve classes. 1. The *Nākhudā*, or owner of the ship. . . . 3. The **Tandīl**, or chief of the *khalācis* (see **CLASSY**) or sailors. . . ."—*Āin*, i. 280.

1673.—"The Captain is called **Nucquedah**, the boatswain **Tindal**. . . ."—*Fryer*, 107.

1758.—"One **Tindal**, or Corporal of Las-cars."—*Orme*, ii. 339.

[1826.—"I desired the **tindal**, or steersman to answer, 'Bombay.'"—*Pandurang Hari*, ed. 1873, ii. 157.]

**TINNEVELLY**, n.p. A town and district of Southern India, probably *Tiru-nel-vēli*, 'Sacred Rice-hedge.' [The *Madras Gloss.* gives 'Sacred Paddy-village.'] The district formed the southern part of the Madura territory, and first became a distinct district about 1744, when the Madura Kingdom was incorporated with the territories under the Nawāb of Arcot (*Caldwell, H. of Tinnevelly*).

**TIPARRY**, s. Beng. and Hind. *tipārī*, *tepārī*, the fruit of *Physalis peruviana*, L., N.O. *Solanaceae*. It is also known in India as 'Cape gooseberry,' [which is usually said to take its name from the Cape of Good Hope, but as it is a native of tropical America, Mr. Ferguson (8 ser. N. & Q. xii. 106) suggests that the word may really be *cape* or *cap*, from the peculiarity of its structure noted below.] It is sometimes known as 'Brazil cherry.' It gets its generic name from the fact that the inflated calyx encloses the fruit as in a bag or bladder (*φύσα*). It has a slightly acid gooseberry flavour, and makes excellent jam. We have seen a suggestion somewhere that the Bengali name is connected with the word *teipārī*, 'inflated,' which gives its name to a species of *tetraodon* or globe-fish, a fish which has the power of dilating the oesophagus in a singular manner. The native name of the fruit in N.W. India is *māk* or *māko*, but *tipārī* is in general Anglo-Indian use. The use of an almost identical name for a gooseberry-like fruit, in a Polynesian Island (Kingsmill group) quoted below from Wilkes, is very curious, but we can say no more on the matter.

1845.—"On Makin they have a kind of fruit resembling the gooseberry, called by the natives **teiparu**; this they pound,

after it is dried, and make with molasses into cakes, which are sweet and pleasant to the taste."—*U.S. Expedition*, by Wilkes, U.S.N., v. 81.

1878.—". . . The enticing **tipari** is crackly covering. . . ."—*P. Robinson, In My Indian Garden*, 49-50.

**TIPPOO SAHIB**, n.p. The name of this famous enemy of the English power in India was, according to C. P. Brown, taken from that of *Tipū Sultān*, a saint whose tomb is near Hyderabad. [Wilks (*Hist. Sketches*, i. 522, ed. 1869) says that the tomb is at Arcot.]

**TIRKUT**, s. Foresail. Sea Haul from Port. *triquette* (*Rumbuck*).

**TIYAN**, n.p. Malayāl. *Tiyān*, *Tiron*, pl. *Tiyar* or *Tivar*. The name of what may be called the third caste (in rank) of Malabar. The word signifies 'islander,' [from Mal. *tiyā*, Skt. *drīpa*, 'an island']; and the people are supposed to have come from Ceylon (see **TIER CUTTY**).

1510.—"The third class of Pagars are called **Tiva**, who are artizans."—*Buchanan*, 142.

1516.—"The cleanest of these low and rustic people are called **Tivas** (read **Tivas**), who are great labourers, and their chief business is to look after the palm-trees, and gather their fruit, and carry everything . . . for hire, because there are no draught cattle in the country."—*Buchanan*, List 2 ed. 335.

[1800.—"All **Tirs** can eat together, and intermarry. The proper duty of the caste is to extract the juice from palm-trees, to let it down to *Jagory* (**Jaggery**), and to distil it into spirituous liquors; but they are very diligent as cultivators, porters, and cutters of firewood."—*Buchanan, Memoirs*, 415; and see *Lagoon, Malabar*, i. 110, 142.]

**TOBACCO**, s. On this subject we are not prepared to furnish any elaborate article, but merely to bring together a few quotations touching the introduction of tobacco into India and the East, or otherwise of interest.

[! c. 1550.—". . . Abū Kīr would carry the cloth to the market-street and sell it, and with its price buy meat and vegetables and **tobacco**. . . ."—*Bartol, Arab. N.*, vii. 210. The only mention in the *N.* and the insertion of some scribe.]

"It has happened to me several times, that going through the provinces of Guatemala and Nicaragua I have entered the house of an Indian who had taken the herb, which in the Mexican language is called **tabacco**, and immediately perceived



*TOBACCO.*

925

*TOBACCO.*

instant when the smoke thereof, as light, flies vp into the head, the virtue thereof, as heavy, runs down to the little toe. It helps all sorts of agues. It refreshes a weary man, and yet makes a man hungry. Being taken when they goe to bed, it makes one sleepe soundly, and yet being taken when a man is sleepe and drowsie, it will, as they say, awake his braine, and quicken his vnderstanding. . . . Omnipotent power of **Tobacco**! And if it could by the smoake thereof chase out deuils, as the smoake of *Tobias* fish did (which I am sure could smell no stronglier) it would serve for a precious Relicke, both for the Superstitious Priests, and the insolent Puritanes, to cast out deuils withall."—*K. James I., Counterblast to Tobacco*, in *Works*, pp. 219-220.

1617. — "As the smoking of tobacco (**tambákú**) had taken very bad effect upon the health and mind of many persons, I ordered that no one should practise the habit. My brother Sháh 'Abhá's, also being aware of its evil effects, had issued a command against the use of it in Irán. But Khán-i-'Alam was so much addicted to smoking, that he could not abstain from it, and often smoked."—*Memoirs of Jahángír*, in *Elliot*, v. 851. See the same passage rendered by *Blochman*, in *Ind. Antiq.* i. 161.

1623. — "Incipit nostro seculo in immensum crescere usus **tobacco**, atque afficit homines occulta quidem delectatione, ut qui illi semel assueti sint, difficile postea abstinere."—*Bacon, H. Vita et Mortis*, in *B. Montague's* ed. x. 189.

We are unable to give the date or Persian author of the following extract (though clearly of the 17th century), which with an introductory sentence we have found in a fragmentary note in the handwriting of the late Major William Yule, written in India about the beginning of last century : \*

"Although **Tobacco** be the produce of an European Plant, it has nevertheless been in use by our Physicians medicinally for some time past. Nay, some creditable People even have been friendly to the use of it, though from its having been brought sparingly in the first instance from Europe, its rarity prevented it from coming into general use. The Culture of this Plant, however, became speedily almost universal, within a short period after its introduction into Hindostan; and the produce of it rewarded the Cultivator far beyond every other article of Husbandry. This became more especially the case in the reign of Sháh 'Alam (commenced A.H. 1037) when the Practice of Smoking pervaded all Ranks

and Classes within the Empire. Beggars, Pious and Wicked, Devotees, Free-thinkers, poets, historians, rhetoricians, doctors and patients, high and low, rich and poor, all! all seemed to have a decided preference over every other pleasure, may even often over the necessities of life. To a stranger no offering was so acceptable as a Whiff, and to a friend no gift so valuable as a pipe of tobacco. The produce of nothing half so grateful as **Chillum**. So rooted was the habit, that a confirmed Smoker would abstain from food and Drink rather than relinquish the gratification he derived from inhaling the fumes of this deleterious Plant! Nature repudiated the very idea of touching the **Salt** of another Person, yet in the present instance our Tobacco smokers pass the time of their Pipe from one mouth to another without hesitation on the one hand, and are received with complacency on the other. The more acrid the Fumes, so much the more grateful to the Palate of the smoker. The Smoke is a Collyrium to the Eyes, whilst the Fire, they will say, supplies to the Body the waste of Heat. Without doubt the **Hookah** is the most pleasing Companion, whether to the Wayworn Traveller or to the solitary Hermit. It is a Friend in whose bosom we may repose our most confidential secrets, and a Counsellor upon whose advice we rely in our most important Concerns. It is an elegant Ornament in our private Apartments: it gives joy to the Beaux of the public Halls. The Music of its sound is like the warbling of the Nightingale to Sháh, and the Fragrance of its Perfume brings a blush on the Cheek of the Rose. Life is short is prolonged by the Fumes inhaled at each inspiration, whilst every expiration of them is accompanied with extraordinary light. . . ."—(entirely delectable).

c. 1760. — "**Tambákú**. It is known from the *Mutair-i-Rakimí* that the **tobacco** came from Europe to the Dakhin, and from the Dakhin to Upper India, during the reign of Akbar Sháh (1556-1605), since which time it has been in general use."—*Blochman*, quoted by *Blochman*, in *Ind. Antiq.* i. 161.

1878. — It appears from Miss Beal's researches that tobacco was not cultivated in Japan till 1605. In 1612 and 1617 the Shogun prohibited both culture and use of **tabako**. — See the work, *Japan* [According to Mr. Chamberlain, *Japan*, 3rd ed. p. 102] by 1652 the prohibition was so far relaxed that smoking was permitted, but only out-of-doors.]

**TOBRA**, s. Hind. *तबरा*, [which according to Platts, is Skt. *तबरा*, 'nose of a horse,' inverted]. A leather nose-bag in which a horse's feed is administered. "In the N. Buddha valley, in Central India, the women wear a profusion of nose-bags, some standing up an inch high. The shoes are consequently curiously shaped, and are called **tobras**" (*M. G. A. J.* 1878).

\* Some notes of Major Yule, whose valuable Oriental MSS. were presented to the British Museum after his death, will be found in Dr. Beal's *Proceedings of the Asiatic Society of Japan*, (vol. iii. p. 102).





1785.—

“The lads an’ lasses, blythely bent  
To mind baith saul an’ body,  
Sit round the table, weel content  
An’ steer about the **toddy**. . . .”

*Burns, The Holy Fair.*

1798.—“Action of the case, for giving her a dose in some **toddy**, to intoxicate and inflame her passions.”—*Root’s Reports*, i. 80.

1801.—

“ . . . I’ve nae fear for’t;  
For siller, faith, ye ne’er did care for’t,  
Unless to help a needful body.  
An’ get an antrin glass o’ **toddy**.”

*Tannahill, Epistle to James Barr.*

**TODDY-BIRD**, s. We do not know for certain what bird is meant by this name in the quotation. The nest would seem to point to the **Baya**, or Weaver-bird (*Ploceus Baya*, Blyth); but the *site* alleged is absurd; it is probably a blunder. [Another bird, the *Artamus fuscus*, is, according to Balfour (*Cycl.* s.v.) called the **toddy** shrike.]

[1673. —“For here is a Bird (having its name from the Tree it chuses for its Sanctuary, the **toddy-tree**). . . .”—*Frazer*, 76.]

c. 1750-60.—“It is in this tree (see **PALMYRA, BRAB**) that the **toddy-birds**, so called from their attachment to that tree, make their exquisitely curious nests, wrought out of the thinnest reeds and filaments of branches, with an inimitable mechanism, and are about the bigness of a partridge ( ). The birds themselves are of no value. . . .”—*Gros*, i. 48.

**TODDY-CAT**, s. This name is in S. India applied to the *Paradoxurus Musanga*, Jerdon: [the *P. niger*, the Indian Palm-Civet of Blandford (*Mammalia*, 106).] It infests houses, especially where there is a ceiling of cloth (see **CHUTT**). Its name is given for its fondness, real or supposed, for palm-juice.

[**TOKO**, s. Slang for ‘a thrashing.’ The word is imper. of Hind. *tokāi*, ‘to censure, blame,’ and has been converted into a noun on the analogy of **bunnow** and other words of the same kind.

1823. —“**Toco** *to am*—Yams are food for negroes in the W. Indies . . . and if, instead of receiving his proper ration of these, a nigger gets a whip (**toco**) about his back, why ‘he has caught **toco**’ instead of yam.”—*Jah. Rev. Slavery Diet.*

[1867. —“**Toko** for Yam. An expression peculiar to negroes for crying out before being flogged.”—*S. Afr. So. Afr. Word Book*, s.v.]

**TOLA**, s. An Indian weight (chiefly of gold or silver) of extreme antiquity. Hind. *tālā*, *talā*, ‘a balance,’ *tal*, ‘to weigh,’ *talā*, ‘a balance,’ *tal*, ‘to weigh,’ *talā*, ‘a balance,’ *tal*, ‘to weigh.’ The Hindu scale is 8 *annas* = 1 *maṣka*, 12 *annas* = 1 *tolā*. Thus the *tolā* was equal to 12 *annas*. The proper weight of the *tolā* which was the old Indian unit of weight, has been determined by Mr. E. Thomas as 175 grains, and the *tolā* *tanga* which was the prototype of the rupee was of 100 *annas* weight. . . . the fictitious *annas* of the M. S. was merely an aliquot part—*the* comparatively recent *tolā*, and the newly devised *annas*. Regulation VII. of 1833, British India coinage on its present footing (see under **SEER**) the weighing 180 grs., which is the weight of the rupee, is established by the same Regulation, as the unit of the system of weights, so that 40 *seers* = 1 **Maund**.

1563.—“I knew a secretary of N. (see **NIZAMALUCO**), a native of . . . who ate every day three **tollas** of . . . which is the weight of ten *crans* half; but this Coraoni (*Korāni*) . . . he was a man of letters and a great . . . and official, was always . . . ing.”—*Giacca*, f. 155.

1610.—“A **Tole** is a rupee of silver, and ten of these **Toles** are the . . . of one of gold.”—*Hak. Soc.* in *Pers.* 217.

1615-16.—“Two **tole** and a half . . . ounce.”—*Sir T. Roe*, in *Pers.* [Hak. Soc. i. 183].

1676.—“Over all the Empire of the *Mogul*, all the Gold and Silver . . . with Weights, which they call **Tolla** . . . amounts to 9 deniers and eight grs. . . . weight.”—*Tavernier*, E.T. ii. 181 (ch. i. 14).

**TOMAUN**, s. A Mongol unit signifying 10,000, and constantly used in the histories of the Mongol dynasties for a division of an army, the number consisting of that number. The modern application is to a piece of money, at the present time worth about 7s. 6d. [In 1899 the exchange was about 53 **crans** to the *toman*.] Till recently it was only a money of account, representing 10,000 *dinārs*; the latter also has been in Persia for centuries only a money of account, constantly depreciating in value. The *toman* of Fryer’s time (1677) is reckoned by



1770.—“... An instrument of brass which the Europeans lately borrowed from the Turks to add to their military music, and which is called a **tam**” (').—*Abbi Ragool*, tr. 1777, i. 30.

1789.—“An harsh kind of music from a **tom-tom** or drum, accompanied by a loud rustic pipe, sounds from different parties throughout the throng. . . .”—*Mercer, Narrative*, 73.

1801.—“I request that they may be hanged; and let the cause of their punishment be published in the bazar by beat of **tom-tom**.”—*Wellington*, iii. 186.

1824.—“The Mahrattas in my vicinity kept up such a confounded noise with the **tamtams**, cymbals, and pipes, that to sleep was impossible.”—*Schlegel, Wanderers of Ellora*, ch. iv.

1836.—For the use of the word by Dickens, see under **GUM-GUM**.

1862.—“The first musical instruments were without doubt percussive sticks, calabashes, **tomtoms**.”—*Herbert Spencer, First Principles*, 356.

1881.—“The **tom tom** is ubiquitous. It knows no rest. It is content with depriving man of his. It selects by preference the hours of the night as the time for its malign influence to assert its most potent sway. It reverberates its dull unmeaning monotones through the fitful dreams which sheer exhaustion brings. It inspires delusive hopes by a brief lull only to break forth with refreshed vigour into wilder ecstasies of maniacal fury—accompanied with nasal incantations and protracted howls. . . .”—*Oberland Times of India*, April 11.

**TONGA**, s. A kind of light and small two-wheeled vehicle, Hind. *tāngā*, [Skt. *tāmanṭa*, ‘a platform’]. The word has become familiar of late years, owing to the use of the *tongā* in a modified form on the roads leading up to Simla, Darjeeling, and other hill-stations. [Tavernier speaks of a carriage of this kind, but does not use the word :

c. 1665. —“They have also, for travelling, small, very light, carriages which contain two persons; but usually one travels alone . . . to which they harness a pair of oxen only. These carriages, which are provided, like ours, with curtains and cushions, are not strong. . . .”—*Tavernier, ed. Ball*, i. 41.]

1874.—“The villages in this part of the country are usually superior to those in Poona or Sholapur, and the people appear to be in good circumstances. . . . The custom, too, which is common of driving light **Tongas** drawn by ponies or oxen points to the same conclusion.”—*Settlement Report of Nāsik*.

1879.—“A **tongha** dak has at last been started between Rajpore and Dehra. The first tongha took only 5½ hours from Rajpore to Saharnpore.”—*Pioneer Mail*.

1880.—“In the (*Times*) of the 19th of Aug. we are told that ‘Syud Mahomed Pasha’ has repulsed the attack on his fort, and that certain *mullahs* of **tonga** district have been a relentless **tonga** a region of a certain religious organization’ . . . The telegram appears to have been stopped at full stop after ‘certain *mullahs* of **tonga**’ . . . an independent sentence about the **tonga** dak working admirably between Peshawar and Jellalabad, but the *Times*, interpreting the message, which, to, made sense of it in the way we have been associating the ominous mystery of the *mullahs*, and helping out the story with some explanatory ideas. . . .”—*Pioneer Mail*, June 19.

1881.—“Bearing in mind Mr. F.’s extraordinary services, notably those rendered during the mutiny, and . . . crippled for life . . . by wounds received while gallantly defending the mail **tonga** cart in which he was travelling, attacked by dacoits. . . .”—*Letter to Bombay Govt. in Govt. of India*, 1881.

## TONICATCHY, TUNNYKETCH.

s. In Madras this is the name of a domestic water-carrier, who is generally a woman, and acts as a kind of housemaid. It is a corr. of *tannir-kāssi*, *tannikkāri*, an abbreviation of *tannir-kāṣatti*, ‘water-carrier’.

c. 1780. —“Voudriez-vous me permettre de faire ce trajet avec mes deux chevaux, mes bagages, qui ne consistent qu’en deux malles, quatre caisses de vin, deux caisses de toiles, et deux femmes, dont l’une ma cuisinière, et l’autre, ma **tannie karetye** ou porteuse d’eau.”—*Hood*, i. 5. 242.

1792.—“The Armenian . . . has a bit of blood . . . and . . . is mud about through the streets of the *Town*, to the admiration and astonishment of the **Tawny kertches**.”—*Mail*, April 26.

## TONJON, and vulg. TOMJOHN.

A sort of sedan or portable chair. It is (at least in the Bengal Pres.) carried like a palanquin by two poles and four bearers, whereas a **tonpon** (q.v.) for use in a hill-country has two poles like a European chair, each pair of bearers bearing a long stick between the poles, to which the latter are slung. We cannot say what the origin of this word is, nor what the etymology given by Wallis below, unless it is intended for *jāng*, which *might* mean ‘a thigh.’ Mr. Platts gives as *for* Hind. *tānjīm* and *thānjīm*. The word is perhaps adopted from a trans-gangetic language. A . . .



of J. Herbert, in *Forrest, Bombay Letters, Home Series*, ii. 438.

[1830.—“This (Bopáti), however, is rather a title of office than of mere rank, as these governors are sometimes **Tumúng’gungs**, **An’gebáts**, and of still inferior rank.”—*Raffles, Java*, 2nd ed. i. 299.]

1881.—“Singapore had originally been purchased from two Malay chiefs; the Sultan and **Tumangong** of Johore. The former, when Sir Stamford Raffles entered into the arrangement with them, was the titular sovereign, whilst the latter, who held an hereditary office, was the real ruler.”—*Curragh, Reminis. of an Indian Official*, 273.

**TOON, TOON-WOOD**, s. The tree and timber of the *Cedrela Toona*, Roxb. N.O. *Meliaceae*. Hind. *tun, tūn*, Skt. *tunna*. The timber is like a poor mahogany, and it is commonly used for furniture and fine joiner’s work in many parts of India. It is identified by Bentham with the Red Cedar of N.S. Wales and Queensland (*Cedrela australis*, F. Mueller). See *Brandis, Forest Flora*, 73. A sp. of the same genus (*C. sinensis*) is called in Chinese *ch’un*, which looks like the same word.

[1798.—The tree first described by Sir W. Jones, *As. Res.* iv. 288.]

1810.—“The **toon**, or country mahogany, which comes from Bengal. . . .”—*Maria Graham*, 101.

1837.—“Rosellini informs us that there is an Egyptian harp at Florence, of which the wood is what is commonly called E. Indian mahogany (*Athenaeum*, July 22, 1837). This may be the *Cedrela Toona*.”—*Rogge’s Hindu Medicine*, 30.

**TOORKEY**, s. A *Turkī* horse, i.e. from Turkestan. Marco Polo uses what is practically the same word for a horse from the Turcoman horse-breeders of Asia Minor.

1298.—“. . . the Turcomans . . . dwell among mountains and downs where they find good pasture, for their occupation is cattle-keeping. Excellent horses, known as **Turquans**, are reared in their country. . . .”—*Marco Polo*, Bk. i. ch. 2.

[c. 1590.—“The fourth class (**Turkī**) are horses imported from Turán; though strong and well formed, they do not come up to the preceding (Arabs, Persian, Mujannasi).”—*Ibid.*, i. 231.

[1663.—“If they are found to be **Turki** horses, that is from Turkistan or Tartary, and of a proper size and adequate strength, they are branded on the thigh with the King’s mark. . . .”—*Bernier, ed. Constable*, 213.]

1678.—“Four horses bought for the Company—

	<i>Pagoda.</i>
One young Arab at . . .	100
One old <b>Turkey</b> at . . .	40
One old Atchein at . . .	20
One of this country at . . .	20

*Fl. St. Gen. Contina.*, March 6, 1871.  
*Notes and Exts.*, Madras, 1871.

1782.—“Wanted one or two Tanyas (see **TANGUN**) rising six years old, Wanted also a Bay **Toorkey**, or Bay *Tazzi* (see **TAZEE** Horse for a Buggy. . . .”—*India Gazette*, Feb. 9.

„ “To be disposed of at Ghyetty . . . a Buggy, almost new . . . a pair of uncommonly beautiful spotted **Toorkays**.—*Ibid.* March 2.

**TOOTNAGUE**, s. Port. *tutenague*. This word appears to have two different applications. a. A Chinese alloy of copper, zinc, and nickel, sometimes called ‘white copper’ (i.e. *peh-tung* of the Chinese). The finest qualities are alleged to contain arsenic.\* The base comes from Yunnan, and Mr. Jomart of the Garnier Expedition, came to the conclusion that it was produced by a direct mixture of the ores in the furnace (*Voyage d’Exploration*, ii. 169). b. It is used in Indian trade in the same loose way that *spelter* is used, for either zinc or *peuter* (*peh-yue*, i.e. ‘white lead’ of the Chinese). The base of the word is no doubt the Pers. *tūtiya*, Skt. *tuttha*, an oxide of zinc, generally in India applied to blue vitriol or sulphate of copper, but the formation of the word is obscure. Possibly the last syllable is merely an adjective affix, in which way *-naga* is used in Persian. Or it may be *-naga* in the sense of lead, which is one of the senses given by Shakespear. In one of the quotations given below, *tutenague* is confounded with *calin* (see **CALAY**). Moodeen Sheriff gives as synonyms for zinc, Tam. *tuttandgam* [*tuttundgam*], Tel. *tuttundgam* [*tuttundgam*], Marh. and Guz. *tutti-ndga*. Sir G. Staunton is curiously wrong in supposing (as his mode of writing seems to imply) that *tutenague* is a Chinese word. The word has been finally corrupted to

\* St. Julien et P. Champion, *Industries Anciennes et Modernes de l’Empire Chinois*, 1871; Wells Williams says: “The *peh-tung* or *white copper* of the Chinese, is an alloy of copper 40.4, zinc 25.4, nickel 31.6, and iron 2. . . . occasionally a little silver; and these proportions are nearly those of German silver.”—*Middle Kingdom*, ed. 1883, ii. 19.





men."—*Fryer*, 66. In his glossarial Index he gives "**Topazes**, Musketeers."

1680.—"It is resolved and ordered to entertain about 100 **Topasses**, or Black Portuguese, into pay."—In *Wheeler*, i. 121.

1686.—"It is resolved, as soon as English soldiers can be provided sufficient for the garrison, that all **Topasses** be disbanded, and no more entertained, since there is little dependence on them."—In *ditto*, 159.

1690.—"A Report spread abroad, that a Rich Moor Ship belonging to one *Abdal Ghajford*, was taken by *Hat-men*, that is, in their (the Moors) Dialect, Europeans."—*Ocington*, 411.

1705.—". . . **Topases**, qui sont des gens du pais qu'on élève et qu'on habille à la Française, lesquels ont esté instruits dans la Religion Catholique par quelques uns de nos Missionnaires."—*Luillier*, 45-46.

1711.—"The Garrison consists of about 250 Soldiers, at 91 Fanhams, or 1*l.* 2*s.* 9*d.* per Month, and 200 **Topasses**, or black Mungrel Portuguese, at 50, or 52 Fanhams per Month."—*Lockyer*, 14.

1727.—"Some Portuguese are called **Topasses** . . . will be served by none but Portuguese Priests, because they indulge them more and their Villany."—*A. Hamilton*, [ed. 1744, i. 326].

1745.—"Les Portugais et les autres Catholiques qu'on nomme Mestices (see **MUSTEES**) et **Topases**, également comme les naturels du Pays y viennent sans distinction pour assister aux Divins mystères."—*Norbert*, ii. 31.

1747.—"The officers upon coming in report their People in general behaved very well, and could not do more than they did with such a handful of men against the Force the Enemy had, being as they believe at least to be one thousand Europeans, besides **Topasses**, Coffrees (see **CAFFER**), and Seapoys (see **SEPOY**), altogether about Two Thousand (2000)."—*MS. Consols. at Ft. St. David*, March 1. (In India Office).

1749.—"600 effective *Europeans* would not have cost more than that Crowd of useless **Topasses** and *Peons* of which the Major Part of our Military has of late been composed."—In *A Letter to a Proprietor of the E.I. Co.* p. 57.

"The **Topasses** of which the major Part of the Garrison consisted, every one that knows *Madras* knows it to be a black, degenerate, wretched Race of the antient *Portuguese*, as proud and bigotted as their Ancestors, lazy, idle, and vitious withal, and for the most Part as weak and feeble in Body as base in Mind, not one in ten possessed of any of the necessary Requisites of a Soldier."—*Ibid.* App. p. 103.

1756.—". . . in this plight, from half an hour after eleven till near two in the morning, I sustained the weight of a heavy man, with his knees on my back, and the pressure of his whole body on my head; a Dutch sergeant, who had taken his seat

upon my left shoulder, and a **Topaz** bearing on my right."—*Holwell's Narr. of the Black Hole*, [ed. 1758, p. 19].

1758.—"There is a distinction said to be made by you . . . which, in our opinion, does no way square with rules of justice and equity, and that is the exclusion of Portuguese **topasses**, and other Christian natives, from any share of the money granted by the Nawab."—*Court's Letter to Long*, 133.

c. 1785.—"**Topasses**, black foot soldiers, descended from Portuguese marrying natives, called **topasses** because they wear hats."—*Carraccioli's Office*, iv. 364. The same explanation in *Orme*, i. 50.

1787.—". . . Assuredly the mixture of Moormen, Rajahpoots, Gentoos, and Malabars in the same corps is extremely beneficial. . . . I have also recommended the corps of **Topasses** or descendants of Europeans, who retain the characteristic qualities of their progenitors."—*Col. Fullerton's View of English Interests in India*, 222.

1789.—"**Topasses** are the sons of Europeans and black women, or low Portuguese, who are trained to arms."—*Murray*, Nov. 321.

1817.—"**Topasses**, or persons whom we may denominate Indo-Portuguese, either the mixed produce of Portuguese and Indian parents, or converts to the Portuguese, from the Indian, faith."—*J. Mill, Hist.* iii. 19.

**TOPE**, s. This word is used in three quite distinct senses, from distinct origins.

a. Hind. *top*, 'a cannon.' This is Turkish *tōp*, adopted into Persian and Hindustani. We cannot trace it further. [Mr. Platts regards T. *top*, as meaning originally 'a round mass,' from Skt. *stūpa*, for which see below.]

b. A grove or orchard, and in Upper India especially a mango orchard. The word is in universal use by the English, but is quite unknown to the natives of Upper India. It is in fact Tam. *tōppu*, Tel. *tōp*, [which the *Madras Gloss.* derives from Tam. *toṇu*, 'to collect,'] and must have been carried to Bengal by foreigners at an early period of European trade. But Wilson is curiously mistaken in supposing it to be in common use in Hindustan by natives. The word used by them is *bāgh*.

c. An ancient Buddhist monument in the form of a solid dome. The word *tōp* is in local use in the N.W. Punjab, where ancient monuments of this kind occur, and appears to come from Skt. *stūpa* through the Panjab.



Europeans *Kaldh-posh*, i.e. 'hat-wearers' (p. 85).

1803. — "The descendants of the Portuguese . . . unfortunately the ideas of Christianity are so imperfect that the only mode they hit upon of displaying their faith is by wearing hats and breeches." — *Sydney Smith, Works*, 3d. ed. iii. 5.

[1826. — "It was now evident we should have to encounter the **Topee wallas**." — *Pandurang Hari*, ed. 1873, i. 71.]

1874. — ". . . you will see that he will not be able to protect us. All **topiwalas** . . . are brothers to each other. The magistrates and the judge will always decide in favour of their white brethren." — *Gorinda Samanta*, ii. 211.

**TORCULL**, s. This word occurs only in Castanheda. It is the Malay-*ālam* *tiru-kopil*, [Tam. *tiru*, Skt. *śrī*, 'holy' *kopil*, 'temple']. See i. 253, 254; also the English Trans. of 1582, i. 151. In fact, in the 1st ed. of the 1st book of Castanheda *turcoll* occurs where *pagoda* is found in subsequent editions. [*Tricalore* in S. Arcot is in Tam. *Tiruk-kopilūr*, with the same meaning.]

**TOSHACONNA**, s. P.—H. *tosha-khāna*. The repository of articles received as presents, or intended to be given as presents, attached to a government-office, or great man's establishment. The *tosha-khāna* is a special department attached to the Foreign Secretariat of the Government of India.

[1616. — "Now indeed the **atashckannoe** was become a right stage." — *Sir T. Roe*, Hak. Soc. ii. 390.]

[1742. — ". . . the Treasury, Jewels, **toishik-khanna** . . . that belonged to the Emperor. . . ." — *Fraser, H. of Nadir Shah*, 173.]

1799. — "After the capture of Seringapatam, and before the country was given over to the Raja, some brass **swamies** (q.v.), which were in the **toshekanah** were given to the brahmins of different pagodas, by order of Macleod and the General. The prize-agents require payment for them." — *Wellington*, i. 56.

[1885. — "When money is presented to the Viceroy, he always 'remits' it, but when presents of jewels, arms, stuffs, horses, or other things of value are given him, they are accepted, and are immediately handed over to the **tosh khana** or Government Treasury. . . ." — *Lady Dufferin, Viceroyal Life*, 76.

**TOSTDAUN**, s. Military Hind. *toshā* for a cartouche-box. The word appears to be properly Pers. *toshdān*, 'provision holder,' or wallet.

[1841. — "This last was, however, called '**tos-dan** *kee awaz*'—a cartouche-box report—as our sepoy's oddly phrase for the rumour." — *Scots in India*, ii. 223.]

**TOTY**, s. Tam. *totti*, Canar. *totti*, from Tam. *tandu*, 'to dig,' properly a low-caste labourer in S. India, and a low-caste man who in villages receives certain allowances for acting as messenger, &c., for the commandant, like the **gorayt** of N. India.

1730. — "Il y a dans chaque village un homme de service, appelé **Totti**, chargé des impositions publiques." — *Le Fanu, Man. of Salem*, ii. 211.

[1883. — "The name **Toty** being considered objectionable, the same officers under the new arrangements are called **Totties** (see **TALLAR**) when assigned to Police duties, **Tottians** when employed in Revenue duties." — *Le Fanu, Man. of Salem*, ii. 211.]

**TOUCAN**, s. This name is very generally misapplied by Europeans to the various species of Horn-bill, formerly all styled *Buccones*, but now subdivided into various genera. Jerdon says: "They (the horn-bills) are, indeed, popularly called Toucan throughout India; and this appears to be their name in some of the Malayan isles; the word signifying 'a worker,' from the noise they make." This would imply that the term did originally belong to a species of horn-bill, and not to the S. American *Bucconophanes* or *Zygodactyle*. *Toucan* is really in Malay a 'craftsman or artificer,' but the dictionaries show no application to the bird. We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is *toukan* in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan '*carpintero*' from the noise he makes. And yet there seems no doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially Thevet's with its date.

The Toucan is described by Ovsey (c. 1535), but he mentions only the name by which "the Christians called it,—in Ramusio's Italian *Descr.* (*Bacuto; Sommario*, in *Ramusio*, ii. i. 60). [Prof. Skeat (*Concise Dict.* s.v. gives only the Brazilian derivative



1773.—“Accordingly we resolved to hire one of the common, but uncomfortable vessels of the Gulph, called a **Trankey**. . . .”—*Ilex*, 203.]

**TRANQUEBAR**, n.p. A seaport of S. India, which was in the possession of the Danes till 1807, when it was taken by England. It was restored to the Danes in 1814, and purchased from them, along with Serampore, in 1845. The true name is said to be *Turattam-bādi*, ‘Sea-Town’ or ‘Wave-Town’; [so the *Madras Gloss.*; but in the *Man.* (ii. 216) it is interpreted ‘Street of the Telegu people.’]

1610.—“The members of the Company have petitioned me, that inasmuch as they do much service to God in their establishment at Negapatam, both among Portuguese and natives, and that there is a settlement of newly converted Christians who are looked after by the catechumens of the parish (*freguezia*) of **Trangabar**. . . .”—*King’s Letter*, in *Licras das Monções*, p. 285.

[1683-4. —“This Morning the Portuguese ship that came from Vizagapatam Sailed hence for **Trangambar**.”—*Pringle’s Diary*, *Fl. St. Gen.* 1st ser. iii. 16.]

**TRAVANCORE**, n.p. The name of a village south of Trevandrum, from which the ruling dynasty of the kingdom which is known by the name has been called. The true name is said to be *Tiru-vidān-kodu*, shortened to *Tiru-cānkodu*. [The *Madras Gloss.* gives *Tiruvitānkār*, *tiru*, Skt. *śrī*, ‘the goddess of prosperity,’ *cān*, ‘to reside,’ *kār*, ‘part.’]

[1514. —“As to the money due from the Raja of **Travamcor**. . . .”—*Albuquerque’s Cartas*, p. 270.]

1553. —“And at the place called **Travancor**, where this Kingdom of Coulan terminates, there begins another Kingdom, taking its name from this very **Travancor**, the king of which our people call the *Rajá Grande*, because he is greater in his dominion, and in the state which he keeps, than those other princes of Malabar; and he is subject to the King of **Narsinga**.”—*Barros*, l. ix. 1.

1699.—“The said Governor has written to me that most of the kings adjacent to our State, whom he advised of the coming of the rebels, had sent replies in a good spirit, with expressions of friendship, and with promises not to admit the rebels into their ports, all but him of **Travancor**, from whom no answer had yet come.”—*King’s Letter*, in *Licras das Monções*, p. 257.

**TRIBENY**, n.p. Skt. *tribhū*, ‘threefold land’; a name which properly belongs to Prayāga (Allahā-

bād), where the three holy rivers, Ganges, Jumna, and Ganseri, are considered to unite. But requirements have induced the Tribenī in the Ganges Delta, stowing the name of Jumna, and saving it on two streams connected by the Hugli. The Bengali Tribenī is a name to a village, which is a place of great sanctity, and to which the great or religious fairs attract many visitors.

1682. —“ . . . if I could . . . he would certainly stop the **Trigpany** some miles further up the River.”—*Hodges’s Diary*, Oct. 14; [Hos. 8. 1. 15.]

1705. —“ . . . pendant la Fête de **Tripigny**. . . . il arrive la Fête de **Tripigny**, un Dieu enfermé dans une mosquée, Mosquée, qui est dans le milieu d’une grande pleine . . . ”—*Laillier*, 69.

1753. —“Au-dessous de N. . . **Trigp** dont le nom signifie trois . . . fait encore sortir du même côté . . . qui par sa rentrée, forme une section renfermée dans la première.”—*Id.* 64.

## TRICHIES. TRITCHIES.

A familiar name of the cheroots at Trichinopoly; long, and made, with a straw inserted at the for the mouth. They are cheap and coarse, but much like those used to them. Mr. C. P. Brown, referring to his etymology of **Trichinopoly** under the succeeding article, derives the word *cheroot* from a form of the name which he assigns. But this, like his etymology of the place-name, is entirely wrong (**CHEROOT**). Some excellent philologists seem to be entirely wrong in the etymological sense.

1876. —“Between . . . generally Manillas, now supplanted by Dindiguls and fetid **Trichies**.”—*East India Review*, i. 7.

## TRICHINOPOLY.

n.p. A city and once famous rock-fort of S. India. The etymology and proper form of the name has been the subject of much difference. Mr. C. P. Brown gives the true name as *Chirata-palli*, ‘Rock-Town.’ But this may be subjected as mere guess, inconsistent with facts. The earliest occurrence of the name on an inscription is . . . as *Tiru-śśilla-palli*, apparently ‘Rock-town.’ In the *Tiruvannamalai* is said to be mentioned under the



**TRUMPÁK**, n.p. This is the name by which the site of the native suburb of the city of **Ormus** on the famous island of that name is known. The real name is shown by Lt. Stille's account of that island (*Geogr. Mag.* i. 13) to have been *Tūrūn-bāgh*, 'Garden of Tūrūn,' and it was properly the palace of the old Kings, of whom more than one bore the name of Tūrūn or Tūrūn Shāh.

1507. — "When the people of the city saw that they were so surrounded, that from no direction could water be brought, which was what they felt most of all, the principal Moors collected together and went to the king desiring him earnestly to provide a guard for the pools of **Turumbaque**, which were at the head of the island, lest the Portuguese should obtain possession of them. . . ." *Comment. of Albuquerque*, E.T. by Birch, i. 175.

.. Meanwhile the Captain-Major ordered Afonso Lopes de Costa and João da Nova, and Manuel Teles with his people to proceed along the water's edge, whilst he with all the rest of the force would follow, and come to a place called **Turumbaque**, which is on the water's edge, in which there were some palm-trees, and wells of brackish water, which supplied the people of the city with drink when the water-boats were not arriving, as sometimes happened owing to a contrary wind."—*Correa*, i. 830.

1610. — "The island has no fresh water . . . only in **Torunpaque**, which is a piece of white salt clay, at the extremity of the island, there is a well of fresh water, of which the King and the Wazir take advantage, to water the gardens which they have there, and which produce perfectly everything which is planted."—*Tacuna, Rel. de los Reyes de Harina*, 115.

1682. — "Behind the hills, to the S.S.W. and W.S.W. there is another part of the island, lying over against the anchorage that we have mentioned, and which includes the place called **Turumbake** . . . here one sees the ancient pleasure-house of the old Kings of Ormus, with a few small trees, and sundry date-palms. There are also here two great wells of water, called after the name of the place, 'The Wells of **Turumbake**': which water is the most wholesome and the freshest in the whole island."—*Neshef, Zee en Landt. Rood*, ii. 86.

**TUAN**, s. Malay *tuān* and *tuān*, 'lord, master.' The word is used in the English and Dutch settlements of the Archipelago exactly as **sahib** is in India. [An early Chinese form of the word is referred to under **SUMATRA**.]

1554. — "Don Pedro da Gama, who was a worthy son of his father in his zeal to do the King good service . . . equipped a fleet of . . . of which the King of Ugentana

(see **UJUNGTANAH**) had persuaded him, who in all speed set forth his fleet consisting of 30 **lancharas**, with a large force on board, and in command of which was a valiant Moor called **Tuam**. . . . The King gave orders that as soon as the fleet had quitted the fortress of M . . . leaving enough people to defend it, they should attack the town of the (see **KLING**) and burn and destroy as much as he could."—*Correa*, iii. 185.

1553. — "For where this word **Raja** is used, derived from the king, . . . attaches to a person on whom the king bestows the title, almost as much as that of Count, whilst the style **Tuam** is . . . *Don*; only the latter of the two is used before the person's proper name, and the former is put after it, as we see in the names of these two Javanese, **Vin. d. Raja Tuam Colascar**."—*Bosch*, II. viii.

[1893. — " . . . the coolie taking . . . affairs of the **Tuan Jagas** (English man) to a crowd of natives."—*W. J. G. fold, A Visit to Java*, 115.

**TUCKA**, s. Hind. *takā*, Beng. *taka* [Skt. *tankaka*, 'stamped silver'] . . . This is the word commonly used by the Bengalis for a rupee. But in other parts of India it is or at least has been used differently; as for aggregate 4, or of 2 piec (generally in N.W. *pañch takā pīsī* = five *takā* of piec pice). Compare **TANGA**.

[1809. — "A requisition of four **tukhas** eight piec. is made upon each ship . . . Broughton, Letters from a Merchant, 1892, p. 81.]

1874. — " . . . How much did you pay for her?"

"He paid only ten **takas**."

"I may state here that the word . . . or as it is commonly written, **rupee** . . . is unknown to the peasantry of India, at least to Bengali Hind. . . . word they invariably use is **taka**."—*Simanta*, i. 209.

**TUCKÁVEE**, s. Money . . . to a ryot by his superior . . . him to carry on his cultivation . . . recoverable with his quota of . . . It is Ar. - H. *takāch*, from Ar. 'strength,' thus literally 'strengthment.'

[1800. — "A great many of the . . . have now been forced to work . . . would have thankfully received **takar** to be repaid, by instalments . . . of two or three years."—*Bosch*, ii. 188.

1880. — "When the Sirkar . . . lands which reverted to it . . . almost always for a *muza*, . . . see **NUZZE ANA**. It sometimes gave them . . .





there full of curiosity."—*Tamra d. Katha Srit Sāgara*, i. 329.]

1679.—In going down the Hoogly:

"Before daybreak overtook the *Ganges* at Barnagur, met the *Arrival* 7 days out from Ballasore, and at night passed the *Lilla* at **Tumbalee**."—*Fr. St. Geo.* (Council on Tour). In *Notes & Eats*, No. II. p. 69.

1685. — "January 2. — We fell down below **Tumbole** River.

"January 3. — We anchored at the Channel Trees, and lay here yr 4th and 5th for want of a gale to carry us over to Kedgeria."—*Hedges, Diary*, Hak. Soc. i. 175.

1691. — "The Royal James and Mary . . . fell on a sand on this side **Tumbole** point. . . ."—*Birdwood, Report on Old Records*, 90.]

1726. — "**Tamboli** and Banzia are two Portuguese villages, where they have their churches, and salt business."—*Vatapiu*, v. 159.

[1753.—"**Tombali**." See under **KEDGE-REE**.]

**TUMTUM**, s. A dog-cart. We do not know the origin. [It is almost certainly a corr. of English *tandem*, the slang use of which in the sense of a conveyance (according to the *Stauf. Dict.*) dates from 1807. Even now English-speaking natives often speak of a dog-cart with a single horse as a *tandem*.]

1866. "We had only 3 coss to go, and we should have met a pair of **tumtums** which would have taken us on."—*Trochman, The Dog's Bagpiper*, 384.

[1889.—"A G.B.T. cart once married a bathing machine, and they called the child **Tum-tum**."—*R. Kipling, The City of Dreadful Night*, 74.]

**TUNCA, TUNCAW**, &c., s. P.—H. *tankharāh*, pron. *tankhā*. Properly an assignment on the revenue of a particular locality in favour of an individual; but in its most ordinary modern sense it is merely a word for the wages of a monthly servant. For a full account of the special older uses of the word see *Hillson*. In the second quotation the use is obscure; perhaps it means the villages on which assignments had been granted.

1758. "Roydolub . . . has taken the discharge of the **tuncaws** and the arrears of the Nizam's army upon himself."—*Orme*, iii. 341.

1769. "You have been under the necessity of writing to Mr. Holwell (who was sent to collect in the **tuncars**) . . . The low men that are employed in the **tuncars** are not to be depended on."—*The Nizam to the P. & C. Council of Ft. Wm.*, in *Long*, 223.

1778. — "These rescripts are . . . **caws**, and entitle the holder to receive the amount from the treasuries . . . when the revenues come in."—*Orme*, ii. 276.

[1823.—"The Grassiah or Bagpiper . . . were satisfied with a fixed **tanka**, or tribute from certain territories on which they had a right of **claim**."—*Mahomed, Chron. India*, ii. i. 385.

[1851.—"The Sikh detachments . . . to be paid by **tunkhwāhs** . . . of the provincial collectors of revenue."—*Edwards, A Year in the Punjab*, i. 19.

**TURA**, s. Or. Turk. *tūr*. The word is used in the *Autobiography* of Baber, and in other Mahomedan military narratives of the 16th century. It is admitted by the translators of Baber that it is rendered by them conjecturally, and we cannot say that they have missed the true explanation of *tūr* which they derive from Meninski is "tobras," combining this with the *tūr* which the quotations show them to have been employed, we cannot think that the meaning which suits is 'a gabion.' Sir H. Elliot, referring to the first passage of Baber, adopts the reading *tūras*, says: "*Tūras* are nose-bags." Badā'uni makes the meaning of *tūras* saying that they were *tūras* (Tārīkh-i-Badā'uni, i. 136). The sacks used by Sher Shāh as temporary fortifications on his march into Rājputāna were *tūras* (Elliot, ii. 10). It is evident, however, that *tūras* were no **tobras**, which reference to the passage (Elliot, ii. 10) regarding Sher Shāh shows that the use of bags filled with sand on that occasion was regarded as a trifling trivance. The *tūras* of Baber were therefore probably be a nose-bag, whilst the use of gabions is not necessarily that they would be filled with earth.

1526. — (At the Battle of Panipat directed that, according to the custom of Rūm, the gun-carriages should be connected together with twisted iron with chains. Between every two carriages were 6 or 7 **tūras** or breast-plates. The matchlockmen stood behind the **tūras**, and discharged the matchlocks. . . . It was settled, that . . . was a considerable city, it was . . . of our flanks by its buildings . . . while we might fortify our front by **tūras** . . ."—*Baber*, p. 304.

*TURAKA.*

943

*TURBAN.*

'

'

'

'

'

'

'

'

'

'

'

'

'

'

1615.—"The Sultan of Socotora . . . his clothes are *Sarat* Stuffles, after the Arabs manner . . . a very good **Turbant**, but bare footed." *Sir T. Roe*, [Hak. Soc. i. 32].

"Their Attire is after the Turkish fashion, **Turbants** only excepted, instead whereof they have a kind of Capp, rowled about with a black **Turbant**."—*De Monfort*, 5.

1619.—"Nel giorno della qual festa tutti Persiani più spensierati, e fin gli uomini grandi, e il medesimo rè, si vestono in abito succinto all uso di Mazanderan; e con certi berrettini, non troppo buoni, in testa, perchè i **turbanti** si guasterebbono e sarebbero di troppo impaccio. . . ."—*P. della Valle*, ii. 31; [Hak. Soc. comp. i. 13].

1630.—"Some indeed have sashes of silke and gold, **tulipanted** about their heads. . . ." *Sir T. Herbert*, p. 128.

"His way was made by 30 gallant young gentlemen vested in crimson saten; their **Tulipants** were of silk and silver wreath'd about with cheynes of gold."—*Ibid.*, p. 139.

1672.—"On the head they wear great **Tulbands** (*Talband*) which they touch with the hand when they say *salam* to any one."—*Baldass* (Germ. version), 33.

"Trois **Tulbangis** venoient de front après luy, et ils portoient chascun un bean **tulban** orné et enrichy d'aigrettes."—*Journ. d'Ant. Galland*, i. 139.

1673.—"The mixture of Castes or Tribes of all *India* are distinguished by the different Modes of binding their **Turbats**."—*Fraser*, 115.

1674.—"El **Tanadar** de un golpe cortò las repetidas bueltas del **turbante** a un Turco, y la cabeza asta la mitad, de que cayó muerte."—*Forat y Sosa*, *Asia Port.* ii. 179-180.

"**Turbant**, a Turkish hat," &c.—*Glossographia, or a Dictionary interpreting the Hard Words of whatever language, now used in our refined English Tongue*, &c., the 4th ed., by T. E., of the Inner Temple, Esq. In the Savoy, 1671.

1676.—"Mahomed *Alibeg* returning into *Persia* out of *India* . . . presented *Chas-Sa* the second with a Coco-nut about the bigness of an Austrich-egg . . . there was taken out of it a **Turbant** that had 60 orbits of edient in length to make it, the cloth being so fine that you could hardly feel it."—*Turkey*, &c. E.T. p. 127; [ed. *Bell*, ii. 7].

1687.—"In a detail of the high officers of the Sultan's Court we find:

"5. The **Tulbentar** Aza, he that makes up his **Turbant**."

A little below another personage (appearing to be called **Tulban**—*Oghlani*) ("The Father, Page,"—*Revue*, *Present State of the Ottoman Empire*, p. 11.

1711.—"Their common Dress is a piece of black Cloth, rowled in a Roll, and their Head put in **Turbat**."—*Le*, &c. 57.

1745.—"The Turks hold the **Serap Turban** in honour to such a degree, that they hardly dare touch it . . . the *serap* self has, among the servants of the chamber, one whose special duty it is to adjust his **Turban**, or head-tire, and thence called **Tulbentar** or **Dulbentar**, or **Dulbendar** *Agâ*, also called **Dulbend** *Oghani* (*Oghlani*, or *High* *Turban*)."—*Zeller*, *Universal Knowledge*, &c.

c. 1760.—"They (the *Seraps*) are armed in the country manner, with bow and target, and wear the *black* **turban**, the calay (**Cabaya**) & long drawers."—*G.*, &c. i. 334.

1813.—"The mutiny of *Angora* caused by a slight shown to the *Mahomedan* **turban**: the mutiny of *Bangor* in respect said to have been shown to the *Mahomedan* place of worship."—*Mr. Speech on Votes of Supply*, &c.

**TURKEY**, *s.* This fowl is of Hindustani *parâ*, very possibly a indication that it came to India first to the Spanish settlements of the Archipelago, across the Pacific, the red pepper known as **Chili** (in Tamil the bird is called *chil*—'the fowl'). Our European names involve a complication of mistakes and confusions. We name it as it came from the Levant. But the name would appear to have been originally applied to another of the *Pacifica* **guinea-fowl**, *Melagris* of the ancients. Minshew's explanations (quoted below) show strange confusions between two birds. The French *Chien Dindon* points only ambiguously to India, but the German *Chien Hahn* and the Dutch *Kalken* (*Calicut*) are specific in error as to the origin of the Turkey of the East. This misnomer may have arisen from the nearly simultaneous discovery of America and of the Cape of Calicut, by Spain and Portugal respectively. It may also have been connected with the fact that *Melagris* produced domestic fowls of extraordinary size. Of these *Bull* (quoted below) makes quaint mention. Zedler's great German *Universal Knowledge*, a work published as late as 1745, says that the *Indische* (turkeys) were called *Calicut* because they were brought to the Portuguese from the Malabar Coast. Dr. Caldwell cites a curious list of the antiquity of certain Tartar words from their containing a simile of the turkey forms the subject of a



[1591.—See the account by Rumphius, quoted by Watt, *loc. cit.* p. 99.]

1726. —“**Tessersse** . . . 11 ells long and 2 ells broad. . . .”—*Faloutja*, v. 178.

1796. —“ . . . I send you herewith for Dr. Roxburgh a specimen of Baghy **Tusseh** silk. . . . There are none of the Palma Christi species of **Tusseh** to be had here. . . . I have heard that there is another variation of the Tusseh silk-worm in the hills near Banglipoor.”—Letter of M. Atkinson, as above, in *Linn. Trans.*, 1804, p. 11.

1802. —“They (the insects) are found in such abundance over many parts of Bengal and the adjoining provinces as to have afforded to the natives, from time immemorial, an abundant supply of a most durable, coarse, dark-coloured silk, commonly called **Tusseh** silk, which is woven into a cloth called **Tusseh doobies**, much worn by Bramins and other sects of Hindoos.”—*Roxburgh, Ibid.*, 34.

c. 1809. —“The chief use to which the tree (*Terminalia elata*, or *Asam*) is however applied, is to rear the **Tasar** silk.”—*Buchanan, Eastern India*, ii. 157 *supp.*

[1817. —“A thick cloth, called **tusuru**, is made from the web of the gootee insect in the district of Veerbhoomee.”—*Ward, Hindoos*, 2d ed. i. 85.]

1876. —“The work of the **Tussur** silk-weavers has so fallen off that the Calcutta merchants no longer do business with them.”—*Sat. Rev.*, 14 Oct., p. 468.

**TUTICORIN**, n.p. A sea-port of Tinnevely, and long the seat of pearl-fishery, in Tamil *Tüttakkodi*, [which the *Madras Gloss* derives from Tam. *tattu*, ‘to scatter,’ *kodi*, ‘habitation’]. According to Fra Paolino the name is *Tutakodi*, ‘a place where nets are washed,’ but he is not to be trusted. Another etymology alleged is from *turn*, ‘a bush.’ But see Bp. Caldwell below.

1544. —“At this time the King of Cape Comorin, who calls himself the Great King (see **TRAVANCORE**), went to war with a neighbour of his who was king of the places beyond the Cape, called Manapá and **Totucury**, inhabited by the Christians that were made there by Miguel Vaz, Vicar General of India at the time.”—*Correa*, iv. 403.

1610. —“And the said Captain and Auditor shall go into residence every three years, and to him shall pertain all the temporal government, without any intermeddling therein of the members of the Company . . . nor shall the said members (*coligados*) compel any of the Christians to remain in the island unless it is their voluntary choice to do so, and such as wish it may live at **Tuttucorim**.”—*King's Letter*, in *L. das Monjas*, 389.

1644. —“The other directors and residents of Cochim usually get their trading purchases is to **Tutocorim** Fishery Coast (Costa da Pescaria) gets that name from the pearls fished there.”—*Beccles, MS.*

[c. 1650. —“ . . . musk and pearls from *China*, and pearls from *Pescaria*, *India*, and **Tutucoury**, near *Ceylon*.”—*Constable*, 204.]

1672. —“The pearls are . . . the market at **Tutecoryn** . . . The **Tutecorinish** pearls are not so good as those of *Ormus*, because they are not so white.”—*B. Caldwell*, i. 115.

1673. —“ . . . **Tutticaree** . . . Town in time of Yore.”—*Id.*, i. 115.

1682. —“The Agent having . . . **Interloper** lying in **Titticorin** . . . immediately sent for ye *Comptrolr* . . . it.”—*Pringle, Diary*, *Fr. 8*, 6, 1682, i. 69.]

1727. —“**Tutecareen** . . . harbour. . . . This country . . . Pearl-Fishery . . . which brings . . . Company 20,000*l.* yearly.”—*Hamilton*, i. 334; [ed. 1744, i. 107.]

1881. —“The final name **Tuticoria** added for some such explanation, turned Kocheli into Cochim, and Kochim into Comorin. The meaning of *Tüttakkodi* is said to be ‘to fill up the wells get filled up’; from *tattu* (to fill up, a well), and *kodi* (place of habitation, a town). The question, whether the true name is *Tüttakkodi*, at least the merit of being a proper name.”—*Bp. Caldwell, Hist. of Tuticorin*, 77.

**TYCONNA, TYEKANA**. . . . room in the basement or cellars, dug in the ground, in which some parts of India been the custom to pass the hottest part of the year during the hottest season of the year. Pers. *tah-khāna*, ‘nether-chamber,’ ‘subterraneous apartment.’ . . . centre of the court is an elevated platform, the roof of a subterraneous chamber called a *tyekana*, where travellers retire during the greatest of the summer” (*Morier, Dictionary of Persia*, &c., 81). Another name for such a place is *sardāsh* (*Id.*, *Nights*, i. 314).]

1663. —“ . . . in these hot countries entitle an House to the name of *tyekana* Fair it is required it shall be furnish'd also with good **Cellars** . . . Flaps to stir the Air, for raising of fresh Air from 12 till 4 or 5 of the day when the Air of these Cellars is gasp hot and stuffy. . . .”—*Beccles, MS.* [ed. *Constable*, 247].

c. 1763. "The throng that accompanied that minister proved so very great that the floor of the house, which happened to have a **Tah-Qhana**, and possibly was at that moment under a secret influence, gave way, and the body, the Vizir, and all his company fell into the apartment underneath."—*Seir Mutaqherin*, iii. 19.

1842.—"The heat at Jollalahad from the end of April was tremendous, 105° to 110° in the shade. Everybody who could do so lived in underground chambers called **ty-khánas**. Broadfoot dates a letter 'from my den six feet under ground.'—*Mrs. Mackenzie, Storms and Sunshine of a Soldier's Life*, i. 298. [The same author in her *Life in the Mission* (i. 330) writes **talkhana**.]

**TUXALL, TAKSAUL**, s. The Mint. Hind *taksál*, from Skt. *tankaśáld*, 'coin-hall.'

[1757.—"Our provisions were regularly sent us from the Dutch **Tanksal**. . . ."—*Holwell's Narr. of Attack on Calcutta*, p. 34, in *Wheeler, Early Records*, 248.

[1811.—"The **Ticksal**, or superintendent of the mint. . . ."—*Kirkpatrick, Nepal*, 201.]

**TYPHOON**, s. A torn: cyclone-wind; a sudden storm, **wester** (q.v.). Sir John Barr *Autobiog.* 67) ridicules "learned quarians" for fancying that they took *typhoon* from the Egyptian, the word being, according to him, simply the Chinese syllables, 'Great Wind.' His ridicule is placed. With a monosyllabic language like the Chinese (as we remarked elsewhere) you may concoct a plausible etymology, to the requirements of the sound alone, for anything and for anything else; there is no evidence that the word is in Chinese use at all, it would be as fair a suggestion to derive the English "*tyough* 'un." Mr. who seems to think that the best evidence is in favour of this (Barr's etymology, admits a serious objection to be that the Chinese have names for the *typhoon*, and never speak of it vaguely as a wind.' The fact is that very few of the class used by seafaring trading people, even when they refer to Chinese objects, are directly from the Chinese language. *Eg darin*, *pagoda*, *chop*, *coolie*, *tutem*, none of these are Chinese. A probability is that Vasco and his followers got the *tufão*, which our sailors made into *monsoon*, direct from the Arab pilots.

*typhoon*, as they got the *monção* which our sailors made into *monsoon*, direct from the Arab pilots.

The Arabic word is *tūfān*, which is used habitually in India for a sudden and violent storm. Lane defines it as meaning 'an overpowering rain, . . . Noah's flood,' etc. And there can be little doubt of its identity with the Greek *τυφών* or *τυφώ*. [But Burton (*Ar. Nights*, iii. 257) alleges that it is pure Arabic, and comes from the root *tūf*, 'going round.'] This word *τυφών* (the etymologists say, from *τυφώ*, 'I raise smoke') was applied to a demon-giant or Titan, and either directly from the etym. meaning or from the name of the Titan (as in India a whirlwind is called 'a Devil or Pisachee') to a 'waterspout,' and thence to analogous stormy phenomena. 'Waterspout' seems evidently the meaning of *τυφών* in the *Meteorologica* of Aristotle (*γίγνεται μὲν οὖν τυφών* . . . κ.τ.λ.) iii. 1; the passage is exceedingly difficult to understand, and also is





1567.—“I went aboarde a shippe of **Bengala**, at which time it was the yeere of **Touffon**, concerning which **Touffon** ye are to vnderstand that in the East Indies often times, there are not stormes as in other countreys; but every 10 or 12 yeeres there are such tempests and stormes that it is a thing incredible . . . neither do they know certainly what yeere they will come.”—*Master Caesar Frederike*, in *Hakl.* ii. 370 [369].

1575.—“But when we approach'd unto it (**Cyprus**), a Hurricane arose suddenly, and blow so fiercely upon us, that it wound our great Sail round about our main Mast. . . . These Winds arise from a Wind that is called by the Greeks **Typhon**; and *Pliny* calleth it *Vertex* and *Vortex*; but as dangerous as they are, as they arise suddenly, so quickly are they laid again also.”—*Ranucolff's Travels*, in *Ray's Collection*, ed. 1705, p. 320. Here the traveller seems to intimate (though we are not certain) that *Typhon* was then applied in the Levant to such winds; in any case it was exactly the *tasūn* of India.

1602.—“This Junk seeking to make the port of **Chincheo** met with a tremendous storm such as the natives call **Tufão**, a thing so overpowering and terrible, and bringing such violence, such earthquake as it were, that it appears as if all the spirits of the infernal world had got into the waves and seas, driving them in a whirl till their fury seems to raise a send of flame, whilst in the space of one turning of the sand-glass the wind shall veer round to every point of the compass, seeming to blow more furiously from each in succession.

“Such is this phenomenon that the very birds of heaven, by some natural instinct, know of its coming 8 days beforehand, and are seen to take their nests down from the tree-tops and hide them in crevices of rock. Eight days before, the clouds also are seen to float so low as almost to graze men's heads, whilst in these days the seas seem beaten down as it were, and of a deep blue colour. And before the storm breaks forth, the sky exhibits a token well known to all, a great object which seamen call the **Ox-Eye** (*Oko de Bo*) all of different colours, but so gloomy and appalling that it strikes fear in all who see it. And as the Bow of Heaven, when it appears, is the token of fair weather, and calm, so this seems to portend the Wrath of God, as we may well call such a storm. . . .” &c. *Conto*, V. viii. 12.

1610.—“But at the breaking vp, cometh alway a cruell Storme, which they call the **Tuffon**, fearfull even to men on land; which is not alike extreme euery yeare.”—*Finck*, in *Purchas*, i. 423.

1613.—“E porque a terra he salitrosa e ventosa, he muy segeita a tempestades, ora menor aquella chamada Enephia (*Enephia*), ora maior chamada **Tiphon** (*Tiphon*), aquella de ordinario chamamos **Tuphão** ou Tormenta desfeta . . . e corre com tanta furia e impeto que desfa os tectos das casas e aranca arvores, e as vezes do mar lança as embarcações em terra nos campos do sertão.”—*Viadinho de Eredia*, l. 36r.

1615.—“And about midnight Capt. Adams went out in a bark aboard the *Hazeander* with many other barks to tow her in, we fearing a tuffon.”—*Cocks's Diary*, i. 50.

1624.—“3. **Typhones** majores, qui per latitudinem aliquam corripiunt, et correpta sorbent in sursum, raro fiunt; at vortices, sive turbines exigui et quasi ludicri, frequenter.

“4. Omnes procellae et typhones, et turbines majores, habent manifestum motum praecipitii, aut vibrationis deorsum magis quam alii venti.”—*Bacon, Hist. Ventorum*, in *B. Montagu's* ed. of Works, x. 49. In the translation by R. G. (1671) the words are rendered “the greater typhones.”—*Ibid.* xiv. 268.

1626.—“*Francis Fernandez* writeth, that in the way from Malacca to Iapan they are encountred with great stormes which they call **Tuffons**, that blow foure and twentie houres, beginning from the North to the East, and so about the Compasse.”—*Purchas, Pilgrimage*, 600.

1688.—“**Tuffoons** are a particular kind of violent Storms blowing on the Coast of Tonquin . . . it comes on fierce and blows very violent, at N.E. twelve hours more or less. . . . When the Wind begins to abate it dies away suddenly, and falling flat calm it continues so an Hour, more or less; then the Wind comes round about to the S.W. and it blows and rains as fierce from thence, as it did before at N.E. and as long.”—*Dampier*, ii. 36.

1712.—“Non v'è spavento paragonabile a quello de' naviganti, quali in mezzo all' oceano assaltati d'ogni intorno da turbini o da tifoni.”—*P. Paolo Segneri, Mann. dell' Anima*, Ottobre 14. (Borrowed from Della Crusca Voc.).

1721.—“I told them they were all strangers to the nature of the **Mousoons** and **Tuffoons** on the coast of India and China.”—*Sheluck's Voyage*, 383.

1727.—“. . . by the Beginning of September, they reacht the Coast of China, where meeting with a **Tuffoon**, or a North East Storm, that often blows violently about that Season, they were forced to bear away for Johore.”—*A. Hamilton*, ii. 89; [ed. 1744, ii. 88].

1727.—  
“In the dread Ocean, undulating wide,  
Beneath the radiant line that girts the globe,  
The circling **Typhon**, whirl'd from point to point,  
Exhausting all the rage of all the Sky. . . .”  
*Thomson, Summer*.

1780.—Appended to Dunn's New Directory, 5th ed. is:—

“**PROGNOSTIC of a Tuffoon on the Coast of China.** By ANTONIO PASCAL DE ROSA, a Portuguese Pilot of MACAO.”

c. 1810.—(Mr. Martyn) “was with us during a most tremendous tuffon, and no one who has not been in a tropical region can, I think, imagine what these storms are.”—*Mrs. Sherwood's Autobiog.* 382.

1826.—“A most terrific **toofaun** . . . came on that seemed likely to tear the very trees up by the roots.”—*John Shipp*, ii. 285.

“I thanked him, and enquired how this **toofan** or storm had arisen.”—*Pandurang Hari*, [ed. 1873, i. 59].

1836.—“A hurricane has blown ever since gunfire; clouds of dust are borne along upon the rushing wind; not a drop of rain; nothing is to be seen but the whirling clouds of the **tufan**. The old peepul-tree moans, and the wind roars in it as if the storm would tear it up by the roots.”—*Wanderings of a Pilgrim*, ii. 53.

1840.—“Slavers throwing overboard the Dead and Dying—**Typhoon** coming on.

“Aloft all hands, strike the topmasts and belay;

Yon angry setting sun, and fierce-edge clouds

Declare the **Typhoon's** coming’ &c.  
(*Pathetic of Hope*.)”

J. M. W. Turner, in the  
R.A. Catalogue.

Mr. Ruskin appears to have had no doubt as to the etymology of **Typhoon**, for the ruin-cloud from this picture is engraved in *Modern Painters*, vol. iv. as “The Locks of **Typhon**.” See Mr. Hamerton’s *Life of Turner*, pp. 288, 291, 315.

*Punch* parodied Turner in the following imaginary entry from the R.A. Catalogue :

“34.—A **Typhoon** bursting in a Simoon over the Whirlpool of Mackström, Norway, with a ship on fire, an eclipse and the effect of a lunar rainbow.”

1853.—“ . . . pointing as he spoke to a dark dirty line which was becoming more and more visible in the horizon :

“By Jove, yes !” cried Stanton, “that’s a **typhaon** coming up, sure enough.”—*Outpost*, i. 122.

1859.—“The weather was sultry and unsettled, and my Jemadar, Randeem Tewarry . . . opined that we ought to make ready for the coming **tuphan** or tempest. . . . A darkness that might be felt, and that no lamp could illumine, shrouded our camp. The wind roared and yelled. It was a hurricane.”—*Lt.-Col. Lewin, A Fly on the Wall*, p. 62.

Compare the next quotation, from the same writer, with that given above from *Outpost* respecting the *Ukkade Boi* :

1855.—“The district was subject to cyclonic storms of incredible violence, fortunately lasting for a very short time, but which often caused much destruction. These storms were heralded by the appearance above the horizon of clouds known to the natives by the name of ‘lady’s eyebrow,’ so called from their being carved in a narrow black-arched wisp, and these most surely foretold the approach of the tornado.”—*Ibid.*, 176.

**TYRE**, s. Tamil and Malay. The common term in S. India for curdled milk. It is the Skt. *dhāni*. Hind. *dahi* of Upper India. Probably the name is a corruption of the word.

1626.—“Many reasons are given for this, and some held value Descartes’ theory of Creation, as that there were seven seas, one of Salt water, the second of Fresh water, the third of Honey, the fourth of Milk, the fifth of **Tair** (which is Cream, *ghee*, or *sowre*). . . .”—*Puranas, Pity*, p. 10.

1651.—“**Tayer**, dat is di ke Mo. . . wie *Sou nonnen*.”—*Rogers*, p. 178.

1672.—“Curdled milk. **Tayer**. . . we call *Sour*, is a thing very good for them, for it is very cooling, and is used as a remedy, especially in the case of smallpox, which is very prevalent in this country.”—*Baldwin, Zeylan*, p. 104.

1776.—“If a Bramin applies his hand to commerce, he shall not see . . . and other aromatics, or Honey, or Wax, or Poison, or Flesh, or Milk, or **Tyer** (Cream) or **Ghee**, or bitter Oil. . . .”—*H. Col.*, 41.

1782.—“Les uns en firent usage pour avoir passé les nuits et dormi et pour d’autres pour avoir mangé et se rafraîchir du **Tair**.”—*Sources*, i. 201.

c. 1781.—“The Sanjassi **Sunyasee** lived near the *chander*—see **CHOULTEY**—took charge of preparing my dinner, which consisted of rice, vegetables, **tayar** (milk), and a little *moh*. . . .”—*H. Col.*, p. 10. see **MULLIGATAWNY**.—*H. Col.*, p. 10.

[1800.—“The boiled milk, that has not used, is allowed to stand in a vessel; and a little of the ferment **tyre**, or curdled milk, is added to it to its coagulation. . . .”—*Baldwin, M.*, ii. 14.]

1822.—“He was indeed pious and charitable; so he spread his table of repast, in which there was . . . **ghee** or milk, or **tyer**.”—*The Gleaner*, p. 80. E.T. by Babington, p. 80.

## U

**UJUNGTANAH**, n.p. Tamil and Malay name (nearly answering to ‘Land’s End,’ from *Uj*, ‘end,’ and *tanah*, ‘promontory,’ and *tanah*, ‘land,’ at the extreme end of the Malay Peninsula, terminating in what the maps call Romania. In *Godinho de E.*, *Declaração de Malaca* the name is applied to the whole Peninsula, owing to the interchangeable use of



shaft like that of a lance; and it was of white silk, made like the roof of a round tent, and stretched by a hoop of wood, and this shade they carry over the head to protect them from the sun."—*Clarissa*, § cxxii.

1511.—"Then next to them marches twelve men on horseback, called Peretandas, each of them carrying an **Umbrello** of carnation Sattin, and other twelve that follow with banners of white damask."—*Pinto*, in *Cogan's E.T.*, p. 135.

In the original this runs:

"Vão doze homens a cavallo, que se chamão peretandas, cō **sombreyros** de citim cramesim nas mãos *a modo de espavola postas em costuras muito compridas* (like tents upon very long staves) et outros doze cō bāndeyras de damasco branco."

[c. 1590.—"*The Ensigns of Royalty*. . . 2. The *Chatr*, or **umbrella**, is adorned with the most precious jewels, of which there are never less than seven. 3. The *Sāibān* is of an oval form, a yard in length, and its handle, like that of the umbrella, is covered with brocade, and ornamented with precious stones. One of the attendants holds it, to keep off the rays of the sun. It is also called *Ajtābqir*."—*Asia*, i. 50.]

1617.—"An *ēlmbrell*, a *fashion* of round and broade fanne, wherewith the Indians, and from them our great ones preserve themselves from the heats of the scorching sunn. G. Ombratre, m. Ombrelle, f. I. Umbrella. L. Umbella, *ab umbra*, the shadow, *est enim instrumentum quo solem à facie arcet*."—*Juven.* Gr. *σκιᾶδιον*, diminut. a *σκία*, i. umbra. T. *Schabhut*, q. *schathut*, a *schatten*, i. *umbra*, et *hut*, i. *pilius*, *ô qro*, et B. *Schinhordt*. Br. *Tog-gidit*, *ô toa*, i. pulchrum forma, et *gidd*, *provididit*, i. *protegere*; *hinc enim umbellæ gignis*."—*Mishon* (1st ed. s.v.).

1644.—"Here (at Marseilles) we bought **umbrellas** against the heats."—*Ecclan's Diary*, 7th Oct.

1677.—(In this passage the word is applied to an awning before a shop. "The Streets are generally narrow . . . the better to receive the advantages of **Umbrello's** extended from side to side to keep the sun's violence from their customers."—*Figini*, 222.)

1681.—"After these comes an Elephant with two Priests on his back; one whereof is the Priest before spoken of, carrying the painted Stick on his shoulder. . . . The other sits behind him, holding a round thing like an **Umbrello** over his head, to keep off Sun or Rain."—*Kacer's Catalogue*, 79.

1709.—". . . The Young Gentleman belonging to the Custom-house that for fear of rain borrowed the **Umbrella** at Will's Coffee-house in Cornhill of the Mistress, is hereby advertised that to be dry from head to foot in the like occasion he shall be welcome to the Maid's pattens."—*The Female Tattle*, Dec. 12, quoted in *Malcolm's Anecdotes*, 1808, p. 429.

1712.  
"The tuck'd up semstress walks with ease,  
strides  
While streams run down her **Umbrella's** sides."—*Scott. A. C. 180*

1715.  
"Good housewives all the winter's rain  
despise,  
Defended by the riding hood's disguise  
Or underneath the **Umbrella's** canopy  
Safe through the wet on clinking pates  
tread.

"Let Persian dames the **Umbrella's** rays  
display  
To guard their beauties from the sun's  
ray;  
Or sweating slaves support the shady  
When Eastern monarchs show their state  
abroad;  
Britain in winter only knows its ail  
To guard from chilly showers the young  
maid."—*Globe, T. 1801*.

1850.—*Advertisement posted at the meeting of the Sections of the British Association at Edinburgh.*

"The gentleman, who carried a brown silk **umbrella** from the — yesterday, may have the cover taken off it, which is of no further use to the owner, by applying to the Porter at the — Hotel."—(From *Personal Recollections* — is a curious parallel to the advertisement above from the *Female Tattle*.)

**UPAS**, s. This word is now, **Juggernaut**, chiefly used in England as a customary metaphor, and to designate some institution that the speaker wishes to condemn in a contemptuous manner. The word *upus* is Javanese for poison; [Mr. Scott writes: "The Malay word *ūpus*, means 'poison.' It is Javanese *hopus*, Sumbanese *upus*, Balinese *hopus*, 'poison.' It commonly refers to vegetable poisons, because such are more common. In the Lampong language *upus* means 'sickness.'"] It became familiar in Europe in connection with exaggerated and fabulous stories regarding a tree in Java, alleged to be so deadly. There are several trees in the Malay Islands producing deadly poisons, the particular tree to which these stories were attached is one which has in the last century been designated under the name of *Antiaris toxicaria* from the name given to the poison by the Javanese proper, viz. *Antiar* or *Anchar* (the name of the tree all over Java), whilst it is known to the Malays and people of Western Java as *Upas*, and in Celebes and the Philippine Islands as *Ipo* or *Hyp*.

ally in English  
danese name for  
*bulo ongko*,"]  
commonly used  
Celebes and oth  
ing the small  
they used (and  
use) to shoot fr  
**SUMPITAN, BAE**

The story of  
these islands is  
it in the *Travel*  
accompanied by t  
gusting antidote  
be efficacious, a  
and told by a  
independent wr  
Saar, Tavernier,

The subject  
especially to the  
in connection w  
the arrows just  
interesting part  
the subject by  
a quotation is  
others. There  
poison in De B  
(whencesoever h  
somewhat later  
middle of the  
March 1666 the  
the young Roya  
a long list of st  
the East occur  
ing to this matte

The illustrio  
*Herbarium Am*  
good deal of d  
but the tree de  
boyna where he  
thus contains s  
ments, which a  
selves to the fab  
we shall have  
Rumphius how  
Macassar specim  
it was he who  
name (*Ips*, the  
assigned a scien  
*curia*.\* Passing

\* It must be kept  
phius (George Evern  
great work was not p  
afterwards (1741).

service in Java at the time indicated. In our article **ANACONDA** we have adduced some curious particulars of analogy between the Anaconda-myth and the Upas-myth, and intimated a suspicion that the same hand may have had to do with the spinning of both yarns.

The extraordinary *éclat* produced by the Foerschian fables led to the appointment of a committee of the Batavian Society to investigate the true facts, whose report was published in 1789. This we have not yet been able to see, for the report is not contained in the regular series of the *Transactions* of that Society; nor have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the *Annales de Voyages*, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Surakarta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 ft. at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds, however, that he

had washed immediately after. Larvæ and insects were numerous on the trunk, and birds perched upon the branches. M. Leschenault gives details of the preparation of the Upas as practised by the natives, and particulars of its action, on which experiment was made in Paris on the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz. *Antiaris toxicaria* (N. *Artocarpus*).\*

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the latter's occupation, and continued to devote that period, to the subject of the Upas, and he published a paper on it in the *Batavian Transactions* for 1813 (p. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the *Antiaris* first in the Province of Poegar, on his way to Banyuwangi. In Blambangan (the extremity of Java) he visited five trees; he afterwards found a tall specimen growing at Passar, on the borders of Malang, and several young trees in the forests of Japara, and one near Onarang. In these cases, scattered over the length of Java, the people knew the tree as *anchar*.

Full articles on the subject may be found (by Mr. J. J. Benoit) in Horsfield's *Plantarum Javaicarum Catalogus* (1838-52, pp. 52 *seqq.*, together with a figure of a flowering branch plate 11) and in Blume's *Ramphos* (Bassorin, 1836), pp. 46 *seqq.*, and pls. xxi. and xxi. to both of which works we have been much indebted for guidance. Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "*antiaris arborea, et a ceteris segregata*,"—

\* Leschenault also gives the description of other and still more powerful poisons, produced in a similar way to that of the *Antiaris*. One is called sometimes *Upas Raja*, the plant of which is a *Strophanes*, and a creeper. In the paper we have said, the name *Upas* is given, but when applied to this, it is not the Upas of the metaphor, and we are not concerned with it here. Both kinds are produced and used in Java. The *Ipo* (a form of *Upas*) of Macassar is the *Antiaris*; the *ipo* of the Borneo is the *Tiende*.



and eminent, on account of their great longevity, (possibly on account of their being spared by the axe?), but not for any such reason as the fables allege. There is no lack of adjoining vegetation; the spreading branches are clothed abundantly with parasitical plants, and numerous birds and squirrels frequent them. The stem throws out 'wings' or buttresses (see Horsfield in the *Bat. Trans.*, and Blume's Pl.) like many of the forest trees of Further India. Blume refers, in connection with the origin of the prevalent fables, to the real existence of exhalations of carbonic acid gas in the volcanic tracts of Java, dangerous to animal life and producing sterility around, alluding particularly to a paper by M. Loudoun (a Dutch official of Scotch descent), in the *Edinburgh New Phil. Journal* for 1832, p. 102, containing a formidable description of the Guwo Upas or Poison Valley on the frontier

Pekalongan and Banyuwang. We may observe, however, that, though we remember rightly, the exaggerations of Mr. Loudoun have been expounded and ridiculed by Dr. Junghuhn, in his *Java*. And if the Foerschian be compared with some of the particulars alleged by several of the writers, e.g. Camell (in Ray), V. Spielman, Kaempfer, and Rumphius, it will be seen that the greater part of that *putida comæ* as Blume calls it, is to be found

George Colman the Younger on the Foerschian Upas-myth of melodrama, called the *Lair*, first acted at Covent Garden 1822. We give some quotation

Lindley, in his *Vegetable Kingdom*, in a short notice of *Antiaria* says that, though the account is greatly exaggerated, yet the tree is notable enough. He says that from the tough fibre is so as to verify the Shirt of Nessus. A Gen. MacLagan, noting this remark to me, adds: "Do remember in our High School (Edinburgh) a grand Diorama **The Upas Tree?** It showed a wild valley, with a single tree

in the middle, and illustrated the safety of approach on the windward side, and the desolation it dealt on the other."

[For some details as to the use of the Upas poison, and an analysis of the Arrow-poisons of Borneo by Dr. L. Lewin (from *Virchow's Archiv. für Pathol. Anat.* 1894, pp. 317-25) see *Ling Roth, Natives of Sarawak*, ii. 188 seqq. and for superstitions connected with these poisons, *Skeat, Malay Magic*, 426.]

c. 1330.—"En queste isole sono molte cose maravigliose e strane. Onde alcuni arbori li sono . . . che fanno veleno pessimo . . . Quelli uomini sono quasi tutti corsali, e quando vanno a battaglia portano ciascuno una canna in mano, di lunghezza d'un braccio e pongono in capo della canna uno ago di ferro atomiato in quel veleno, e soffiano nella canna e l'ago vola e percuotelo dove vogliono, e incontante quelli ch'è percosso muore. Ma egli hanno la tina piena di sterco d'uomo e una iscodella di sterco guarisce l'uomo da queste cotale punture."—*Storia di Frate Odorico*,

\* I remember when a boy reading the Foerschian story in a fine history by M. de Zograph, which I have not in a century, and which, I should suppose, recollection, was more sensational than—Y.

*UPAS.*

955

*UPAS.*

service in Java at the time indicated. In our article **ANACONDA** we have adduced some curious particulars of analogy between the Anaconda-myth and the Upas-myth, and intimated a suspicion that the same hand may have had to do with the spinning of both yarns.

The extraordinary *clat* produced by the Foerschian fables led to the appointment of a committee of the Batavian Society to investigate the true facts, whose report was published in 1789. This we have not yet been able to see, for the report is not contained in the regular series of the *Transactions* of that Society; nor have we found a refutation of the fables by M. Charles Coquebert referred to by Leschenault in the paper which we are about to mention. The poison tree was observed in Java by Deschamps, naturalist with the expedition of D'Entrecasteaux, and is the subject of a notice by him in the *Annales de Voyages*, vol. i., which goes into little detail, but appears to be correct as far as it goes, except in the statement that the Anchar was confined to Eastern Java. But the first thorough identification of the plant, and scientific account of the facts was that of M. Leschenault de la Tour. This French savant, when about to join a voyage of discovery to the South Seas, was recommended by Jussieu to take up the investigation of the Upas. On first enquiring at Batavia and Samarang, M. Leschenault heard only fables akin to Foersch's romance, and it was at Sura Karta that he first got genuine information, which eventually enabled him to describe the tree from actual examination.

The tree from which he took his specimens was more than 100 ft. in height, with a girth of 18 ft. at the base. A Javanese who climbed it to procure the flowers had to make cuts in the stem in order to mount. After ascending some 25 feet the man felt so ill that he had to come down, and for some days he continued to suffer from nausea, vomiting, and vertigo. But another man climbed to the top of the tree without suffering at all. On another occasion Leschenault, having had a tree of 4 feet girth cut down, walked among its broken branches, and had face and hands besprinkled with the gum-resin, yet neither did he suffer; he adds, however, that he

had washed immediately after. Lizards and insects were numerous on the trunk, and birds perched on the branches. M. Leschenault gives details of the preparation of the Upas, as practised by the natives, and particulars of its action. An experiment was made in Paris with the material which he brought to Europe. He gave it the scientific name by which it continues to be known, viz. *Anticars* (from *Ant* and *carpo*).\*

M. Leschenault also drew the attention of Dr. Horsfield, who had been engaged in the botanical exploration of Java some years before the latter's occupation, and continued it during that period, to the subject of the Upas, and he published a paper on it in the *Batavian Transactions* for 1813 (vol. vii.). His account seems entirely in accordance with that of Leschenault, but is more detailed and complete, with the result of numerous observations and experiments of his own. He saw the *Anticars* first in the Province of Poëgar, on his way to Banyuwangi. In Blandangan (at the extremity of Java) he visited five trees; he afterwards found a tall specimen growing at Passar, on the borders of Malang, and several young trees in the forests of Japāra, and one near Onārang. In these cases, scattered over the length of Java, the people knew the tree as *anchar*.

Full articles on the subject may be found (by Mr. J. J. Blume) in Horsfield's *Plantarum Javaicarum Catalogus* (1838-52, pp. 52 *seqq.*, together with a figure of a flowering branch plate 15) and in Blume's *Rumphia* (1825-1836), pp. 46 *seqq.*, and pls. xxii. &c. to both of which works we have been much indebted for guidance. Blume gives a drawing, for the truth of which he vouches, of a tall specimen of the trees. These he describes as "*arbores, et a ceteris segregatas*,"—

\* Leschenault also gives the history of other and still more powerful poisons, in a similar way to that of the *Anticars*, which are called sometimes *Upas Raja*, the plant of which is a *Strophium*, and a creeper. For what we have said, the name *Upas* is generally applied to this, it is not the Upas of the metaphor, and we are not concerned with it here. Both kinds are produced at Ipo in Java. The *Ipo* (a form of *Upas*) of Marac is the *Anticars*; the *ipo* of the Borneo is the *Tiote*.

[REDACTED]

1646.—“Es wächst ein Baum auf *Macassar*, einer Gist auf der Insul *Celebes*, der ist treflich vergiftet, dass wann einer nur an einem Glied damit verletzt wird, und man solches nit alsbald wegschlägt, der Gift geschwind zum Hertzen eilet, und den Garaus machet” (then the antidote as before is mentioned). . . . “Mit solchem Gift schmieren die *Bandanese* Ihre lange Pfeil, die Sie von grossen Bögen, einer Mannsläng hoch, hurtig schiessen; in *Banda* aber tähten Ihre Weiber grossen Schaden damit. Denn Sie sich auf die Bäume setzten, und kleine Fischgeräht damit schmierten, und durch ein gehöhlert Röhrlein, von einem Baum, auf unser Volek schossen, mit grossen machtigen Schaden.” —*Naar, Ost-Indianische Fünfzehn-Jährige Krieger-Dienste* . . . 1672, pp. 46-47.

1667.—“*Enquiries for Suratt, and other parts of the East Indies.* . . .

“19. Whether it be true, that the only Antidote hitherto known, against the famous and fatal *macassar-poison*, is *human ordure*, taken inwardly? And what substance that poison is made of?” —*Phil. Trans.* vol. ii. Anno 1667 (Proceedings for March 11, 1666, *i.e.* N.S. 1667), d. 417.

1682.—“The especial weapons of the Makassar soldiers, which they use against their enemies, are certain pointed arrowlets about a foot in length. At the foremost end these are fitted with a sharp and pointed fish-tooth, and at the butt with a knob of spongy wood.

“The points of these arrows, long before they are to be used, are dipt in poison and then dried.

“This poison is a sap that drips from the bark of the branches of a certain tree, like resin, from pine-trees.

“The tree grows on the Island Makasser, in the interior, and on three or four islands of the Bugisses (see **BUGIS**), round about Makassar. It is about the height of the clove-tree, and has leaves very similar.

“The fresh sap of this tree is a very deadly poison; indeed its virulence is incurable.

“The arrowlets prepared with this poison are not, by the Makasser soldiers, shot with a bow, but blown from certain blow-pipes (*ist called sputter gepat*): just as here, in the country, people shoot birds by blowing round pellets of clay.

“They can with these in still weather hit their mark at a distance of 4 rods.

“They say the Malassers themselves know no remedy against this poison . . . for the poison presses swiftly into the blood and vital spirits, and causes a violent inflammation. They hold (however) that the surest remedy for this poison is . . .” (and so on, repeating the antidote already mentioned). —*Joh. Neuhof's Zeyn Land Reise*, &c., pp. 217-218.

c. 1681.—“*Arbor Toxicaria, Ipo.*

“I have never yet met with any poison more horrible and hateful, produced by any vegetable growth, than that which is derived from this lactescent tree.

Moreover beneath this tree, and in its whole circumference to the distance of a stone-cast, no plant, no shrub, or herbage will grow; the soil beneath it is barren, blackened, and burnt as it were . . . the atmosphere about it is so polluted and poisoned that the birds which alight upon its branches become giddy and fall dead. . . . all things perish which are touched by its emanations, inasmuch that every animal shuns it and keeps away from it, and even the birds eschew flying by it.

“No man dares to approach the tree without having his arms, feet, and legs wrapped round with linen . . . for Deccan seems to have planted his foot and his throne beside this tree. . . . He then tells of a venomous basilisk with two feet in front and fiery eyes, a crest, and a horn, that dwelt under this tree. . . .

“The Malays call it *Upas*. . . . In *Macassar* and the rest of *Celebes* it is called *Ipo*.

“It grows in desert places, and amid bare hills, and is easily discerned from afar, there being no other tree near it.”

—*Rumphii, Herbarium Ambalicum*, &c., p. 226.

1685.—“I cannot omit to set forth here an account of the poisoned missiles of the Kingdom of *Macassar*, which the natives of that kingdom have used against our ships, bringing them to sudden death. It is extracted from the Journal of the illustrious and gallant admiral, H. Cornelia Spelman . . . The natives of the kingdom in question possess a singular art of shooting arrows, by blowing through canes, and wounding with these, inasmuch that if the skin is but slightly scratched the wounded die in a twinkling.”

(Then the old story of the only antidote . . .)

The account follows extracted from the Journal.

“There are but few among the *Macassars* and *Bugis* who possess the real knowledge needful for selecting the poison, so as to distinguish between what is worthless and what is highest quality. . . . From the princes (or *Rajas*) I have understood that the soil in which the trees affording the poison grow, for a great space round about produces no grass nor any other vegetable growth, and that the poison is prepared in water or liquid, flowing from a brace cut made in the bark of those trees, . . . out as sap does from plants that yield milky juices. . . . When the liquid is drawn from the wounded tree, . . . should carelessly approach it so as to let the liquid touch his hands, for by such contact all the joints become stiffened and contracted. For this reason the natives make use of long bamboo, armed with sharp iron points. With these they cut the tree with great force, and so get the sap to flow into the canes, in which



leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves. . . .

"The worthy old ecclesiastic has assured me, that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty returned," . . . &c. &c.—*London Magazine*, Dec. 1783, pp. 512-517.

The paper concludes :

"[We shall be happy to communicate any authentic papers of Mr. Foersch to the public through the *London Magazine*.]"

1789. -

"No spicy nutmeg scents the vernal gales,  
Nor towering plantain shades the midday  
vales,

No step retreating, on the sand impress'd,  
Invites the visit of a second guest;

Fierce in dread silence on the blasted  
heath

Fell **Upas** sits, the Hydra Tree of death;  
Lo! from one root, the envenom'd soil  
below,

A thousand vegetative serpents grow  
. . ." etc.

*Darwin, Loves of the Plants*; in *The Botanic Garden*, Pt. II.

1808. — "*Notice sur le Pohon Upas ou Arbre à Poison; Extrait d'un Voyage inédit dans l'Intérieur de l'Île de Java, par L. A. Deschamps, D.M.P., l'un des compagnons du Voyage du Général d'Entrecasteaux.*"

"C'est au fond des sombre forêts de l'île de Java que la nature a caché le *pohon upas*, l'arbre le plus dangereux du règne végétal, pour le poison mortel qu'il renferme, et plus célèbre encore par les fables dont on l'a rendu le sujet. . . ." — *Annales des Voyages*, i. 69.

1810. — "Le poison fameux dont se servent les Indiens de l'Archipel des *Molouques*, et des îles de la *Sonde*, connu sous le nom d'*ipo* et *upas*, a intéressé plus que tous les autres la curiosité des Européens, parce que les relations qu'on en a donné ont été exagérées et accompagnées de ce merveilleux dont les peuples de l'Inde aiment à orner leurs narrations. . . ." — *Leschenault de la Tour*, in *Mémoire sur le Strychnos Tiente et l'Antiaris toxicaria, plantes venimeuses de l'Île de Java*. . . . In *Annales du Muséum d'Histoire Naturelle*, Tom. XVIème, p. 459.

1813. — "The literary and scientific world has in few instances been more grossly imposed upon than in the account of the *Pohon Upas*, published in Holland about the year 1780. The history and origin of this forgery still remains a mystery. Foersch, who put his name to the publication, certainly was . . . a surgeon in the Dutch East India Company's service about the time. . . . I have been led to suppose that his literary abilities were as mean as his contempt for truth was consummate.

Having hastily picked up some vague information regarding the **Oopas**, he carried it to Europe, where his notes were arranged, doubtless by a different hand, in such a form as by their plausibility and appearance of truth, to be generally credited. . . . But though the account just mentioned . . . has been demonstrated to be an extravagant forgery, the existence of a tree in Java from whose sap a poison is prepared, and in fatality, when thrown into the circulation, to the strongest animal poisons hitherto known, is a fact." — *Horsfield*, in *Batavia Trans.* vol. vii. art. x. pp. 2-4.

1822. — "The Law of Java," a Play . . . Scene. Kérta-Sûra, and a desolate Tr . . . in the Island of Java.

"Act I. Sc. 2.

*Emperor*. The haram's laws, which cannot be repealed,

Had not enforced me to pronounce ;  
death,

One chance, indeed, a slender one, for life,  
All criminals may claim.

*Parbatta*. Aye, I have heard  
Of this your cruel mercy ;—'tis to seek  
That tree of Java, which, for many a mile,  
Sheds pestilence ;—for where the **Upas** grows  
It blasts all vegetation with its own ;  
And, from its desert confines, even the  
brutes

That haunt the desert most shrink off, and  
tremble.

Thence if, by miracle, a man condemned  
Bring you the poison that the tree exudes,  
In which you dip your arrows for the war,  
He gains a pardon.—and the palsied wretch  
Who scaped the **Upas**, has escaped the  
tyrant."

"Act II. Sc. 4.

*Pengosse*. Finely dismal and romantic,  
they say, for many miles round the **Upas**;  
nothing but poisoned air, mountains, and  
melancholy. A charming country for  
making *Mons* and *Nota bene*!"

"Act III. Sc. 1.

*Pengosse*. . . . That's the Divine, I suppose,  
who starts the poor prisoners, for the  
last stage to the **Upas tree**: an Indian  
Ordinary of Newgate.

Servant, your brown Reverence! There's  
no people in the parish, but, I believe, you  
are the rector?

(Writing). "The reverend Mister Orizz  
U.C.J.—The **Upas** Clergyman of Java."  
*George Colman the Younger*.

[1814.—"We landed in the Rajah's boat  
at the watering place, near the **Upas tree**.  
. . ."—Here follows an interesting account  
by Mr Adams, in which he describes how  
"the mate, a powerful person and of strong  
constitution, felt so much stupified as to  
be compelled to withdraw from his post  
on the tree."—*Capt. Sir E. Belcher, Narrative  
of the Voyage of H.M.S. Samarang*, i. 127  
seqq.]



r, and of j, i, it appears tl  
out as **Viontana**. The n  
applied by the Portuguese  
the Kingdom of Johor, i  
Malay dynasty of Malacc  
itself when expelled by  
in 1511; and it is even i  
the quotation from Bar  
capital.

c. 1539.—“After that the  
**tana** had taken that oath  
**Cacis** (**Caris**) of his, called  
upon a festival day when as t  
their Ramadan (**Ramdani**) .  
*Cogan's E.T.*, p. 36.

1553.—“And that you m  
the position of the city of **Uj**  
Don Stephen went to atta  
know that **Ujantana** is the  
and the most easterly point o  
of the Malacca coast, which f  
(distant from the equator a  
and from Malacca something  
leagues) turns north in the  
Kingdom of Siam. . . . On  
side of this Point a river  
sea, so deep that ships ca  
leagues beyond the bar, and  
well inland, King Alaudin b  
a big town. . . .” *Barros*, l

1554.—“ . . . en Muar, in C  
—*Battho, Tumbo*, 105.

**UMBRELLA**, s. Th  
course not Indian or  
but the *thing* is very  
India, and some interes  
the history of the word  
Europe. We shall collec  
quotations bearing upon  
knowledge and use of th  
instrument seems to have  
extraordinary eclipses. I  
as an accompaniment of  
Nineveh sculptures; it w  
Indian use in the time o  
it occurs in old Indian in  
Greek vases, and in Gree  
literature; it was in use  
of Byzantium, and at  
Great Khan in Mongolia  
Venice, and more rece  
semi-savage courts of Ma  
Ashantee. Yet it was  
strange object, needing  
scription, to John Marign  
Ruy Clavijo (c. 1404), Ba  
John de Barros (1553),  
(1617). See also **CHATT**  
**BREBO**.

c. n. 325.—“Τὰς δὲ  
Νέερχοι δὲ βάπτονται ἢ  
σκιάδια δὲ προβάλλονται,

leasmt of Charles King, it may Induce him to put a great Value on him."—Letter from Factory at Chuttanutte to *Mr. Charles Eyre* at Ballasore, d. November 5 (MS. in India Office).

1782.—"Monsr. de Chemant refuses to write to Hyder by *arzoasht* (read *arzasht*), and wants to correspond with him in the same manner as Mons. Duplex did with Chanda Sahib; but the Nabob refuses to receive any letter that is not in the stile of an *arzee* or petition."—*India Gazette*, June 22.

c. 1785.—". . . they (the troops) constantly applied to our colonel, who for presenting an *arzee* to the King, and getting him to sign it for the passing of an account of 50 lacks, is said to have received six lacks as a reward. . . ."—*Curraevoli, Life of Ulice*, iii. 155.

1809.—"In the morning . . . I was met by a minister of the Rajah of Benares, bearing an *arjee* from his master to me. . . ."—*Ld. Valentia*, i. 104.

1817.—"The Governor said the Nabob's Vakeel in the *Arzee* already quoted, directed me to forward to the presence that it was his wish, that your Highness would write a letter to him."—*Mill's Hist.* iv. 436.

**USHRUFEE.** See **ASHRAFEE**.

**USPUK**, s. Hind. *aspuk*. 'A hand-spike,' corr. of the English. This was the form in use in the Canal Department, N.W.P. Roebuck gives the Sea form as *hanspeek*.

[**UZBEG**, n.p. One of the modern tribes of the Turkish race. "Uzbeq is a political not an ethnological denomination, originating from Uzbeq Khān of the Golden Horde (1312-1340). It was used to distinguish the followers of Shaibāni Khan (16th century) from his antagonists, and became finally the name of the ruling Turks in the khanates as opposed to the Sarts, Tajiks, and such Turks as entered those regions at a later date. . . ." (*Encycl. Brit.* 9th ed. xxiii. 661). Others give the derivation from *uz*, 'self,' *bk*, 'a ruler,' in the sense of independent. (*Schuyler, Turkistan*, i. 106, *Vambéry, Sketches of C. Asia*, 301).

[c. 1330. — "But other two empires of the Tartars . . . that which was formerly of Cathay, but now is **Osbet**, which is called Gatzaria. . . ."—*Friar Jordanus*, 54.

[1616.—"He . . . intendeth the conquest of the **Vzbiques**, a nation between Samarchind and here."—*Sir T. Roe*, i. 113, Hak. Soc.

[c. 1660. — "There are probably no people more narrow-minded, sordid or uncleanly,

than the **Usbec** Tartars."—*Barrow, Voy. to the Arctic Regions*, ed. Constable, 120.

[1727.—"The **Uspecks** entered the provinces *Mouchet* and *Yash*. . . ."—*A. H. B. ed.* 1744, i. 108.

[1900.—"Uz-beg cavalry (then **Horse bugs**, as the British soldiers of the time called them)."—*Sir R. W. Hamilton, 25 Years in the Khyber*, 135.]

## V

[**VACCA, VAKEA-NEVIS**. . . *wākīah*, 'an event, news,' . . . *navīs*, 'a news-writer.' These . . . the Moghuls were a sort of . . . or remembrancers. Later they . . . spies who were sent into the . . . to supply information to the . . . Government.

[c. 1590. — "Regulations . . . **Waqi'ahnawis**. Keeping records . . . excellent thing for a government. . . . Majesty has appointed fourteen . . . experienced, and impartial clerks. . . ."—*ibid.* i. 258.

[c. 1662. — "It is true that the Mogul sends a **Vakea-nevis** to the . . . provinces; that is persons whose . . . is to communicate every event that . . . place."—*Bernier, ed. Constable*, 24.

[1673.—". . . Peta Gi Pundit: **Vocanovic** or Publick Intelligencer. . . ."—*ibid.*

[1687.—"Nothing appearing in the **Vaca** or any other letters untill of late . . . these broils."—In *Fate, History of* lxiii.]

**VACCINATION.** *Vaccina* first imported into Bombay via . . . in 1802. "Since then," says R. D. . . mond, "the British Government . . . Asia have taken great pains to . . . and diffuse this mild instrument . . . salvation." [Also see *Forbes, Dr. M.* 2nd ed. ii. 374.]

**VAISHNAVA**, adj. Relat. to Vishnu; applied to the sectaries who especially worship him. In Pers. the term is converted into *Bahā*.

1672.—". . . also some hold . . . the supreme god, and therefore are . . . **Wistnouwaes**."—*Baldassar*.

[1815.—"Many choose Vishnu for the guardian deity. These persons are . . . **Voishnuvus**."—*Ward, Hindos*, 24 & ii. 13.



ledge came through the Arabs. Though thus we do not trace back any direct allusion to the Vedas in European books, beyond the year 1600 or thereabouts, there seems good reason to believe that the Jesuit missionaries had information on the subject at a much earlier date. St. Francis Xavier had frequent discussions with Brahmans, and one went so far as to communicate to him the *mantra* "Om śrīnārāyaṇamah." In 1559 a learned Brahman at Goa was converted by Father Belchior Carneiro, and baptized by the name of Manuel. He afterwards (with the Viceroy's sanction!) went by night and robbed a Brahman on the mainland who had collected many MSS., and presented the spoil to the Fathers, with great satisfaction to himself and them (*Sousa, Orient. Conquist.* i. 151-2).

It is probable that the information concerning the Hindu religion and sacred books which was attained even in Europe by the end of the 16th century was greater than is commonly supposed, and greater than what we find in print would warrant us to assume. A quotation from San Roman below illustrates this in a general way. And in a constitution of Gregory XV. dated January 31, 1623, there is mention of rites called *Haiteres* and *Tandis*, which doubtless represent the Vedic names *Aitarqa* and *Tandya* (see *Norbert*, i. 39). Lucena's allusion below to the "four parts" of Hindu doctrine must have reference to the Vedas, and his information must have come from reports and letters, as he never was in India. In course of time, however, what had been known seems to have been forgotten, and even Hallied (1776) could write about 'Beids of the Shaster!' (see *Cat.*, p. xiii.). This shows that though he speaks also of the 'Four Beids' (p. xxxi.) he had no precise knowledge.

In several of the earlier quotations of the word it will be seen that the form used is *Vadam* or *Vedum*. This is the Tamil form. And it became prevalent during the 18th century in France from Voltaire's having con-

nuent. Et quia non meritorum superesset ad conviventes, orbes incedas, si mandum ex Scorpomis, ovo, et dition et progenitum terramque. Tunc capiti impostam, et rerum prima fundamentis ex proceribus III. Vedae libris constaret, nec invictis aliquis Deorum filius haec III. prima volumina finatus esset!]

stituted himself the advocate of the Sanskrit Poem, called by him *Vadam*, and which had its origin in S. India. This was in reality a translation of an Indian *Purāṇa*, made by some missionary in the 17th century (probably by R. de N. who introduced Christian doctrines). Voltaire supposed it to be really an ancient Indian book. Its real nature was first explained by Schlegel in the Essay by F. W. Ellis, vol. xi.). The first information about the real Vedas was given by Colebrooke in 1805 (*As. Res.* viii.). On the part of the 18th and part of the 19th century writers, which represents the N. European vernacular form *Bed*. Both *Bed* and *Vedum*, are known to Flaubert, we see below.

On the subject of the Vedas, see *Wibler's Hist. of Indian Lit.*, 3. *Müller's Ancient Sanskrit Lit.*, 11. *Oriental and Linguistic Studies*, 1. [and *Macdonell's Hist. of Sanskrit*, pp. 29 seqq.].

c. 1590.—"The Brahmins have properly six duties. 1. The study of the **Bedes**."—*Lucena*, by *Alonso*, in *Jarro*, iii. 115].

"Philologists are constantly engaged in translating Hindu, Greek, and Persian books. . . . H. F. Sarhind translated into Persian the *Atharva Veda* (i.e. *Atharva Veda*) which, according to the Hindus is one of the four divisions of the *Ibid.* by *Blochmann*, i. 101-105.

1600.—"Consta esta doctrina de quatro partes. . . ."—*Lucena*, in *Franc. Xarros*, 95.

1602.—"These books are divided into bodies, limbs, and joints; and the Vedas are certain books which are called **Vedāos**, which are divided into four parts."—*Canto*, V. vi. 3.

1603.—"Tienen muchos libros, y de costa y escriptura, todos llenos de supersticiones, y de mil fabelas y son sus evangelios. . . . Todos son sin fundamento, que alguñ se ha llegado a Portugal, que se han traído de India, y han venido algunos legados convertieron a la F."—*Sousa*, in *la India Oriental*, 47.

1651.—"The **Vedam**, or the book of the Law, hath brought great light unto this Tribe (the Bramines)."—*Lucena*.

c. 1667.—"They say then that God, they call **Achar**, that is to say, Immutable, hath sent them the **Beths**, which they call **Beths**, a word which means Science, because they pretend that the Books all Sciences are comprehended in the first of these Books is called *Atharva*."—*Lucena*.

*VEDAS.*

983

*VEDDAS.*



*VERANDA.*

965

*VERANDA.*



... go almost naked, and, upon the whole, their manners and government are the same with that of the Highlanders of Scotland." (!) —*Ragual* (tr. 1777), i. 90.

**VELLARD**, s. This is a word apparently peculiar to the Island of Bombay, used in the sense which the quotation shows. We have failed to get any elucidation of it from local experience; but there can be little doubt that it is a corruption of the Port. *callado*, 'a mound or embankment.' [It is generally known as 'Hornby's Vellard,' after the Governor of that name; but it seems to have been built about 1752, some 20 years before Hornby's time (see *Douglas, Bombay and W. India*, i. 140).]

1809.—"At the foot of the little hill of Sion is a causeway or **vellard**, which was built by Mr. Duncan, the present Governor, across a small arm of the sea, which separates Bombay from Salsette. . . . The **vellard** was begun A.D. 1797, and finished in 1805, at an expense of 50,575 rupees."—*Mario Graham*, 8.

**VELLORE**, n.p. A town, and formerly a famous fortress in the district of N. Arcot, 80 m. W. of Madras. It often figures in the wars of the 18th century, but is best known in Europe for the mutiny of the Sepoys there in 1806. The etym. of the name *Vellūr* is unknown to us. Fra Paolino gives it as *Vellur*, 'the Town of the Lance'; and Col. Branfill as '*Vēlūr*, from *Vēl*, a benefit, benefaction.' [Cox-Stuart (*Man. N. Arcot*, ii. 417) and the writer of the *Madras Gloss.* agree in deriving it from Tam. *vēl*, 'the babool tree, *Acacia arabica*,' and *ūr*, 'village.']

**VENDU-MASTER**, s. We know this word only from the notifications which we quote. It was probably taken from the name of some Portuguese office of the same kind. [In the quotation given below from Owen it seems that the word was in familiar use at Johanna, and the context shows that his duty was somewhat like that of the **chowdry**, as he provided fowls, cattle, fruit, &c., for the expedition.]

1781. From an advertisement in the *India Gazette* of May 17th it appears to have been an euphemism for *Auctioneer*; [also see *Burton, Echoes of Old Calcutta*, 3rd ed. p. 109].

... "Mr. Donald . . . begs leave to acquaint them that the **Vendu** business will in future be carried on by Robert Donald, and W. Williams."—*India Gazette*, July 28.

1793.—"The Governor-General is pleased to notify that Mr. Williamson as the Company's **Vendu Master** is to have the superintendence and management of the sales of the Presidency."—In *Satanstoe's Annals*, pp. 107, 114, also are notifications issued by "G. Williamson, **Vendu Master**."

[1823.—"One of the chiefs, a crafty rogue, commonly known by the name of 'Lord Rodney' . . . acted as interpreter of the port, interpreter. **Vendue-Master** master of the ceremonies. . . ."—*Narrative of Voyages to explore the interior of Africa*, &c., i. 179.]

**VENETIAN**, s. This is a word in books of the 18th and 19th century used for *Sepoys*. See **CHICK**.

1542.—"At the bottom of the cargo among the ballast, she carried 12 *tiros* (tiro), and others of smaller size, of **venetians** in gold, which were despatched by Coje Cafar, in order that with this he should in all speed provide necessaries for the fleet which was coming."—*iv.* 250.

1675. — Fryer gives among other weights at Goa:

"The **Venetian** . . . 18 Tangues, or lbs."—*iv.* 250.

1752.—"At this juncture a gold **Venetian** found to be worth 14 Arcot Rupees."—*Venetian* 4½ Arcot Rupees. — In *iv.* 252.

**VERANDA**, s. An open pillared gallery round a house. This is one of the very perplexing words for which at least two origins may be maintained on grounds equally plausible. Besides these two, which we shall immediately mention, a third has sometimes been alleged, which is thus put forward by a well-known French scholar:

"Ce mot (**vérande**) n'est lui-même qu'une transcription inexacte du Persan *verān*, perche, terrasse, balcon."—*Revue Critique*, 1869, 1st Sem. p. 64.

Plausible as this is, it may be rejected. Is it not, however, possible that *barāmada*, the literal meaning of which is 'coming forward, projecting,' may be a Persian 'striving after meaning,' in explanation of the foreign word which they may have borrowed?

Williams, again, in his *Skt. Dict.* (1872) gives '*varāṇḍā* . . . a veranda, a portico. . . .' Moreover Benard in his *Comparative Grammar of Modern Asian Languages*, gives Sansk. *varāṇḍā*, 'portico,' Bengali *bārāṇḍā*, but *varāṇḍā*, adding: "Most of our well-acquainted *littérateurs* (qu. *littérateurs*) in Hindustan now-a-days consider the



[1613.—“The Captain Chinese is fallen at square with his new wife and hath given her his **wacadash** bidding her cut off her little finger.”—*Foster, Letters*, ii. 18.

[“His **wacadash** or little cattan.”—*Ibid.*, ii. 20.

[1898.—“There is also the **wakizashi**, or dirk of about nine and a half inches, with which harikari was committed.”—*Chamberlain, Things Japanese*, 3rd ed. 377.]

**WALER**, *s.* A horse imported from N. South Wales, or Australia in general.

1866.—“Well, young shaver, have you seen the horses? How is the **Waler's** off foreleg?”—*Tricolour, Dark Bangalore*, 223.

1873.—“For sale, a brown **Waler** gelding,” &c.—*Madras Mail*, June 25.

**WALI**, *s.* Two distinct words are occasionally written in the same way.

(a). *Ar.* **wālī**. A Mahommedan title corresponding to Governor; [“the term still in use for the Governor-General of a Province as opposed to the Muhāfiz, or district-governor. In E. Arabia the Wali is the Civil Governor as opposed to the Amīr or Military Commandant. Under the Caliphate the Wali acted also as Prefect of Police (the Indian *Faujdār*—see **FOUJDAR**), who is now called Zābit” (*Burton, Ar. Nights*, i. 238)]. It became familiar some years ago in connection with Kandahar. It stands properly for a governor of the highest class, in the Turkish system superior to a Pasha. Thus, to the common people in Egypt, the Khedive is still the *Wālī*.

1298.—“Whenever he knew of anyone who had a pretty daughter, certain ruffians of his would go to the father and say: ‘What say you? Here is this pretty daughter of yours: give her in marriage to the **Bailo** Achmath’ for they call him the *Bailo*, or, as we should say, ‘the Viceregent’.”—*Mura Pab.*, i. 402.

1498.—“... e mandou-lum homem que se chama **Bale**, o qual he como alcaide.”—*Rel. do de V. da Guina*, 54.

1727.—“As I was one morning walking in the Streets, I met accidentally the Governor of the City (Muscato, by them called the **Waaly**.”—*J. Howdon*, i. 79; [ed. 1744, i. 74].

[1754.—In Georgia. “**Vali**, a viceroy descended immediately from the sovereigns of the country over which he presides.”—*Hanover*, iii. 28.]

b. *Ar.* **wālī**. This is much used in some Mahommedan countries (e.g.

Egypt and Syria) for a saint, and a transfer for the shrine of such a saint. [“This would be a square building like our family tomb, probably domed. . . . They generally call it ‘a little *Wālī*’; they write it, ‘*Wālī*’; the name of the container; the ‘*Santon*’ for the ‘*Santon’s tomb*’” (*Burton, Ar. Nights*, i. 97).] See under **PEER**.

c. 1590.—“The ascetics who are repositories of learning, they are **Wal**, whose teaching they highly prize.”—*Āin, ed. Jarrett*, ii. 119.]

1869.—“Quant au titre de *pir* . . . **PEER** . . . il signifie proprement . . . est pris dans cette circonstance pour signifier une dignité spirituelle équivalente à celle des *Grand* Hindous . . . Les *pirs* sont à leur mort vénérés . . . de là le mot *pir* est synonyme de **Wal** . . . signifie Saint aussi bien que le mot.”—*Garcin de Tassy, R. M.*, i. 23.

**WALLA**, *s.* This is an abridgment of **Competition-walla**, under which will be found reference on the termination *wālā*, and discussions of its use.

**WANDEROO**, *s.* In Ceylon a large kind of monkey, originally described under this name by Knox (*Presbytis ursinus*). The name is, however, the generic Singalesse word for ‘a monkey’ (*monobos*), and is the same with the Hind. *banda*, *banda*, *cāndra*. Remarks on the identity of Knox’s *wanderoo*, and the different species to which the name has been applied, popularly, and by naturalists, will be found in *Ellis & Tennent*, i. 129-130.

1681.—“*Monkeys* . . . Some . . . of our *English Spanish Dogs*, of a dark grey colour, and black faces, with great beards round from ear to ear, which they show just like old men. There is another sort just of the same grey, but differ in colour, being milk white on the body and face, having great beards like the others . . . both these sorts . . . mischief. . . . This sort they call in the language **Wanderow**.”—*Knox, Hist. of the I. of Ceylon*, 26.

[1803.—“The **wanderow** is . . . for its great white beard, which is quite from ear to ear across its face, while the body is of a dark grey.”—*Proc. Acc. of the I. of Ceylon*, 260.]

1810.—“I saw one of the large . . . called here **Wanderows**, on the top of a coco-nut tree, where he was gathering . . .”—*Mura Girahaw*, 97.

**VIHARA, WIHARE**, &c., s. In Ceylon a Buddhist temple. Skt. *vihāra*, a Buddhist convent, originally the hall where the monks met, and thence extended to the buildings generally of such an institution, and to the shrine which was attached to them, much as *minster* has come from *monasterium*. Though there are now no Buddhist *vihāras* in India Proper, the former wide diffusion of such establishments has left its trace in the names of many noted places: e.g. *Bihār*, and the great province which takes its name; *Kuch Behār*; the *Vihār* water-works at Bombay; and most probably the City of *Bokhārā* itself. [Numerous ruins of such buildings have been unearthed in N. India, as, for instance, that at Sarnāth near Benares, of which an account is given by Gen. Cunningham (*Arch. Rep.* i. 121). An early use of the word (probably in the sense of a monastery) is found in the Mathura Jain inscription of the 2nd century, A.D. in the reign of Huvishka (*ibid.* in. 33).]

1681. — "The first and highest order of priests are the *Tirumanas*,\* who are the priests of the *Buddon* God. Their temples are styled *Vehara*. . . . These . . . only live in the *Vihar*, and enjoy great Revenues." — *Knorr, Ceylon*, 74

[1821. "The Malwatto and Agirio *wihares* . . . are the two heads of the Bodhihaical establishment in Ceylon." — *Jhuon, An Account of the Interior of Ceylon*, 369.]

1877 — "Twice a month, when the rules of the order are read, a monk who had broken them is to confess his crime, if it be slight, some slight penance is laid upon him, to sweep the court yard of the *wihāra*, sprinkle the dust round the sacred tree." — *Rhys Davids, Buddhism*, 169

**VISS**, s. A weight used in S. India and in Burma; Tam. *vissai*, 'division,' Skt. *viśāṭa*, 'distributed.' In Madras it was  $\frac{1}{4}$  of a Madras maund, and = 3lb. 2oz. avoirdupois. The old scale ran, 10 pagoda weights = 1 *pollam*, 40 *pollams* = 1 *viss*, 8 *viss* = 1 *maund* (of 25lb.), 20 *maunds* = 1 *candy*. In Burma the *viss* = 100 *ticals* = 3lb. 5 5 $\frac{1}{4}$  *ticals*. *Viss* is used in Burma by foreigners, but the Burmese call the weight *peik-tha*, probably a corruption of *clasi*.

\* (The first part of this word is *thera*, Skt. *stharan*. Hardy (*E. Monachism*, p. 11) says the superior priests were called *teramanas*, from *thā* *thera*, 'an elder.'

1554. — "The haar (see **BAHAR**) of Pegau contains 120 *bicas*; each *bica* weighs 40 ounces; the *bica* contains 100 *ticals*; the *tical* weighs 31 *satukas*." — *A. Nunez*, 38.

1568. — "This *Ganza* goeth by weight of *Byze* . . . and commonly a *Byze* of *Ganza* is worth (after our accompt) halfe a ducat." — *Caesar Frederike*, in *Habl.* ii. 367.

1626. — "In anno 1622 the Myne was shut up . . . the coming of the Mogull's Embassadour to this King's Court, with his peremptory demand of a *Vysse* of the fairest diamonds, caused the cession." — *Purchas. Pilgrimage*, 1003.

termino al concorso." — *Dicc. de la Ling. Cast. por la R. Acad.*

1754.—Ives, in describing the Cave of Elephanta, speaks twice of "the **voranda** or open gallery."—p. 45.

1756.—". . . as soon as it was dark, we were all, without distinction, directed by the guard set over us to collect ourselves into one body, and sit down quietly under the arched **Veranda**, or Piazza, to the west of the Black-hole prison. . . ."—*Hutchins's Narr. of the Black Hole* [p. 3]; [in *Wheeler, Early Records*, 229].

c. 1760.—". . . Small ranges of pillars that support a pent-house or shed, forming what is called, in the Portuguese lingua-franca, **Verandas**."—*Grose*, i. 53.

1781.—"On met sur le devant une petite galerie appelée **varangue**, et formée par le toit."—*Souvent*, i. 54. There is a French nautical term, *entreeque*, 'the ribs or floor-timbers of a ship,' which seems to have led this writer astray here.

1783.—"You are conducted by a pretty steep ascent up the side of a rock, to the door of the cave, which enters from the North. By it you are led first of all into a **feerandah** (?) or piazza which extends from East to West 60 feet."—*Acc. of some Artificial Caves in the Neighbourhood of Bombay* (Elephanta), by Mr. W. Hunter, Surgeon in the E. Indies. In *Archæologia*, vii. 287.

"The other gate leads to what in this country is called a **veranda** or **feranda** (printed *scranda*), which is a kind of piazza or landing-place before you enter the hall."—*Letter* (on Caves of Elephanta, &c.), from Hector Macauli, Esq., *ibid.* viii. 254.

1796.—". . . Before the lowest (storey) there is generally a small hall supported by pillars of teka (**Teak**) wood, which is of a yellow colour and exceedingly hard. This hall is called **varanda**, and supplies the place of a parlour."—*Fra Paulino*, E.T.

1809.—"In the same **verandah** are figures of natives of every cast and profession."—*Id. Valencia*, i. 424.

1810.—"The **viranda** keeps off the too great glare of the sun, and affords a dry walk during the rainy season."—*Maria Graham*, 21.

c. 1816.—". . . and when Sergeant Browne bethought himself of Mary, and looked to see where she was, she was conversing up and down the **verandah**, though it was Sunday, with most of the idle boys and girls of the barracks."—*Mrs. Sherwood's Stories*, p. 47, ed. 1873.

**VERDURE**, s. This word appears to have been used in the 18th century for vegetables, adapted from the Port. *verduras*.

1752.—Among minor items of revenue from duties in Calcutta we find :

RS. A. P.

"Verdure, fish pots, firewood 216 10 6."  
—In *Long*, 35.

[**VERGE**, s. A term used in S. India for rice lands. It is the Port. *Vársen*, *Varzén*, *Varçem*, which Vær. defines as 'a plain field, or a piece of level ground, that is sowed and cultivated.'

1749.—". . . as well as **vargems** (as hortas" (see **OART**).—*Treatise on the Malabar*, iii. 48.

1772.—"The estates and **verges** to be assessed must be taxed at 10 per cent.—*Govt. Order*, *ibid.* i. 121.]

**VETTYVER**, s. This is the name generally used by the French for the fragrant grass which we call **cuscus** (q.v.). The word is Tamil [from *vetta*, 'digging,' &c.].

1800.—"Europeans used their shoes by means of wetted tatts (see **TATTY**) of straw or grass, and sometimes the roots of the **wattie waeroo**, which, when wetted, exhales a pleasant odour."—*Hughes's Treatise*, p. 11.

**VIDANA**, s. In Ceylon, the title of a village head man. "The person who conveys the orders of Government to the people" (*Crough*, s.v.). It is apparently from the Skt. *vid*, 'the act of speaking . . . the mouth, face, countenance . . . the point,' &c. In Javanese *vidana*, *wadono*, in Jav. pronunciation, 'face, front, van; a chief of high rank, a Javanese title' (*Crough*, s.v.). The Javanese title is, we imagine, now only traditional; the Ceylonese title has followed the usual downward track of high titles; we can hardly detect the common Sanskrit origin of both. —*Attention*, April 1, 1882, p. 413, and May 13, *ibid.* p. 602). The derivation given by Alwis is probably not consistent with this.

1681.—"The Dissauvas (see **DISSAVE**) by these *Courli vidani* their officers oppress and squeeze the people by . . . Mulets upon them. . . . In *France* is the **Dissauva's** chief, who orders and manages all others in . . . upon his master."—*Knox*, 51.

1726.—"**Vidanes**, the over-seers of villages, who are charged to see that no inhabitant suffers any injury, and that the land is sown betimes. . . ."—*Alwis* (*Ceylon*), *Names of Officers*, &c., 11.

1756.—"Under each (chief) were placed different subordinate headmen, called **Vidána-Aratchies** and **Vidáns**. The word is derived from the word (*vidana*), 'commanding,' or 'ordering,' and means, as *Crough* (p. 647) defines it, the person who conveys the orders of the Government to the People."—*J. de Alwis*, in *Ceylon Journal*, 8, p. 25.



**WOON**, s. Burm. *wun*, 'a governor or officer of administration'; literally 'a burden,' hence presumably the 'Bearer of the Burden.' Of this there are various well-known compounds, e.g.:

**Woon-gyee**, i.e. 'Wun-gyī' or Great Minister, a member of the High Council of State or Cabinet, called the Hlot-dan (see **LOTOO**).

**Woon-douk**, i.e. *Wun-dauk*, lit. 'the prop of the Wun'; a sort of Adlatus, or Minister of an inferior class. We have recently seen a Burmese envoy to the French Government designated as "M. Woondouk."

**Atwen-wun**, Minister of the Interior (of the Court) or Household.

**Myo-wun**, Provincial Governor (*May-wun* of Symes).

**Ye-wun**, 'Water-Governor,' formerly Deputy of the Myo-wun of the Pr. of Pegu (*Yat-wun* of Symes).

**Akaok-wun**, Collector of Customs (*Akawun* of Symes).

**WOORDY-MAJOR**, s. The title of a native adjutant in regiments of Indian Irregular Cavalry. Both the rationale of the compound title, and the etymology of *wardi*, are obscure. Platts gives Hind. *wardi* or *urdi*, 'uniform of a soldier, badge or dress of office,' as the first part of the compound, with a questionable Skt. etymology, *varada*, 'crying, proclaiming, a panegyric.' But there is also Ar. *ward*, 'a flight of birds,' and then also 'a troop or squadron,' which is perhaps as probable. [Others, again, as many military titles have come from S. India, connect it with Can. *varadi*, 'news, an order.']

[1784. — "We made the **wurdee wollah** acquainted with the circumstance. . . ." *Forrest, Bombay Letters*, ii. 323.]

[1861. — "The senior **Ressaldar** (native captain) and the **Woordie Major** (native adjutant) . . . reported that the sepoys were trying to tamper with his men." — *Confidential, Punjab and Delhi*, i. 120.]

**WOOTZ**, s. This is an odd name which has attached itself in books to the so-called 'natural steel' of S. India, made especially in Salem, and in some parts of Mysore. It is prepared from small bits of malleable iron (made from magnetic ore) which are packed in crucibles with pieces of a particular wood (*Cassia auriculata*), and covered with leaves and clay. The word first appears in a paper read before the Royal Society, June 11, 1795, called: "Experiments and observations to in-

vestigate the nature of a kind of S. manufactured at Bombay, and called **Wootz** . . . by George Pearse, M.D." This paper is quoted below.

The word has never since been cognised as the name of steel in any language, and it would seem to have originated in some clerical error or misreading, very possibly for *uchcha*, presenting the Canarese *uchcha* (*uchka*) 'steel.' Another suggestion has been made by Dr. Edward Blyth. He states that *uchcha* and *nichcha* (*nichha-nichha*, in reality for 'high' and 'low') are used in Canarese speaking districts to denote *superior* and *inferior* descriptions of an article, and suggests that **wootz** may have been a mis-  
standing of *uchcha*, 'of superior quality.' The former suggestion seems to be preferable. [The *Madras Glossary* gives local names of steel, Can. *uchcha*, *uchka*, Tam. and Malayāl. *uchcha*, which derives **wootz** from Skt. *uśā*, whence comes H. *uśā*.]

The article was no doubt the first 'Indian Steel,' the *σιδηρος Ἰνδικός* *σιδηρος* of the *Periplus*, the name of the Indian swords celebrated in many an Arabic poem, the *acero* of old Spanish, the *hambour* of Persian traders, *andainique* of M. Polo, the *iron* exported by the Portuguese in the 16th century from Calcutta (see **BATCUL**) in Canara and other parts (see *Correa passim*). In a letter of the King to the Goa Governor in 1591 he animadverts on the great amount of iron and steel permitted to be exported from Chaul, for sale on the African coast and to the Turkish Red Sea (*Archiv. Port. Ultramar.*, t. 3, 318).

1795. — "Dr. Scott, of Bombay, in a letter to the President, acquainted that he had sent over specimens of a substance known by the name of **Wootz**, which is considered to be a kind of steel, and is in high esteem among the Indians." — *Phil. Trans.* for 1795, Pt. ii. p. 222.

[1811. — See an account of **wootz** in *Hogge's Tracts*, 392 seqq.]

1811. — "The cakes of steel are called **Wootz**: they differ materially in quality according to the nature of the ore, but are generally very good steel, and are sent to Persia and Turkey. . . . It may be considered self-evident that the figure or pattern (of Damascus steel) so long sought for exists in the cakes of **Wootz**, and requires to be produced by the action of diluted acids. . . . it is therefore probable that the ancient blades of





## X

**XERAFINE, XERAFIM**, &c., s. The word in this form represents a silver coin formerly current at Goa and several other Eastern ports, in value somewhat less than 1s. 6d. It varied in Portuguese currency from 300 to 360 *reis*. But in this case as in so many others the term is a corruption applied to a degenerated value. The original is the Arabic *ashrafi* (see **ASHRAFEE**) (or *sharifi*, 'noble' - compare the medieval coin so called), which was applied properly to the gold *dinār*, but was also in India, and still is occasionally by natives, applied to the gold **mohur**. *Ashrafi* for a gold *dinār* (value in gold about 11s. 6d.) occurs frequently in the '1001 Nights,' as Dozy states, and he gives various other quotations of the word in different forms (pp. 353-354; [*Burton, Ar. Nights*, x. 160, 376]). *Ashrafīn*, the name of a coin once known in France, is according to Littré also a corruption of *ashrafi*.

1498. — "And (the King of Calicut) said that they should tell the Captain that if he wished to go he must give him 600 **xarifes**, and that soon, and that this was the custom of that country, and of those who came thither." — *Relação de V. da G.* 79.

1510. — "When a new Sultan succeeds to the throne, one of his lords, who are called Amirra (**Ameer**), says to him: 'Lord, I have been for so long a time your slave, give me Damascens, and I will give you 100,000 or 200,000 **teraphim** of gold.'" — *Carteina*, 10.

"Every Mameluke, great or little, has for his pay six **saraphi** per month." — *Ibid.* 13.

"Our captain sent for the superior of the said mosque, to whom he said: that he should show him the body of *Nabi* - this *Nabi* means the Prophet Mahomet - that he would give him 3000 **seraphim** of gold." — *Ibid.* 29. This one eccentric traveller gives thus three different forms.

1513. — "... hunc regem Affensens idem, urbe opulētissima et præcipuo emporio Armeno vi capto, quindecim millia **Seraphinorū**, et cetera moneta ducatis equi-valoris, et cetera nobis tributaria effecerat." — *Itinerario Franciscus Regis*, 25. In the preceding the word seems to apply to the gold *dinār*.

1523. — "And by certain information of persons who knew the facts . . . Antonio de Saldanha . . . agreed with the said King Tahirvaclan Shah, . . . that the said King . . . should pay to the King Our

lord 10,000 **xarafins** more yearly, . . . all 25,000 **xarafins**." — *Tercio de India*, 79. This is the gold **mohur**.

1540. — "This year there was a famine in Chermenchek, that is, the whole land depopulated, scarcity, and people ate their seed. Such a thing never was heard of in the Coast, where formerly there was abundance of rice, that in the city of Negapatam I have often seen 700 sail take cargoes amounting to more than 20,000 *modios* of rice, . . . This year of famine the Portuguese of the town of St. Thomé, good to the people, sold great quantities of rice and *jagra* (see **JAGGERY**) imported in their vessels from the East, and sold in retail to the people at lower prices than they could have wished it; and some rich men gave quantities of rice to the poor, and houses, and gave it to the poor, and water to the people to drink, out of love of God. . . . This famine lasted the whole year, and it spread to all parts, but was not so bad as in Chermenchek. The King of Bistagar, who was one of that territory, heard of the famine, and the beneficence of the Portuguese, and of the poverty of the country, and he was greatly moved thereat, and sent an ambassador (**OLLAI**) to thank the residents of St. Thomé, and this same year there was scarcity of provisions in the harbours of the Coast, that in Aden a head of *goats* of the best was worth 40 **xarafis**, each worth a . . . *Corra*, iv. 131-132.

1598. — "The chief and best money of Goa is called *Pardao* (**Pardao** **Xeraphin**). It is of silver, of great value. They strike it at Goa, marked on one side with the name of Sebastian, on the other with a cross in a sheaf. It is worth 3 *testões* of Reys (**Reas**) of Portugal, . . . *Lauchoten* (from French, ed. 71, p. 11, i. 241, and compare a French and some version of the same passage with **DAO**).

1610. — "Inprimis of **Seraphins** which be ten *Rupias* (**Rupee**) and are sixtie *leques* (**Lack**)" — *Purchas*, i. 217. Here the word is meant.

c. 1610. — "Les pièces d'or sont chères à vingt-cinq sols pièce." — *Purchas*, ii. 10; Hak. Soc. ii. 69, reading *chères*.

1653. — "*Momentes* . . . *Tasquin* de Venise . . . 24 tangues." — *Tasquin*.

Reale d'Espagne	12 tangues
Abassis de Perse	3 tangues
Pardaux ( <b>Pardao</b> )	5 tangues
<b>Scherephi</b>	6 tangues
Roupies ( <b>Rupee</b> ) du Mogol	6 tangues
Tangue	20 <i>boissies</i>

(**Budgroo**)

*De la Boullaye-Latour*, 1777



*rupeds* (1793), though there is a fair account of the animal as *Bos grunniens* of Lin., and a poor engraving. Although the word occurs in Della Penna's account of Tibet, written in 1730, as quoted below, its first appearance in print was, as far as we can ascertain, in Turner's *Mission to Tibet*. It is the Tib. *gyak*, Jätsche's Diet. *gyag*. The animal is mentioned twice, though in a confused and inaccurate manner, by Aelian; and somewhat more correctly by Cosmas. Both have got the same fable about it. It is in mediæval times described by Rubruk. The domestic yak is in Tibet the ordinary beast of burden, and is much ridden. Its hair is woven into tents, and spun into ropes; its milk a staple of diet, and its dung of fuel. The wild yak is a magnificent animal, standing sometimes 18 hands high, and weighing 1600 to 1800 lbs., and multiplies to an astonishing extent on the high plateaux of Tibet. The use of the tame yak extends from the highlands of Khokand to Kuku-khotan or Kwei-hwaching, near the great northern bend of the Yellow River.

c. A.D. 250. — "The Indians (at times) carry as presents to their King tame tigers, trained panthers, four-horned oryxes, and cattle of two different races, one kind of great swiftness, and another kind that are terribly wild, that kind of cattle from (the tails of) which they make fly-flaps. . . ." — *Aelian, d. Animalibus*, xv. cap. 14.

Again:

"There is in India a grass-eating \* animal, which is double the size of the horse, and which has a very bushy tail very black in colour.† The hairs of the tail are finer than human hair, and the Indian women set great store by its possession. . . . When it perceives that it is on the point of being caught, it hides its tail in some thicket . . . and thinks that since its tail is not seen, it will not be regarded as of any value, for it knows that the tail is the great object of fancy." — *Ibid.* xvi. 11.

c. 545. — "This Wild Ox is a great beast of India, and from it is got the thing called *Tapha*, with which officers in the field adorn their horses and pennons. They tell of this beast that if its tail catches in a tree he will not budge but stands stock-still, being horribly vexed at losing a single hair of its tail; so the natives come and cut his tail off.

Hopper, 1795, when no doubt Gray took his notes for the *Yak*.

The tails usually brought for sale are those of the tame *Yak*, and are of the tail of the wild *Yak* is much, and of much greater size.

and then when he has lost it he makes his escape." — *Chinese I.* Bk. xi. Transl. in *Cathay*, &c. p. 100.

[c. 1590. — In a list of things brought from the "northern mountains" we have "tails of the *K. Yak*," &c. — *Jarrett*, ii. 172; and see 280.]

1730. — "Dopo di che per circa 4. . . di camino non si trovò più di *Yak*, ossia ho vi per . . . *Yak*." — *Fra Orientali*, &c. *Notizie del Tibet* (published by *Journal As.* 2d. ser.) p. 17.

1783. — " . . . on the . . . several of the black . . . This very singular . . . deserves a particular description. . . . **Yak** of Tartary, called . . . Hindostan. . . . *Tartary* (1809), 185-6. [Sir H. Yule, *China* with *Ch'ing* 675; and see above, the H. name is . . .]

In the publication at the . . . appears the excellent plate of . . . "the **Yak** of Tartary," showing a representation of the animal. . . . Turner's paper (1794) in the *As. Res.* reprint of 1798, iv. 355, &c.

Though the two following . . . tions from Abbé Hu . . . the word *yak*, they are . . . that clever artist which we . . . omit to reproduce:

1851. — "Les bœufs à long . . . véritables caricatures; impropres, rien de plus drôle: ils marchent . . . écartées, et portaient péniblement . . . système de stalactites, qui leur . . . sous le ventre jusqu'à terre. . . . bêtes étaient si informes et . . . couvertes de glacons qu'il sem . . . les eût mis confire dans du . . . *Huet et Tibet, Souvenirs d'un* . . . 201; [E.T. ii. 108.]

"Au moment où nous . . . Mourou Ousou sur la glace . . . assez bizarre s'offrit à nos yeux. . . . avions remarqué de loin . . . formes et noirâtres rangées en . . . de ce grand fleuve. . . . Ce fut . . . quand nous fûmes tout près . . . pûmes reconnaître plus de 50 . . . vages incrustés dans la glace. . . . voulu, sans doute, traverser le . . . nage, au moment de la con . . . ils s'étaient trouvés pris par les . . . avoir la force de s'en débarrasser et de . . . terminer leur route. Leur . . . montée de grandes cornes, . . . découvert; mais la reste du . . . pris dans la glace, qui était si . . . qu'on pouvait distinguer . . . position de ces imprudentes . . . dit qu'elles étaient encore . . . aigles et les corbeaux leur . . . les yeux." — *Ibid.* ii. 219; [E.T. ii. 110.] and for a further account of the . . . ii. 81].



1616.—Under this year there is a note of a Letter from Underecoon-Cheete the Great **Samorin** or K. of Calicut to K. James.—*Sainsbury*, i. 462.

1673.—“Indeed it is pleasantly situated under trees, and it is the Holy See of their **Zamerhin** or Pope.”—*Fraser*, 52.

1781.—“Their (the Christians’) hereditary privileges were respected by the **Zamorin** himself.”—*Gibbon*, ch. xlvii.

1785.—A letter of Tippoo’s applies the term to a tribe or class, speaking of ‘2000 **Samories**’; who are these?—*Selat Letters*, 274.

1787.—“The **Zamorin** is the only ancient sovereign in the South of India.”—*T. Munro*, in *Life*, i. 59.

1810.—“On our way we saw one of the **Zamorim’s** houses, but he was absent at a more favoured residence of Paniany.”—*Maria Graham*, 110.

[1814.—“The King of Calicut was, in the Malabar language, called **Samory**, or **Zamorine**, that is to say, God on the earth.”—*Forbes, Or. Mus.* 2nd ed. i. 263. See quotation above from Varthema.]

“... nor did the conqueror (Hyder Ali) take any notice of the **Zamorine’s** complaints and supplications. The unfortunate prince, after fasting three days, and finding all remonstrance vain, set fire to his palace, and was burned, with some of his women and their brahmins.”—*Ibid.* iv. 207-8; 2nd ed. ii. 477. This was a case of **Traga**.

[1900.—“The **Zamorin** of Calicut who succeeded to the gadi (**Guddy**) three months ago, has died.”—*Pioneer Mail*, April 13.

**ZANZIBAR**, n.p. This name was originally general, and applied widely to the East African coast, at least south of the River Jubba, and as far as the Arab traffic extended. But it was also specifically applied to the island on which the Sultan of Zanzibar now lives (and to which we now generally restrict the name); and this was the case at least since the 15th century, as we see from the *Rotiro*. The Pers. *Zangī-bār*, ‘Region of the Blacks,’ was known to the ancients in the form *Zingis* (*Pliny*, i. 17, 9; iv. 7, 11) and *Zingium*. The Arab softening of the *g* made the name into *Zangjibār*, and this the Portuguese made into *Zanzibar*.

c. 545.—“And those who navigate the Indian Sea are aware that **Zingium**, as it is called, lies beyond the country where the incense grows, which is called Red Barbary.”—*Cassius*, in *Geogr.* &c., clxvii.

c. 940.—“The land of the **Zanj** begins at the channel issuing from the Upper Nile” (by this the Jubba seems meant) “and extends to the country of **Sofāla** and of the **Wak**.”—*Marjūnī, Præcis d’Or*, iii. 7.

c. 1190.—Alexander having entered the country was pretended to be the head of a captive says:

“... I have never eaten better food than this!”

Since a man of **Zang** is in every respect heart-attracting,

To eat any other meat meat to him is not agreeable!”

*Salmān, Nizām al-Nizām*, i. 100.  
*Wāthiq*, i. 100.

1208.—“**Zanghibar** is a great island, with a compass of some 200 miles. The people ... are all black, stark naked, with only a little covering of decency. Their hair is as thick as wool, and so frizzly that even with a comb can scarcely straighten it.”—*Ben. Ka. Polo*, ii. 215. Marco Polo regards the island of Zanzibar as belonging to a great island like Madagascar.

1440.—“Kalikut is a very rich city ... where one finds in abundance precious objects brought from many countries, especially from **Habshe**, **HUBSHEE**, **ABYSSINIA**, **Zirbad Zanzibar**.”—*Al-Idrisi*, in *Nizām*, xiv. 436.

1498.—“And when the morning we found we had arrived at a large island called **Jamgiber**, peopled with Moors, and standing good ten leagues from the coast.”—*Rotiro*, 105.

1516.—“Between this island and Lorenzo (i.e. Madagascar) and the continent, not very far from it are three islands which are called one **Mandira**, another **Zanzibar**, and the other **Petola**, these are inhabited by Moors; they are very fertile islands.”—*Bortosa*, 14.

1553.—“And from the straits of the river Quilimance towards the west, as the Cape of Currents, up to the Moors of that coast do ravinate the region, and that still further west to the Cape of Good Hope, as well as the Arabians and Persians of this coast, **Zanguebar**, and the Indians call it **Zanguy**.”—*Borrot*, i. viii. 1.

“A few pages later we find the names of **Pemba**, **Zanzibar**, **Mandira**, &c., indicating apparently that a differentiation had come up, at least among the Portuguese, distinguishing **Zanguebar** the general region from **Zanzibar** the island.”

c. 1586.

“And with my power did I ... **Zanzibar**”

The western (50) part of Africa viewed

The Ethiopian Sea, rivers, &c.

*Machado’s Travels*, i. 100.  
2d. part, i. 3.

1592.—“From hence we went first to **Zanzibar** on the coast of **Melinde**, at we stayed and wintered beginning of February following.”—*Mag.* in *Hakl.* iv. 53.









probable that the term *Zand* was originally applied to a commentary written in the same language as the Avesta itself, for in the Pahlavi translations of the Yasna, a part of the Avesta, where the scriptures are mentioned, Avesta and Zand are coupled together, as of equal authority, which could hardly have been the case if by Zand the translator meant his own work. No name for the language of the ancient scriptures has been found in the Parsi books; and *Avesta* itself has been adopted by scholars in speaking of the language. The fragments of these scriptures are written in two dialects of the Eastern Iranian, one, the more ancient, in which the *Gāthas* or hymns are written; and a later one which was for many centuries the spoken and written language of Bactria.

The word *Zand*, in Haug's view, may be referred to the root *zan*, 'to know'; Skt. *jñā*, Gr. *γνῶ*, Lat. *gnō* (as in *agnosco*, *cognosco*), so that its meaning is 'knowledge.' Prof. J. Oppert, on the other hand, identifies it with old Pers. *zanda*, 'prayer.'

**Zendavesta** is the name which has been by Europeans popularly applied to the books just spoken of as the Avesta. The term is undoubtedly an inversion, as, according to Haug, "the Pahlavi books always style them *Aristik va Zand* 'Avesta and Zand,' i.e. the Law with its traditional and authoritative explanation. *Abastā*, in the sense of law, occurs in the funeral inscription of Darius at Behistūn; and this seems now the most generally accepted origin of the term in its application to the Parsi sacred books. (This is not, however, the explanation given by Haug.) Thus, 'Avesta and Zand' signify together 'The Law and the Commentary.'

The Avesta was originally much more extensive than the texts which now exist, which are only fragments. The Parsi tradition is that there were twenty-one books called *Naks*, the greater part of which were burnt by Alexander in his conquest of Persia; possibly true, as we know that Alexander did burn the palace at Persepolis. The collection of fragments which remains, and is known as the Zend-avesta, is divided, in its usual form, into two parts. I. The Avesta properly so called, containing (a) the

*Vendidad*, a compilation of laws and of mythical tales; (b) the *Vispirad*, a collection of litanies for sacrifice; and (c) the *Yasna*, composed of similar litanies and of 5 hymns called *Gāthas* in an old dialect. II. The *Khorda*, or small, *Avesta*, composed of short prayers for recitation by the faithful at certain moments of the month, or year, and in presence of different elements, with which are other hymns and fragments already included.

The term *Zendavesta*, though, as we see below, by Lord in 1630, it became familiar in Europe through the labours of Anquetil de Perce, his publication of 1771. [The *Zand Avesta* has now been translated in *Sacred Books of the East*, by J. Darmstadter; *Pahlavi Texts*, by E. W. West.]

c. 930.—"Zarādāshtr, the son of Ashvins, . . . had brought to the Persians the **al-Bastāh** in the old Farsi tongue. . . . gave a commentary on this, which is the **Zand**, and to this commentary . . . explanation which was called **Bazand**. . . . —*Maṣādī*, ii. 167. [See *Haug's Key*, p. 112.]

c. 1030.—"The chronology of the past, but in a different shape, I have found in the book of Hamza ben Ali ben Alisfahāni, which he calls *Abastā*. . . . *great nations of the past and present*. . . . says that he has endeavoured to explain account by means of the **Abastā** . . . the religious code (of the Zoroastrians). Therefore I have transferred it to the place of my book."—*A History of the People of Ancient Nations*, by S. P. 112.

"Afterwards the wife gave birth to six other children, the names of which are known in the **Avastā**."—*P. 112*.

1630.—"Desirous to add anything so ingenious that the opportunities of Travayle might conferre upon mee I gave my selfe with one of their Masters called their *Daroon*, and by the interpretation of a *Purce*, whose long time in the Companies Service, had brought him mediocrity in the *English* tongue, and familiarity with me, inclined him to my inquiries: I gained the knowledge of what hereafter I shall deliver as being compiled in a booke writ in the Persian Characters containing their Scriptures in their own language called their **DAVASTAVV**."—*Lord, The Religion of Persia, The Poem*.

[c. 1630.—"Being past the Elements . . . and the highest Orbs (as saith their **Zand vastāio**) . . ."—*Sir T. Herbert's Travels*, 1677, p. 51.]

1653.—"Les ottomans appellent . . . une secte de Payens que nous voyons sous le nom d'adorateurs du feu le . . ."







l'un derrière l'autre. . . . Les musulmans paraissent n'avoir fait usage qu'assez tard du **zenbourek**. Djèmal - Eddin est, à ma connaissance, le premier écrivain arabe qui, sous la date 643 (1215 de J.C.), cite cette arme comme servant aux guerriers de l'Islamisme; c'est à propos du siège d'Ascalon par le sultan d'Égypte. . . . Mais bientôt l'usage du **zenbourek** devint commun en Orient, et dans la suite des Turks ottomans entretenrent dans leurs armées un corps de soldats appelés **zenbourekdjis**. Maintenant . . . ce mot a tout à fait changé d'acception, et l'on donne en Perse le nom de **zenbourek** à une petite pièce d'artillerie légère." — *Reinaud, De l'Art Militaire chez les Arabes au moyen âge. Journ. As., Ser. IV., tom. xii. 211-213.*

1707. — "Prince Bedâr Bakht . . . was killed by a cannon-ball, and many of his followers also fell. . . . His younger brother Wâkîjâh was killed by a ball from a **zambûrak**." — *Khâfî Khân, in Elliot, vii. 398.*

c. 1764. — "Mirza Nedjef Qhan, who was preceded by some **Zemberecs**, ordered that kind of artillery to stand in the middle of the water and to fire on the eminence." — *Sir Mutagherin, iii. 250.*

1825. — "The reign of Futch Allee Shah

has been far from remarkable for its military splendour. . . . He has rarely been exposed to danger in action, but, early in his reign . . . he appeared in the field . . . till at last one or two shots from **zumboorucks** dropping among them, he fell from his horse in a swoon of terror. . . ." — *J. Fraser, Journey into Khurasan in 1821-22, pp. 197-8.*

[1829. — "He had no cannon: but was furnished with a description of ordnance or swivels, called **zumbooruk**, which were mounted on camels; and which, though useful in action, could make no impression on the slightest walls. . . ." — *M. H. Persia, i. 419.*]

1846. — "So hot was the fire of cannon and musquetry, and **zambooraka** kept up by the Khalsa troops, that it seemed for some moments impossible that the entrenchment could be won under it." — *Sir Hugh Gough, despatch on the Battle of Sobraon, dd. Feb. 13.*

"The flank in question (at Sobraon) was mainly guarded by a line of two hundred '**zumbooruka**,' or falconets; but it derived some support from a small battery, and from the heavy guns retained on the opposite bank of the river." — *C. P. Ningham's H. of the Sikhs, 322.*

# INI

<b>Abada</b> , 1a	Adjutant, 7a, 289b,
<b>Abadie</b> , 16a	694b, 849a
<b>Abadu</b> , 2a	Admiral, 18a
<b>Abaso</b> , 389b	Adunno, 310b
<b>Abash</b> , 428b	Ady, 176b
<b>Abassinea</b> , 2b	Æde, 336b, 630b
<b>Abastá</b> , 982b	Affanan, Affon, 641b
<b>Abath</b> , 1b	Afforo, 780a
<b>Abasee</b> , Abboase,	Afghan, 7b; Afghaun,
389b	8a
<b>Abcaree</b> , 2a	Afranjah, 353a
<b>Abeshi</b> , 428b; Ab-	Africa, 8b
exynes, 2b	A fu yung, 641a
<b>Abihown</b> , 2b	Agal-wood, 336a
<b>Abikáry</b> , Abikarry,	Agam, 8b
2a	Agar, 336a
<b>Abrahmanes</b> , 112a;	Agar-agar, 8b
<b>Abrañaman</b> , Ab-	Ag bát, 9a
rañamin, 111b	Agdaun, 8b
<b>Abrawan</b> , Abrocan,	Ageagayon, 39a
706a	Agenas, 9a
<b>Abu-Narúr</b> , 45a	Ag-gári, 8b
<b>Abyssinia</b> , 2b	Agin boat, 9a
<b>A.C.</b> , 2b	Agla-wood, 335b
<b>Acajou</b> , Acaju, 165b	Agonua, 468b
<b>Acali</b> , 9b	Agramuzo, 646b
<b>Acaplen</b> , 159a	Aguacat, Aguacata,
<b>Acciao</b> , 3b	Aguacato, 15a, b
<b>Acem</b> , 4a	Agula, 335b
<b>Aceni</b> , 4a	Agun boat, 9a
<b>Acha</b> , 439b	Agwan, 8a
<b>Achának</b> , Achanock,	Agy, 409a
2b	Ahadi, 408b
<b>Achar</b> , 3a	Ahshám, 136a, 345a
<b>Acheen</b> , 3a; Achein,	Ahuacatl, 15b
4a; Achem, 3b,	Ajñux, 9a
4a; Acheyn, 4a;	Ak, 9a, 593a
Achin, 1a	Akalee, Akāh, 9a, b,
<b>Acuquere</b> , 864b	216a
<b>Adam pomum</b> , 4b;	Akaok wun, 972a
<b>Adam's Apple</b> , 4a	Akee, 439b
<b>Adap</b> , 39a; Adapol,	Akyah, 9b
39b	Ala blazo-jwn, 10a
<b>Adathay</b> , Adati, 4b,	Alacatiyren, 11b
706a	Alacha, Alachah,
<b>Adawlut</b> , 4b, 6b, 512a	13a, b
<b>Addati</b> , 4b	Alacre, 500a
<b>Adelham</b> , 432a, 628b,	Alagarto, 14a
779a	Alaias, Alajah, 13b, a
<b>Adhigari</b> , Adhikari,	Albabo, 43a
Adicario, Adignar,	Albacore, 10a
7a; Adigar, Adi-	Albatros, Albatross,
gares, 6b, 7a, 684a;	11a; Albatross, 10b
<b>Adikar</b> , 7a	Albecato, 15a















Cayro, 234a  
 Cayuyt, 278b  
 Cazee, Cazi, Cazy,  
     Cazze, 177b, 178b,  
     179a, 180a, 5a,  
     510b, 594a  
 Cecau, 776a, 835a  
 Ceded Districts, 180a  
 Ceor, 808a  
 Ceilan, 594b  
 Ceitil, 458a  
 Celand, 182b  
 Celebe, Celébes,  
     Cellebes, 180a, b,  
     181a  
 Cens-Kalan, 531b  
 Centipede, Centopè,  
     181a  
 Cepayqua, 676b, 793b  
 Cephoy, 810a  
 Cer, 808a  
 Cerafaggio, 832a  
 Ceram, 181a  
 Cerame, 181a  
 Cerates, 161b  
 Cere, 808a  
 Cerkar, 222a  
 Cetor, 204b  
 Cetti, 190a  
 Cevul, 211a  
 Ceylam, Ceylon,  
     182a, 181a  
 Cha, Chaa, 907a  
 Chabassi, 442a  
 Chabee, 182b  
 Chabookswar, 186b  
 Chabootah, Cha-  
     bootra, 182b  
 Chabuk-sowar, 186b  
 Chacarani, 216a  
 Chacco, 367a  
 Chackur, 182b  
 Chadder, Chader,  
     218a, 217b  
 Chadock, 721b, 817b  
 Chador, 217b  
 Chae, 216a  
 Chagrin, 818b  
 Chahār-pāi, 185a  
 Chainmir, 211a  
 Chakad, 444b  
 Chakāzi, 444a  
 Chake-Baruke, 442a  
 Chakkawatti, 216b  
 Chakor, 194b  
 Chakravartti, 216b,  
     260b  
 Chal, 824a  
 Chalé, Chalia, 183b,  
     166a  
 Chalia, 706b  
 Challe, 824b  
 Cheleum, 776a  
 Chalons, Chalouns,  
     819a  
 Chaly, Chalyani, 183a  
 Cham, 183b  
 Chamar, Chāmara,  
     215a  
 Chamaroch, 160b  
 Chamba, 183b  
 Chamdernagor, 201a

Champa, 183*b*  
 Champà, Champac, 218*b*  
 Champaigne, 789*b*, 933*b*  
 Champak, Cham-paka, 218*b*  
 Champana, Cham-pane, Champena, 184*a*, 789*a*, *b*  
 Champing, Champoo, Champoing, 821*b*  
 Champore cocks, 63*a*  
 Chan, 479*a*  
 Chanco, 184*b*  
 Chandál, Chandaul, Chandela, 184*a*  
 Chandernagore, 184*a*  
 Chāndnī Chauk, Chandy Choke 214*a*  
 Chanf, Chanfi, 183*b*  
 Change, 168*a*  
 Chank, 184*b*  
 Channa Chana, 479*a*  
 Channock, Chanock, 2*b*, 3*a*  
 Chanquo, 184*b*  
 Chan-samma, Chan Sumaun, 247*b*  
 Chaoua, Chaoua, 232*b*  
 Chaoni, 214*b*  
 Chaoush, 213*a*  
 Chap, Chapa, 209*a*, 208*b*  
 Chapattie, 825*b*  
 Chapar-catt, 210*a*  
 Chape, 208*b*  
 Chapel-snake, 224*b*  
 Chapo, Chapp, Chappe, 208*b*, 209*a*  
 Chappor, 209*b*  
 Chaqui, 142*a*  
 Chaquivilli, 217*a*  
 Charachina, 200*b*  
 Charados, 853*b*  
 Charamandel, 258*a*  
 Charonna, Char-konna, 706*b*  
 Charnagur, 184*b*  
 Charnee, Charnock, 3*a*, 2*b*  
 Chárpiti, Charpoy, 185*a*, 263*b*  
 Chartican, 204*a*  
 Chasa, 480*a*  
 Chashew-apple, 168*b*  
 Chataguão, 203*b*  
 Chati, 189*b*  
 Chatigam, Chatigan, Chatigão, Chati-gaon, 132*b*, 203*b*, 204*a*, 594*b*, 797*a*  
 Chatiin, Chatim, Chatin, Chatinar, 189*b*  
 Chatna, Chatnee, 221*a*  
 Chatrā, Chatta, 185*b*  
 Chatteragar, 221*a*  
 Chatter, 185*b*  
 Chatty, 185*b*  
 Chaturam, 221*b*

Chaturi, 175*b*  
 Chatyr, 185*b*  
 Chaubac, 186*a*  
 Chaube, 232*b*  
 Chaubuck, 186*a*  
 Chau-chau, 213*b*  
 Chaucon, 908*b*  
 Chauderie, 212*a*  
 Chaudous, 662*a*  
 Chaudhari, 213*b*, 214*a*  
 Chaudus, 662*a*  
 Chaugān, Chaughān,  
     Chauigān, 191*a*,  
     192*b*  
 Chauker, 183*a*  
 Chauki, 206*a*  
 Chaul, 210*b*  
 Chaup, 208*b*  
 Chaus, 212*b*  
 Chautār, Chauter,  
     217*b*, 706*b*, 823*b*  
 Chavoni, 706*b*  
 Chaw, 185*b*, 906*b*  
 Chawadi, 212*a*  
 Chawbook, Chaw-  
     buck, 186*a*, 185*b*;  
     Chawbucksvar,  
     186*b*  
 Chawool, 824*a*  
 Chay, 121*b*  
 Chayroot, 215*b*  
 Cheater, 188*a*  
 Chebuli, 186*b*, 608*b*  
 Check, 193*b*  
 Cheekin, 194*a*  
 Checchee, 186*b*, 518*a*  
 Cheek, 193*a*  
 Cheen, 198*a*  
 Cheena Pattun, 200*a*  
 Cheenar, 187*a*  
 Cheeny, 187*b*, 863*b*  
 Cheese, 187*b*  
 Cheeta, Cheetah,  
     -connah, 187*b*, 188*a*  
 Chela, 376*b*  
 Chelah, 190*a*  
 Chelam, 195*b*, 877*a*  
 Cheli, Chelim,  
     Chelin, Cheling,  
     188*a*, *b*, 189*b*, 490*a*,  
     867*a*  
 Chelingo, 188*b*  
 Chello, 706*b*  
 Chelluntah, 799*b*  
 Chelumgie, 195*b*  
 Chenam, 219*b*  
 Chenappapatam,  
     199*b*  
 Chenar, Chenawr,  
     187*b*, *a*  
 Chengie, Chengy,  
     377*a*  
 Chenwal, 210*b*  
 Chepi, 203*a*  
 Chequeen, Chequin,  
     194*a*, 193*b*  
 Cherafe, 832*a*  
 Cheratin, 974*b*  
 Cherbuter, 182*b*  
 Chereeta, 203*a*  
 Cherif, 826*b*  
 Cheringhee, 214*b*

Chervat. Cher. 1881  
Cherry Fox, 189.  
Cherush, 1974  
Cheruse, 1981  
Cherute, 189.  
Cheti, Chetie 47  
1909  
Chetil, Chetia  
Chetti, Cher.  
Chetty, 1891  
Chevul, 211.  
Chey, 2153  
Cheyk, 819.  
Cheyla, 1991  
Cheyla, 819.  
Chhap, Chhap 27  
2089  
Chappar kha, 21  
Chhenchki, 20.  
Chhnt, 57.  
Chia, Chia 97  
1976  
Chialeng, 188  
Chiaman, Chian.  
Chiamay, 18  
h  
Chiampana 784  
Chianko, 184  
Chiaoux, 256  
Chiamanai, 258  
Chias, 825.  
Chias, Chias.  
Chiaux, 212, 21  
Chicane, Chian.  
1903, 1909  
Chick, Chick.  
1937, 4, 194.  
Chicken, 194, 184  
-wall, 194  
Chickin, 180  
Chickledar, 836  
Chickore, Chik.  
1940, 1951  
Chicogene, 194  
Chigh, 196  
Chikore, Chik.  
1946  
Chilao, Chilar 78  
195.  
Chile, Chii, 196  
Chillinga, 188  
Chillum, 195  
Chillumbrim, 19  
Chillumchee, 19  
373.  
Chilly, 198  
Chimice, 207  
Chimney glass, 198  
Chin, 1971, 20  
Mach, 197  
China, 1901, 190  
aar, 886, 190  
1901, 1907  
1901, 1907  
ware, 1901  
woman, 190  
wood, 190  
Chinam, 219  
Chinaputana, 19  
Chinar, Chinar  
1873, 4









Daloyet, 293*a*  
 Dam, 293*a*; Dama, 676*b*  
 Daman, 294*b*  
 Damani, 294*b*  
 Damar, 295*a*  
 Damasjane, Dame-Jeanne, Dāmijāna, 305*a*, 304*b*  
 Dammar, Dammer, 295*b*, 294*b*  
 Damn, 294*b*  
 Dampukht, 330*b*  
 Dana, 295*b*  
 Dancing girl, wench, 295*b*, 296*a*  
 Dandee, Dandi, Dandy, 296*a*, *b*  
 Dangur, 295*b*  
 Danseam, 834*a*  
 Dans-hoer, 296*a*  
 Dao, 326*a*  
 Daquē, 301*b*: Daquem, 628*b*, 779*a*  
 Daraçana, 37*a*  
 Darbadath, 624*a*  
 Darbān, 333*a*  
 Darbar, 331*a*  
 Darcheenee, Dar-chini, 297*a*  
 Darion, 332*b*  
 Darjeeling, Dārjiling, 297*a*  
 Daroez, 306*b*  
 Darōga, 297*a*  
 Darōhai, 321*b*  
 Dartzeni, 297*a*  
 Darwan, 333*a*  
 Darwaza bund, 333*b*  
 Dasehra, 333*b*  
 Dāsi, 307*b*  
 Dassora, 333*b*  
 Dastoor, 334*b*  
 Datchin, 298*a*; Datsin, 298*b*  
 Datura, 298*b*; yellow, 299*b*; Datyro, 299*a*  
 Daudne, 290*b*  
 Daur, 325*b*  
 Daurka, 335*a*  
 Davāli, 309*a*  
 Daw, 315*a*  
 Dāwah, Dawk, 299*b*; to lay *a*, 300*b*; -banghee, -banghy, 61*a*; bungalow, 129*b*; -garry, 365*b*  
 Daxin, Daxing, 298*a*  
 Daya, Daye, 301*a*, 300*b*  
 Dealer, 301*a*  
 Debal, 301*a*, 320*a*  
 Debash, 328*a*  
 Deberadora, 69*b*  
 Decam, Decan, 628*b*, 301*b*  
 Decani, Decanij, Decanin, Decany, 302*a*, 301*b*  
 Decca, 290*a*  
 Deccan, Deccany, 302*a*

Deck, 302*a*  
 Decoit, 290*b*  
 Dee, 236*a*, 980*b*  
 Deedong, 439*b*  
 Deeh, 980*b*  
 Deen, 302*a*  
 Deepaullee, 309*a*  
 Defteri, 330*a*  
 Degon, 292*b*  
 Deindar, 306*a*  
 Dehli, 302*b*  
 Dekaka, 290*a*  
 Dekam, 302*a*  
 Dekh, 302*a*  
 Delale, 304*a*  
 Delavay, 719*b*  
 Delect, 293*a*  
 Deleuaius, 292*b*  
 Delhi, Deli, 302*b*  
 Deli, 304*a*  
 Deling, Delingege, Delingo, 303*a*  
 Dellāl, 304*b*  
 Delly, 303*a*  
 Delly, Mount, 303*b*  
 Deloget, 293*a*  
 Deloll, 304*a*  
 Deloyet, 293*a*  
 Dely, 302*b*, 303*a*  
 Dely, 304*a*  
 Demar, 295*b*  
 Demijohn, 304*b*  
 Demmar, Demnar, 295*a*  
 Demon, 294*b*  
 Denga, Dengi, 897*b*, *a*  
 Dengue, 305*a*  
 Deodar, 305*b*  
 Deputy Commissioner, 238*a*  
 Derba, 331*b*  
 Derega, Derogbah, Derrega, 297*b*  
 Derrishacst, 306*b*  
 Derroga, 297*b*  
 Deruissi, 306*b*  
 Dervich, Dervis, Dervische, Dervish, 306*b*, *a*  
 Derwan, 333*a*  
 Desai, 306*b*  
 Desanin, 301*b*  
 Desaye, 306*b*  
 Deshereh, 333*b*  
 Desoy, 465*b*  
 Despatchadore, 319*a*  
 Dessaye, 306*b*  
 Dessereh, 333*b*  
 Destoor, Destour, 306*b*, 307*a*  
 Deubash, 328*a*  
 Deuti, 307*a*  
 Deutroa, 299*a*  
 Deva-dachi, Deva-dāsi, Devedaschie, 307*a*, *b*, 295*b*, 912*a*  
 Devil, 307*b* 714*b*; -Bird, 307*b*; Devil's Reach, 308*a*; Worship, 308*a*  
 Dewal, 320*a*

Déwal, Déwālé, 308*b*  
 Dewalee, 309*a*  
 Dewaleea, 308*b*  
 Dewally, 308*b*  
 Dewān, Dewanjee, 310*b*, 311*a*  
 Dewanny, 311*b*; Adawlat, 4*b*  
 Dewataschi, 296*a*  
 Dewaun, 309*a*  
 Dewauny, 311*b*, 309*b*  
 Dewtry, 299*b*  
 Deysmuck, 248*b*  
 Deyspandeh, 248*b*  
 Dhā, 326*a*  
 Dhagob, Dhagope, 291*b*, *a*  
 Dhai, 301*a*  
 Dhāk, 312*b*  
 Dhall, 312*a*  
 Dharna, 316*a*  
 Dhatūra Firinghi, 35*b*  
 Dhau, 315*b*  
 Dhaullie, 322*a*  
 Dhawk, 312*b*  
 Dhibat-al-Mahal, 547*b*  
 Dhoby, 312*b*  
 Dhome, 322*b*  
 Dhoney, Dhony, 323*b*, *a*  
 Dhoolie, Dhooly, 313*b*, *a*  
 Dhoon, 314*a*  
 Dhoop-ghurry, 372*b*  
 Dhootie, Dhooty, Dhoty, 314*b*, *a*, 707*a*  
 Dhow, 314*b*  
 Dhurgaw, 331*b*  
 Dhurmsalla, 315*b*, 221*b*  
 Dhurna, 315*b*  
 Dhūr Samund, 325*a*  
 Dhuti, 314*b*  
 Dhye, 300*b*  
 Diamond Harbour, 317*a*, 766*a*  
 Dibajāt, 547*a*  
 Dibottes, 119*a*  
 Didwan, 317*a*, 473*a* 40*b*  
 Diewnāgar, 613*b*  
 Digby Chick, 126*b*  
 Diggory, Diggree, 317*b*  
 Digon, Digone, 292*b*  
 Digri, 317*b*  
 Dibli, 302*b*  
 Dik dik, daun, daun, 919*b*  
 Dikhdari, Dikk, 317*b*  
 Dili, Dilli, 302*b*  
 Dilly, Mount, 304*a*  
 Dim, 302*a*  
 Dime, 294*b*  
 Dinapore, 317*b*  
 Dinār, Dināra, 317*b*, 318*a*  
 Dinawar, 322*b*  
 Ding, 302*a*, *b*

Dinga, Dinger, Dinghy, 318*a*, 318*a*, 362*b*  
 Dingo, 773*a*, 897*a*  
 Dingue, Dingy, 313*a*  
 Dio, 319*b*  
 Dipsawah, 309*a*  
 Dirdjee, Dinge, Irzee, 319*a*  
 Dirwan, 323*a*  
 Dispatchadore, 319*a*  
 Dissauva, Dissava, Dissave, 319*a*  
 Distoree, 307*a*  
 Ditch, Ditcher, 318*a*  
 Dithwan, 317*b*  
 Din, 319*b*  
 Diudar, 306*a*  
 Diuleinde, Diuleidy, Diuli Sūd, Diāl-Sind, Iēalsinde, 324*b*  
 Diuanum, 310*a*  
 Diuxa, 319*b*  
 Div, 321*a*  
 Diva, 547*a*  
 Divāli, Divāly, 309*a*  
 Diva-Mahal, 547*a*  
 Divan, Divanuz, 311*b*, 413*a*  
 Dive, 319*b*  
 Divi, 547*a*  
 Divl, 320*b*  
 Diwaen, 312*a*  
 Diwah Mahal, 914*a*  
 Diwal, 505*b*  
 Diwāli, 309*a*  
 Diwān, 309*b*  
 Diwānl, 311*b*  
 Djamia, 468*a*  
 Djava Djāwah, 455*a*, 456*a*  
 Djengle, Ijzengle, 470*b*  
 Doa, 321*b*  
 Doāb, 321*a*  
 Doai, 321*a*  
 Doana, 311*a*  
 Doar, 321*b*  
 Dolash, 328*a*  
 Dobe, Dobie, 313*a*, 312*b*  
 Dohil, 320*a*  
 Dobund, 322*a*  
 Dock, 300*a*  
 Dodgeon, 295*b*  
 Dog choucky, 309*a*  
 Dogon, Dog-ta, 292*a*  
 Dohll, Dol, D., 312*b*, *a*  
 Dolly, 322*a*, 58*a*  
 Domtar, Domtare, Dome, 322*a*  
 Dondera Head, 322*a*  
 Doney, 323*a*  
 Dongari, Donger, 331*a*  
 Doni, 323*a*  
 Donna, 295*b*  
 Donny, 323*a*  
 Doob, 323*b*



- Daloyet, 293a  
 Dam, 293a; Dama, 676b  
 Daman, 294b  
 Damana, 294b  
 Dam  
 295b, b  
 Dama, 294b  
 Dampakht, 330b  
 Dana, 295b  
 Dancing girl, wench, 295b, 296a  
 Dandee, Dandli, Dandy, 296a, b  
 Dangur, 295b  
 Dansam, 334a  
 Dans heer, 296a  
 Dno, 326a  
 , 301b;  
 b, 779a  
 ,  
 ndath, 624a  
 Darbān, 333a  
 Dartar, 331a  
 Darcheneu, Dar-  
 chma, 297a  
 Darion, 332b  
 Darjeeling, Dārjiling, 297a  
 Daruez, 306b  
 Daroga, 297a  
 Darohai, 321b  
 Dartzen, 297a  
 Darwin, 333a  
 Darwaza bund, 333b  
 Dasehra, 333b  
 Dasi, 307b  
 Dassora, 333b  
 Dastoor, 334b  
 Datchun, 298a; Dat-  
 sin, 298a  
 Datura, 298b; yellow, 299b; Datyro, 299a  
 Daudne, 296b  
 Daur, 325b  
 Daurka, 335a  
 Davah, 306a  
 Daw, 315a  
 Dāwah Dawk, 299b;  
 to hy a, 300b;  
 -danghee -danghy, 61a; bungalow, 129b; gurry, 365b  
 Daxin Daxing, 298a  
 Daya, Daye, 301a, 309b  
 Deacer, 301a  
 Debal, 301a, 320a  
 Delash, 328a  
 Delerolara, 305b  
 Decan, Decan 628b, 301b  
 Decan Decany  
 Decanin, Decany 302a, 301a  
 Decca, 298a  
 Decan Decany 302a  
 Deck, 302a  
 Decoit, 290b  
 Dee, 296a, 380b  
 Deedong, 439b  
 Deeh, 480b  
 Deen, 302a  
 Deepaullee, 309a  
 Defteri, 330a  
 Degon, 292b  
 Deindar, 306a  
 Dehli, 302b  
 Dekaka, 290a  
 Dekani, 302a  
 Dekh, 302a  
 Delale, 304a  
 Delavay, 719b  
 Delect, 293a  
 Delenau, 292b  
 Delhi, Deli, 302b  
 Deli, 301a  
 D' Delingee,  
 Dellal, b  
 Delly, 303a  
 Delly, Mount, 303b  
 Deloget, 293a  
 Delill, 301a  
 Deloyet, 293a  
 Dely, 302b, 303a  
 Dely, 304a  
 Demar, 295b  
 Demjohn, 304b  
 Demmar, Demnar, 295a  
 Demon, 294b  
 Dengu, Dengi, 897b, a  
 Dengue, 305a  
 Deslar, 305b  
 ,  
 Commis-  
 Derega, Derogbah,  
 Deroga, 297b  
 Derussa, 306b  
 Dervich, Dervis, Der-  
 vishe, Derrish, 306b, a  
 Derwan, 333a  
 Desu, 306b  
 Desam, 301b  
 Desaye, 306b  
 Desherch, 333b  
 Desoy, 165b  
 Despatchadore, 313a  
 De-saye, 306b  
 Deserch, 333b  
 Destoor, Destour, 306b, 307a  
 Deubach, 328a  
 Deuti, 307a  
 Deutroa, 299a  
 Deva dachi, Deva-  
 dāsi, Devedaschis, 307a, b, 295b, 912a  
 Deval, 307b, 714b;  
 -Bird, 307b; Devil's  
 Reach, 308a; Wor-  
 ship, 308a  
 Dewal, 320a  
 Déwal, Déwale, 308b  
 Dewal  
 Dewān, Dewanjee, 310a, 311a  
 Dewanny, 311a; Ad-  
 awlat, 4b  
 , 109b  
 Dhagob, Dhagope, 291b, a  
 Dhai, 301a  
 Dhak, 312b  
 Dhall, 312a  
 Dharna, 316a  
 Dhatūra Firinghi, 35b  
 Dhan, 315b  
 Dhaullie, 322a  
 Dhawk, 312b  
 Dhat-al-Mahal, 547b  
 Dhoby, 312b  
 Dhome, 322b  
 Dhoney, Dhony, 323b, a  
 Dhoolie, Dhooly, 313b, a  
 Dhoon, 314a  
 Dhoo-ghurry, 372b  
 Dhootie, Dhooty, Dhoty, 314b, a, 707a  
 Dhow, 314b  
 Dhurgaw, 331b  
 Dhurwalla, 315b, 221b  
 Dhurna, 315b  
 Dhūr Samund, 325a  
 Dhuti, 314b  
 Dbye, 300b  
 Diamond Harbour, 317a, 766a  
 Dilajāt, 547a  
 Dikottes, 119a  
 Didwan, 317a, 473a, 40b  
 Diga, Digey, Dinchy, 315b, 322a  
 Dingo, 773a, 97  
 Dingue, Dinay, 37  
 Dio, 319b  
 Dipsaw, 299  
 Diriljee, Dirge, 12  
 zec, 319a  
 Dirwan, 332a  
 Dispatchadore, 313a  
 Dissava, 319a  
 Dissave, 319a  
 Distoree, 607a  
 Ditch, Ditcher, 312  
 Dithwan, 317b  
 Din, 319a  
 Diadar, 306a  
 Diuleinde, Diule-  
 dy, 162a, 324  
 Diul-Sud, 12a  
 single 324b  
 Diuanum, 316a  
 Duasa, 319a  
 Div, 321a  
 Diva, 347a  
 Divall, Divly, 309a  
 Diva-Mahal, 347a  
 Divan, Divan, 311a, 413a  
 Dive, 319a  
 Divi, 347a  
 Divl, 329b  
 Diwaan, 312a  
 Diwah Mahal, 314a  
 Diwal, 306a  
 Diwāli, 306a  
 Diwan, 306a  
 Diwān, 311a  
 Djanna, 408a  
 Djawa Djawah, 43a, 45a  
 Djungle, Djung, 470a  
 Dja, 321b  
 Djab, 321a  
 Djan, 321a  
 Dcua, 311a  
 Dkar, 321a  
 Dolash, 328a  
 Dole, Dole, 313a, 312b  
 Dohal, 328a  
 Dohand, 322a  
 Doek, 300a  
 Dudgeon, 298  
 Dog chouce, 306  
 Dogon, Dog 292a  
 Dohli, Doli, 312b, a  
 Dolly, 322a, 56a  
 Domtar, Domtar, 302b  
 Donders Head, 22  
 Doni, 323a  
 Donna, 295b  
 Donny, 323a  
 Doob, 323b









.

;

|





1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
84

Adakkos, 499b	Larym, 505b	Lime, 516b	Lackna, 523
Laknan, 524a	Lraynen, 506b	Limon, 514a	Ludi, 524
Lakravagh, 524a	Lascar, Lascareen,	Limpo, Limpoa, 515b	Lugra, 525
Lalichia, 513b	Lascari, Lascariin,	Ling, Linga, 517b	Luhari, 527
Lalla, 501b	Lascarin, Lascarit,	Lingadhari, Lingait,	Lunara, 528
Lall-shraub, 501b,	Lascarr, Lascarym,	517a	Lunet, 529
826a	Lascaryn, Lascera,	Lingam, 517b; Lin-	Lunet, 529
Lama, Lamah, 502a	Laschares, Lasco-	gainism, 517b	Lunet, 529
Lamaserie, Lama-	reen, Laskar, Las-	Lingavant, 517a	Lunet, 529
sery, 502b	ker, Lasquarim,	Lingayet, 517a	Lunet, 529
Lambadar, 524b	Lasquarini, 507b,	Lingham, 517b	Lunet, 529
Lamballi, Lamballie,	508a, b, 509a, 509b	Linguist, Linguister,	Lunet, 529
502b	Lassamane, 512b	517a, b	Lunet, 529
Lance, 513b	Lât, 509a; Justey,	Lingum, 517b	Lunet, 529
Lanchaa, Lanchan,	Justy, Padre, Sa-	Lingua, 517b	Lunet, 529
Lanchang, 504a, b	hib, Sekretur, Sik-	Lip-lap, 518a, 186b	Lunet, 529
503b	ritar, 509a, b	Liquea, 515a	Lunet, 529
Lanchar, Lanchara,	Lat, 509b	Lisciadro, 630b	Lunet, 529
503a, 502b, 512b,	Laterite, 510a, 138b	Lishee, Listee, 518a	Lunet, 529
550a, 733b	Lâth, Lâthi, 509b,	Litchi, 513b	Lunet, 529
Lanchin, 616b	510a	Liu kiu, 514b	Lunet, 529
Land Breeze, -torne,	Latsea, 513b	Llama, 502a	Lunet, 529
-wind, 503a	Lattee, 510a	Llingua, 517b	Lunet, 529
Landjam, 504a	Latteal, Lattial, 510b	Lohre Bender, 507b	Lunet, 529
Langan, 376b	Laurebender, Laure-	Loitia, 523a	Lunet, 529
Langasque, 503a	bunder, 570b	Loll, 502a	Lunet, 529
Langianne, 503b	Lauri, 522a	Lollah, 41b	Lunet, 529
Langesacke, 503a	Law Officer, 510b, 178a	Lomballie, Lomb-	Lunet, 529
Langianne, Langien,	Lawrie, 507b	ardie, 502b	Lunet, 529
503b	Laxaman, Laxamana,	Longeloth, 518a, 707b	Lunet, 529
Langotee, Langoth,	Laximana, 512b	Long-drawers, 518b,	Lunet, 529
Langoti, Langoty,	639a	65a, 944b	Lunet, 529
Langouti, Lang-	Laylon, 621b	Longi, 519b	Lunet, 529
goutin, 525b	Leaguer, 512b	Long-shore wind 519a	Lunet, 529
Langur, 525a	Leake, Leaque, 501a	Longui, 519b	Lunet, 529
Langutty, 525b	Lechia, Lechya, 513b	Lontar, 519a	Lunet, 529
Lanjang, Lanjão,	Leck, 501a	Loucher, 519a	Lunet, 529
Lin John, 503b,	Lecque, 513a	Loo-choo, 514b	Lunet, 529
466a	Lee, 513a	Loongee, Loonghee,	Lunet, 529
Lankin, Lankine,	Leeche, Leechee,	519a, b, 518a; Herba,	Lunet, 529
616b	513b, a	Maghrub, 707b	Lunet, 529
Lankoutah, 525b	Leclâm, 621a	Loory, 522a	Lunet, 529
Lantea, Lantea,	Left-hand Castes,	Loot, 519b	Lunet, 529
504a, 616b	171b	Lootah, 522b	Lunet, 529
Lao, 503b	Leicki, 513b	Lootcha, 519a	Lunet, 529
Laos, 504a	Leilão, 621a	Lootiewalla, Looty,	Lunet, 529
Laquar, 499b	Leimün, 511a	Looty-wallah, 520b	Lunet, 529
Laquesaa, 501a	Lek, 501a	Lopnat, Lopnot, 521a	Lunet, 529
Laquesimena, Laque	Lekin, 515b	Lorch, Lorchia, 521b, a	Lunet, 529
Xemena, 512b	Le-kang, 621b	Lord Justey Sahib,	Lunet, 529
Lar, 505a	Lemmanee, 707b	509b	Lunet, 529
Larbunder, 507b	Lemon, 513b, 518b,	Lordo, 640a	Lunet, 529
Lara, 505b	517a; Grass, 514a	Lorine, 63a	Lunet, 529
Larai, 506a	Leopard, 514b	Lory, 521b	Lunet, 529
Larain, Larawi, 505a	Leque, 501a	Lota, 522a	Lunet, 529
Lareek, 506a	Lequeo, Leques,	Lote, 522b	Lunet, 529
Laree, 507a	Lequo, 514b, 515a	Lotoo, 522b	Lunet, 529
Larek, 506a	Leskar, 509a	Louan jaoy, 87a	Lunet, 529
Lari, 506b	Letchi, 513b	Louchee, 520b	Lunet, 529
Laribunda, Laribun-	Lewchew, 514b	Loure-bender, 507b	Lunet, 529
der, 507b	Leylam, Leylon,	Loutea, Louthia,	Lunet, 529
Lariin, Larijn, 506b,	621a, b	522b, 523a	Lunet, 529
677b	Li, 513a	Louti, 520b	Lunet, 529
Apaka, 505a	Liampo, Liampo,	Louwen, 504b	Lunet, 529
Larin, Larine, 506a,	515a, b	Love-bird, 523a	Lunet, 529
727b	Lichi, 513b	Loylang, 621b	Lunet, 529
Larun, 506b, 738a	Lignan, 397b	Loytea, Loytia, 523a,	Lunet, 529
Larree, Larribundar,	Lu, 513a	522b	Lunet, 529
Larribunder, Larry-	Likin, 515b	Lubbay, Lubbe, Lub-	Lunet, 529
Bunder, 507b, a	Likar, Laly-oak, 516a, b	bee, Lubbye, 523a,	Lunet, 529
Lary, 509a	Lima, 516b	b, 488b	Lunet, 529
	Limb, 622a	Luckerbaug, 523b	Lunet, 529

## INDEX.

1007



1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1

1







Patamar, 687a	Payoke, 748b	Pergane, Pergunnah,	Phouddar,
Patan, Patana, 686b,	Payen-ghaut, 690a	The Twenty-four,	209b
746b	Paygod, 657a	698b	Phra, 728b
Patane, Patander,	Páyik, 749a	Peri, 694a	Ph. 1, 357
746b, 747a	Payin-ghát, 690a	Perim, 536b	Phicarry, 72
Patawa, 747b	Pazahar, 91a	Perpet, Perpetuance,	Phalcher, 72
Patch, 683a; Leaf,	Pazand, 658b	Perpetuano, Per-	Phy 1, 722b
683b	Pazem, 691a	petuity, 694a, b	Phyrmann,
Patcharee, 683b	Pazend, 690b, 658b	Perria, 650a	Pi 2, Piagg,
Patchaw, 652b	Pazze, 682b	Persaim, 699b, 71a,	722b
Patcheree, Pat-	Peça, 704a	259b	Pia, 703b
cherry, 683b	Pecca, 734a	Persce, 651b	Piao, 704a, 6
Patchouli, 683b	Peccull, 690b	Pershawer, 700b	Picar, Picen
Patchuk, 746a	Pecha, 704a	Persiani, 682a	834a
Pateca, 684a	Peco, 908b	Persimmon, 699b	Pice, 709b
Pateco, Patecoon,	Pecu, 693a, b	Pertab, 676b	Pice, 749b
683a	Pecul, 690b, 48a, 918b	Perumbaucum, 700a	Pickalier, 73
Patei, 686a	Pedcare, 691a	Pervilis, 87b	Pico, Pic 1,
Pateil, Patel, Patell,	Pedeshaw, 652b	Perwanna, Per-	Picor, Pic
685b, 686a	Pedir, 690b	wauna, 744b	cottan, 7
Patella, Patellee,	Pedra de Cobra, 848a	Pescaria, 700a	32, 32a
Patello, 687b, 688a	Peeáda, 691b	Peshash, Peshaseh,	Picote, Pic
Patemaro, 687b	Peedere, 691a	714b	cottah, 70
Patenaw, 686b	Peenus, 691a	Peshawur, 700a	Pie 1, 70
Pateque, 685b	Peepal, Peopul, 692a,	Peshcubz, 701a	det, 74
Pater, 651b	691b	Peshcush, Peshkesh,	Pider, 68
Pater, 690b	Poer, 682a	701a, 491a	Pidja, Eng
Pathán, 746b	Pego, 693a	Peshkhaima, Pesh-	Pie, 705
Patimar, 687a	Pogo, 908b	khāna, Pesh-khid-	Pie, 718
Patna, 686a	Pegu, 693a; Jar,	mat, 701b	Piecy, 633
Patni-dār, 746a	500b; Pony, 693b	Peshour, 701a	Piecy 1, 633
Patola, Patolla, Pa-	Pegúo, Peguu, 693a, b	Peshua, Peshwa,	Pier, 724
tolo, 686b	Pehlevan, Pohlivan,	Peshwah, 702a	Pierres 1, 72
Patre, 652a	737b	Pesket, 701a	Pieschok, 72
Patsjaak, 745b	Pehlvi, 657b, 658b	Pesqueria, 700a	Pieze Serra,
Patta, 708a	Peiche-kane, 701b	Petamar, 687b	Piglan, Pig
Pattak, 683a	Peigu, 693b	Petarah, 715a	709
Pattala, 686b	Peik, 748b	Petersilly, 702a	Pigeon, Eng
Pattamar, 687a	Peisach, 714b	Petta, Pettah, 702b	709a, 709
Pattan, 746b	Peischeush, 701b	Peun, Pe-une, 697a,	Pigeon, Gre
Pattanaw, 686b	Peish-khanna, 701b	696b	Pig 1, 709
Pattate, 885b	Peishor, 700b	Peuplier, 682a	710a, 709
Pattawila, 747b	Peishwah, 702a	Peys, Peysen, 121b,	Pig 1, 709
Pattel, 686a	Peixe Cerra, 808a	704a	Pike, 728
Pattello, 687b	Peker, 860b	Peyxe Serra, 808a	Pik 1, 68
Pattemar, 687b	Peking, 694a	Phansegar, Phan-	Pik 1, 68
Pattoma, 686b	Pekee, 908b	seegur, Phānsigar,	Pik 1, 68
Pattimar, 392b	Pekau, 711a	702b, 916a	Pik 1, 68
Patxiuh, 652a	Pelican, 694b, 289b	Phaora, 358b	Pik 1, 68
Paul, 155a	Pellacata, 736b	Pharmaud, 354b	Pik 1, 68
Pauco-nia, 693a	Pelo, 710b	Phaur, 736a	Pik 1, 68
Pengul, 717b	Pelonz, 354a	Phermanticlete, 915b	Pik 1, 68
Paul, 689a	Pemang Lawyer, 695a	Pherūshahr, 350b	Pik 1, 68
Paulist, Paulistin,	Pemba, Pendaul, 695b	Pherwanna, 744b	Pik 1, 68
688a	Pender, 741a	Philin, 354a	Pik 1, 68
Pampé 1, 721a	Pengrin, Pengryn,	Phinee, 691a	Pik 1, 68
Pamch, 708b	Pengwin, Pen-	Phirangi, 353a	Pik 1, 68
Pamchay, 688b,	gwyn, Duck, 695b,	Phirmaund, 354b, 58	Pik 1, 68
737b	696b	Phojdar, 216b	Pik 1, 68
Pamé 1, 209a	Penisco, 708a	Phonghi, Phongi,	Pik 1, 68
Pamé 1, 652b	Penico, 690b	Phongy, 721a, 891b	Pik 1, 68
Pamé 1, 917	Penico, 691b	Phoolkeri, 722b	Pik 1, 68
Pamé 1, 688a	Penico, 711b	Phoolkaree, Phool-	Pik 1, 68
Pamé 1, 665a	Penico, 690b, 220a	kari, 702b, 708a	Pik 1, 68
Pamé 1, 680a, 80a	Penico, 722b	Phoongy, 721a	Pik 1, 68
Pamé 1, 680a	Penico, 692b	Phorea, 75a	Pik 1, 68
Pamé 1, 680a	Pepa, 698b	Phorua, Phorre,	Pik 1, 68
Pamé 1, 680a K 1,	Pepa, 697b	Phorwer, 703b	Pik 1, 68
Pamé 1, 680a	Pepa, 697b	Phosdar, 222a	Pik 1, 68
Pamé 1, 680a	Pepa, 697b	Phota, 708a	Pik 1, 68
Pamé 1, 680a	Pepa, 697b	Phousdar, Phousdar-	Pik 1, 68
Pamé 1, 680a	Pepa, 697b	dar, Phousdarry,	Pik 1, 68



Pyjamma, 748*a*, 707*b*  
 Pykâr, 703*b*  
 Pyke, 748*a*  
 Pyon, 696*b*  
 Pyre, 736*a*  
 Pysâchi, 714*b*  
 Pysc, 749*b*  
 Pytan, 747*a*

**Qualaluz**, 550*a*  
 Qhalif, 147*a*  
 Qualecut, 148*b*  
 Quambaya, 150*a*  
 Quamoclit, 749*b*  
 Quandreen, 155*a*  
 Quantung, 158*b*  
 Quatre, 264*b*  
 Queda, Quedah,  
 Quedda, 750*a*, *b*  
 Queixiome, Queix-  
 ome, Queixume,  
 485*a*, *b*, 760*b*  
 Quelin, Quely, 490*a*  
 940*b*  
 Quemoy, 750*b*  
 Quencheny, 280*b*  
 Querix, 274*b*  
 Queshery, 288*a*  
 Quetery, 482*b*  
 Quicheri, 476*b*  
 Qui-hi, 750*b*  
 Quil, 483*a*  
 Quilin, Quilline, 489*b*  
 Quilloa, 751*a*  
 Quillee, 250*b*  
 Quiloa, 750*b*  
 Qulon, 751*a*  
 Quincij, 616*b*  
 Quirpele, 753*a*  
 Quitasole, Quit de  
 Soleil, Quitta Soll,  
 Quittesol, 488*a*, *b*  
 Quizome, 486*a*  
 Quoihaé, 750*b*  
 Quoquo, 229*a*, 373*b*  
 Quorongoliz, 273*a*  
 Quaybibe, 277*a*  
 Quayluee, 751*a*

**Raack, Raak**, 36*b*,  
 446*b*  
 Raazpoot, 537*a*  
 Rabo del Elephanto,  
 343*a*  
 Racan, Racanner,  
 Racan, Rachan,  
 34*b*  
 Rachebida, 755*b*  
 Rack, -apee, Racke-  
 house, Rack-punch,  
 37*a*, 739*b*  
 Radaree, 753*a*, 799*b*  
 Races, 754*a*, 777*b*  
 Raffady, 825*a*  
 Raffa-gurr'd, Rafu-  
 gar, 773*a*, *b*  
 Ragea, 754*b*  
 Ragipous, 755*b*

Raggy, 753*b*  
 Ragia, 754*b*  
 Ragy, 753*b*  
 Rahdar, Rahdari,  
 753*a*  
 Rahety, 168*a*  
 Rahth, 467*a*  
 Râi, Raiaw, 754*a*  
 Raiglin, 708*b*  
 Raignolle, 760*a*,  
 Raine, 772*a*  
 Raing, 708*b*  
 Rains, the, 753*b*  
 Rais, 753*b*  
 Râ'is-al-hadd, 769*b*  
 Raiyat, Raiyot, 777*b*  
 Raja, Rajah, 754*a*  
 Rajamundry, 754*b*  
 Rakan, Rakhang, 34*b*  
 Raktika, 777*a*  
 Ramadhan, 756*a*  
 Ramasammy, 755*b*,  
 359*a*  
 Ramboetan, Ram-  
 bostan, Rambotan,  
 Rambotang, Ram-  
 bustin, 756*a*  
 Ramdam, 756*a*  
 Ramerin, 665*a*  
 Rameshwaram root,  
 215*b*  
 Rāmjanī, Ramjanny,  
 Rāmjeni, 295*b*, 774*a*  
 Ramoosey, Ramoosy,  
 756*b*  
 Ramo Samee, 755*b*  
 Rampoor, Rampore,  
 Chudder, 824*b*, 218*a*  
 Ram-ram, 756*b*  
 Ramshelle, 665*a*  
 Ramuse, 719*b*  
 Ran, 774*b*  
 Râné, Rance, 757*a*  
 Rangoon, 757*a*  
 Ranjow, 757*a*  
 Ranna, Rannie, 757*a*  
 Ras el had, 769*b*  
 Râs Karâshî, 769*b*  
 Rasad, 776*b*  
 Rashoute, 755*b*  
 Raseed, 757*b*  
 Raselgat, 770*a*  
 Rashboot, Rashboote,  
 Rashbout, Rash-  
 bût, Rashpoot,  
 755*b*, 583*a*  
 Rasid, 757*b*  
 Râsolhadd, Rassel-  
 gat, 769*b*, 770*a*  
 Rat-bird, 757*b*  
 Rath, 365*b*  
 Rati, 777*a*  
 Ratl, 770*a*  
 Rattan, 757*b*  
 Rattaree, 753*b*  
 Ratti, 777*a*  
 Rattle, 770*a*  
 Rauti, 772*a*  
 Ravine-deer, 758*a*  
 Ravjannee, 774*a*  
 Raya, 751*a*  
 Rayah, 777*b*

Raye, 758*a*  
 Rayet, Rayetwar,  
 777*b*, 778*a*  
 Raxel, Raxet, 760*a*  
 Razai, 772*b*  
 Razbut, 755*a*  
 Razzia, 758*a*  
 Reaper, 758*a*, 62*a*  
 Reas, 758*a*  
 Recon, 34*b*, 594*b*  
 Red Cliffs, 758*a*;  
 -Dog, 758*b*, 731*b*;  
 Hill, 758*b*  
 Rees, 758*a*  
 Regibuto, 755*b*  
 Regulation, -Pro-  
 vinces, 758*b*, 759*a*  
 Regur, 759*a*  
 Reh, 759*b*  
 Reinol, 759*b*, 172*b*,  
 604*b*  
 Reispoute, 755*b*  
 Rel-garry, 365*b*  
 Renny, 771*b*  
 Renol, 760*a*  
 Resai, 772*b*  
 Resbout, Resbuto,  
 755*a*, 444*b*  
 Reshire, 760*a*  
 Resident, 761*a*  
 Respondentia, 761*a*  
 Ressaidar, 761*b*  
 Ressala, 761*b*  
 Ressuldar, Resseldar,  
 762*a*  
 Rest-house, 762*a*  
 Resum, 762*a*  
 Ret-ghurry, 372*b*  
 Rettee, 776*b*  
 Keys buuto, 755*a*  
 Reynol, Reynold,  
 760*a*, 172*b*  
 Reyse, 754*a*  
 Reyxel, 852*b*, 760*a*  
 Rezai, Rezy, 772*b*  
 Rhadary, Rhadorage,  
 753*a*  
 Rhamhudan, 756*a*  
 Rhinoceros, 762*a*, 1*a*  
 Rhodes, 763*a*  
 Rhomneus, 768*a*  
 Rhonco, 36*b*, 874*a*  
 Rhotass, 762*b*  
 Riat, 777*b*  
 Rico, 763*a*  
 Rickshaw, 459*b*  
 Right-hand castes,  
 171*b*  
 Ris, 763*b*  
 Risaladâr, Risalah-  
 dâr, 762*a*  
 Rishihr, 760*a*  
 Rissalla, 762*a*  
 Rithl, Ritl, 770*a*, 864*a*  
 Roc, 764*a*, 230*a*  
 Rocalgate, 769*b*  
 Rocca, 767*b*  
 Rock-pigeon, 765*a*  
 Roemaal, 769*a*  
 Roger, 754*b*  
 Rogue, 765*a*; Rogues'  
 River, 618*b*, 765*b*

Roh, Rohila, 767  
 767*b*  
 Rohtâs, 763*a*  
 Rolong, 767*a*, 84*a*  
 Romail, 764*a*  
 Roman, 764*a*  
 Romany, 322  
 Romi, 764*a*  
 Rondel, Rondel,  
 771*a*, 779*a*  
 Roocka, 767*a*  
 Rook, 767*a*  
 Roocka, Roocka,  
 767*b*  
 Room, 767*b*  
 Roomal, Roomal,  
 762*a*  
 Roomee, 767*a*  
 Roopea, Roopea  
 Ropia, Ropia, 767  
 897*a*  
 Rosalgat, Rosalgat,  
 767*b*, 453*a*  
 Rosamallia, 776*a*  
 Rose-apple, 776*a*  
 Roselle, 770*a*, 777  
 Rose Mallows, 776*a*  
 Rosollar, 762*a*  
 Rota, Rotan, 767  
 Rotaa, 763*a*  
 Rotola, Rotile, 767  
 tola, 770*a*  
 Rotus, 763*a*  
 Rouble, 773*a*  
 Roul, 229*a*  
 Roumee, 767*a*  
 Round, 770*a*  
 Roundel, 770*a*, 771*a*  
 771*a*  
 Rounder, 770*a*  
 Rounee, Rounee, 772  
 772*a*  
 Roupie, Roupie, 772  
*b*  
 Rous, 771*b*  
 Routee, 689*a*  
 Rouzindar, 9*a*  
 Rovel, 770*a*  
 Rowana, Rowana,  
 771*b*, *a*  
 Rowce, 771*a*  
 Rownee, 771*a*  
 Rowtee, 772*a*, 689  
 Roy, 772*a*  
 Royal, 155*a*  
 Roza, 772*a*  
 Rozelgate, 769*a*  
 Rozye, 772*a*, 389  
 Rubbee, 772*a*, 489  
 Rubble, 773*a*  
 Rubby, 772*a*  
 Ruble, 773*a*  
 Rucca, 767*b*, 469  
 Ruffugur, 773*a*  
 Rubelah, 767*a*  
 Rum, 773*a*  
 Rûm, Ruma, 768  
 Rûmâl, Ruma,  
 Rumall, 769*a*  
 Rume, Rumi,  
 minus, 768*a*  
 Rum-Johnny, 773



- Saunders, 790a  
 Saurry, 797b  
 Savaiu, 779a  
 Savash, 816a  
 Savaya, 778b  
 Saveis, 414b  
 Savendrong, Savendy  
 Drong, 814b  
 Sawakin, 860a  
 Sawalak, 844b  
 Sawari Camel, 858a  
 Sawarry, 858a  
 Saway, 888b  
 Saye, 216a  
 Sayer, Sayr, 798b,  
 800a  
 Shasalar, 840b
- Seavage  
 vagum, Seavenger,  
 Seawagour, 802a,  
 b, 805 71b, 846a
- Sehaka  
 Sehah, 824b  
 Sehalam, 783b 85b  
 816b  
 1b
- Sehiah, Sehite, 825a,  
 b  
 Sehiraz, 820b  
 Sehite, 202a  
 Seui, 825a  
 Seial, 824b  
 Seiam, 823a  
 Seiamthera, 867a  
 Seiddee, 812b  
 Seigl, 829a  
 Seimdy, 837b  
 Seimeier, Seimtar,  
 804b  
 Seinde, Seindy, 837a, b  
 Seise, 885b  
 Seriuano, Serivan,  
 b
- Seymetar, Seymitar,  
 804a, b  
 Sea-crickles, 270b;  
 -crustacean, 231b  
 Seacunny, 801b, 858a  
 Seapah, Seapoy,  
 Seapy 810a, 809b  
 Sear, 801b  
 Seat, 813b  
 Seaw, 825a  
 Sebandee, Sebandy,  
 805a  
 Secheles, Secheyles,  
 815a  
 Seemul, 805a  
 Seiddee, 806a  
 Seidra, Seidra, 790b  
 Seibar, 827a  
 Seidy, 806a, 470a  
 Seek, Seekh, 836a
- Seek-mān, 835b  
 Seekul-putty, 809a  
 Seomul, 807a  
 Seer, 807a  
 Seerland, Seerbetti,  
 Seerbund, 708b,  
 943a  
 Seerfish, 808a, 721a  
 Seerky, 842a  
 1836  
 Seetulpatty, 809a  
 Seik, Seikh, 836a, 835b  
 Seilan, 182a  
 Seir-fish, 804b, 895a  
 Seivia, 783a  
 Sej-garry, 365b  
 Sekar, 860b  
 Sela, 819b  
 Selebros, 180b  
 Seling, 846b  
 Selland, 182a  
 Semane, 821a  
 Semisall, 808a  
 Sembak, 788b  
 Semcano, Semian,  
 Semiane, Semi-  
 anna, Semijane,  
 821a  
 Sempitan, 868a, 956b  
 111a
- Seipaya, 910a  
 Seipoy, 809a  
 Sequin, 193b  
 Ser, 807b  
 Seraffin, 974b  
 Serai, 811b  
 Serang, 812b  
 Ser-apah, 808b  
 Seraphim, Seraphin,  
 974a, 813a  
 Serass, 249a, 289b  
 Serance, 812b  
 Serase, Serchia, 31b,  
 43a  
 Serendeep, Serondih,  
 Serendiva, 182b,  
 813a, 181b  
 Serim, 886b  
 Seringapatam, 813a  
 Serinjato, 877b  
 Serious, 289a  
 Serie, 812b  
 Sershtakar, 826b  
 Serof, 832b  
 Serjew, 808b  
 Serpent-stone, 848a  
 Serpeych, 813a, 484a  
 Serpaw, 808b, 939b  
 Serraglio, 811b  
 Serrapudiah, 877a  
 Serray, 812a  
 Serre, 808a  
 Serrid, 820b  
 Serristadar, 826b
- Serwan, 869a, 877b  
 Serye, 811b  
 Set, 813b  
 Setowale, 979b
- Settro's, 482b  
 Setum, 797b  
 Setweth, 880a  
 Seuto, 829a  
 814a;  
 Pagodas, 814a;  
 Sisters, 81 17b  
 ik.
- Shabander, Sha-  
 Hander, 187a, 645a  
 Shabash, 816a  
 Shabunder, 816a,  
 127a  
 Shackelay, 217a  
 Shaddock, 817b, 721b  
 Shade, 818a  
 Shadock, 817b  
 Shagreen, 818a  
 Shabbandar, Shah-  
 817a  
 194a,  
 389b  
 Shah Goest, 831a  
 Sha  
 867b  
 Shai, 216a  
 Shaikh, 893a, 825b  
 Shaitan, 818a  
 Shaivite, 783a  
 Shakal, 444a  
 Shaki, 442a  
 Shallast, 708b  
 Shalee, 818b, 183a  
 Shaleent, 183a  
 Shalgram, 785b  
 Shalie, 819b  
 Shaliyat, 183a, 819a,  
 829a  
 Shaloo, 818b  
 Shulwar, 833a  
 Shalyat, 183a  
 Sham, 823a  
 Shama, 819b  
 Shaman, Shamanism,  
 820a, 119a  
 Shamlogue, 820b  
 Shamranah, Sha-  
 meena, 821a  
 Shampooing, Sham-  
 poing, Shampoo,  
 821a, a  
 Shamshier, 804b
- Shamyana, Shiy:  
 anah, 821a  
 Shan, 821a, 804a  
 Shansinga, 80a  
 Shantrush, 184a  
 Shantaf, "hanta"  
 821a, a  
 Shantague, Shat-  
 184a, 825a  
 Shandernagor, 18  
 184b  
 Shank, 184b
- Shatree, 382  
 Shat-shakti, 757a  
 Shaul, 824a  
 Shawbandar, 825a  
 Shunder, 817a, 825a  
 Shawl, 824a, 60a  
 84a; Shas,  
 824a  
 Shay, 382b  
 Sheah-maul, 825a  
 Shecarry, 825b  
 Sheenah, 824b  
 Sheek, 825a  
 Sheelay, 819b  
 Sheer mahl, Sheer-  
 mahl, 825a, 81a  
 Sheer-shajarat, 825a  
 Sheent, 825a  
 Sheher-al-Naw, 79a  
 Sheek, 825a  
 Sheikh, 839a  
 Sheikh, 825a, 893a  
 Shekar, 825a, 825a  
 karry, 825a  
 Shekho, 825a  
 Shela, Shelah, 819b  
 Shell, 824a  
 Shella, 819a  
 Sherash, Sheraz, 825a  
 Sherbet, 825a  
 Shercef, 825a, 170a  
 Sherephene, 975a  
 Sheriff, 832a  
 Shoristadar, 825a  
 Sherraraya, 825b  
 Shenl, 211a  
 Shevaroy Hills, 825a  
 Shewage, 825b  
 Shewalik, 846a
- Sheykh, 825a  
 Shia, 824b  
 Shian, 834a  
 Shihar, Shihle  
 825a, 820a  
 Shickar, 825b  
 Shickul-ghur, 834a  
 Shigala, 828b  
 Shigram, Shigra-  
 poe, 827a, 474b



Spahi, Spahiz,  
Sphai, Spie, 811a  
Spin, 859a  
Sponge Cake, 859a  
Spotted-Deer, Deare,  
859a  
Squeeze, 859b  
Stango, Stank, 899a  
Station, 859b  
Stevedore, 859b  
Stick-insect, 859b;  
-lac, 860a  
Stink-wood, 860a  
Streedhana, 860a  
Streights of Govern-  
dore, 391a  
Stridhan, Stridhana,  
860a  
Stupa, 860a  
Suakin, 860a  
Sually, Sualybar,  
883a, b  
Suami, 883b  
Subadar, 856b  
Subah, 856a  
Subahdar, 856b  
Subará, 873a  
Subidar, 856b  
Sublom, Subnom,  
708b  
Sucar, Succare, 863a,  
864a  
Succatoon, 708b  
Suckat, 861a  
Sucker-Bucker, 860b  
Sucket, 860b  
Suckette, 175a  
Suclát, 861a  
Sudden Death, 862a  
Sudder, 862a; Adaw-  
lut, 4b; Ameen, 17b,  
862a; Board, 862a;  
Court, 862a; Sta-  
tion, 862b  
Sudkāwān, 203b  
Sudrung Puttun, 779b  
Sufālah, Sufārah, 873b  
Sufeena, 862b  
Suffavean, Suffee,  
856a, 855b  
Suffola, 850b  
Suffy, Sufi, 855b, a  
Sugar, 862b; Candie,  
Candy, 156a;  
Suger, candy, 864b  
Sujee, Suji, 854a,  
853b  
Sūk, 214a  
Sukkāngir, 804b  
Suklat, 862a  
Sukor, 860b  
Sukte, 861a  
Suli, 752b  
Sūlia, 207a  
Suldari, 831b  
Sulky, 854a  
Sullah, 819b  
Sulmah, 854a  
Sultan, 864b  
Sumatra, 865b  
Sumbrero, 851b  
Sumjao, 868a

Su-men-ta-la, 867a  
Summerhead, 851a, b  
Summiniana, 821a  
Sumoltra, Sumotra,  
867a, 866b  
Sumpitan, 868a, 781b,  
795a  
Sumuthra, Sūmūtra,  
867a, 866b  
Sun, 871a  
Sunáparanta, 852a  
Sunbūk, 788a  
Sunda, Sunda Calapa,  
868a, 869a  
Sundarbans, Sunder-  
bunds, Sundra-  
bund, 870a, b, 869a  
Sungar, Sungha, 870b  
Sungtara, 870b  
Sunn, 871a  
Sunnee, Sunni, 871a,  
b, 825a  
Sunnud, 871b  
Sunny, 871a  
Sunny Baba, 42b  
Sūntarah, 643a, 871a  
Sunyásee, Sunyasse,  
871b, 872b  
Supára, 872b  
Suparij, 689b  
Supera, 873a, 895b  
Supervisor, 5a, 235b  
Suppāraka, 873a  
Suppya, 809b  
Supreme Court, 873b  
Sura, 874a, 36b  
Surahee, Surāhi, 812b,  
382a  
Συραστρηνή, 874b  
Surat, 874a  
Sūrath, 876a  
Suray, 812a  
Sure, 874a  
Surkunda, 876b, 841b  
Surma, 854a  
Surnasa, 378b  
Surpage, Surpaish,  
279a, 813a  
Surpāraka, 873a  
Surpoose, 877a, 195b  
Surrapurda, 877a  
Surrat, 875b  
Surrinjaum, 877b;  
Surrinjaumee  
Gram, 877b  
Surrey, 877b  
Surroy, 812a  
Sursack, Sursak,  
857a, b  
Surwaun, 877b  
Surwar, 857b  
Sury, 874a, 739a  
Susa, 855a  
Sutee, 882b, 883a  
Sutledge, Sutlej, 877b,  
878a  
Suttee, 878b  
Suursack, 857b  
Suwar, 857b; Suwar-  
ree, 858a  
Suzan, 782b  
Swalloe, 883a

Swallow, 883a, b  
Swally, Hole, Marine,  
Roads, 883a  
Swamee-house, 884a;  
Swāmi, Swamme,  
884a, 882b; Swamy,  
house, jewelry, pa-  
goda, 883a, 884a  
Swangy, 969a  
Swatch, 884a  
Sweet Apple, 884b;  
Oleander, 884b;  
Potato, 884b;  
Sweetsop, 857b  
Syagush, Syah-gush,  
831a  
Syam, Syāo, 834b  
Syc, 836a  
Syce, 885b  
Sycee, 886a  
Syddy, 806b  
Syer, 800b  
Sykary, 827b  
Syke, 836a  
Syklatoun, 861b  
Symbol, 807a  
Syncapuranus, 839b  
Sypac, 809b  
Syrang, 813a  
Syras, 886a, 289a  
Syre, 798b  
Syriam, Syrian, 886a  
Syricum, 452b  
Synd, 886b

**Taalima**, 893a  
Taaluc, 384a  
Tabacca, Tabacco,  
Tabako, 925a, 924b,  
926b  
Tabasheer, Tabūshir,  
Tabaxer, Tabaxir,  
Tabaxir, 887a, b,  
54b, 863a  
Tabby, 887b  
Table-shade, 818a  
Taboot, 887b  
Tacavi, 940b  
Tack, 897b  
Tack-ravan, 887b  
Tacourou, 915a  
Taque, 898a  
Tact-ravan, 888a  
Taddy, Tadee, Tadic,  
927a, b  
Tael, Taey, 888a,  
155a, 690b  
Taffatshela, Taffaty,  
4b, 708b  
Tagadgeer, 334a  
Tabe, 888b  
Tah-Qhana, 947a  
Tahseeldar, Tahsil-  
dar, 888b, 889a  
Taie, 888a, 155a  
Taikhana, 947a  
Taile, 888b  
Tailinga, 913b  
Tailor-bird, 889a  
Tainsook, 708b

Tair, 912a  
Tair 959b  
Taj, Mehale, 884a  
Taka, 949b  
Takavi, 941a  
Takht ravan, 887b  
Taksaul, 947a  
Tal, 892b  
Tala, 927a  
Talachimanni, 884a  
Talapreya, 892b  
Talaing, 884b  
Talang, Talang, 912b  
Talapoi, Talapoi,  
Talapoy, 892b,  
890b, 883b, 725b  
Talavai, 292b  
Tale, Talee, Tal,  
892a, 891b  
Taliar, 892a  
Talien, 890b  
Talinga, Talinga,  
913a  
Talipoi, 891a  
Taliot, 892b, 14b  
Talisman, Talisman,  
Talismanni, 892b  
Talius, 892b  
Tāliyāmār, 884b  
Talkiat, 941b  
Tallapoy, 891a  
Talleca, 497b  
Talliar, Talliar, 892b  
Tallica, 894b  
Tallipot, 893a, 77b  
Tallopin, 891b  
Talman, 894a  
Talook, Talook,  
894a, b  
Talpet, 892b  
Talpooy, 891a  
Tam, 294b  
Tam, 930a  
Tamachar, 941b  
Tamalapatra, 54b  
Tamarai, Tamarai,  
895b  
Tamarind, 894b  
Fish, 895a, 896b  
Tamar - al - Hindi  
Tamarinde, Tamar-  
rindi, 894b, 896b  
Tamasha, 941b  
Tambaku, 925b  
Tambanck, 925b  
Tamberanee, Tam-  
biraine, 895b  
Tamboli, Tam-  
boli, 914a, 942a  
Tamerim, 895b  
Tangua, 897b  
Tamil, 326b, 53b  
Tāmpodewa, Tam-  
deeva, 852a  
Tamarlipiti, 941b  
Tamtam, 930a  
Tana, 896a  
Tana, 895b, 896b  
Mayambu, 896b  
Tanaharé, 326b  
Tanacerin, 91b  
Tanadar, Tanadar,





- Toolsy, 931a  
 Toom, 567b  
 Toomongong, 931b  
 Toon, Toona, 932a  
 Toopaz, 328a  
 Toorkay, Toorkey, 932a  
 Toos, 847a  
 Toothanage, Tooth and Egg Metal, Toothernague, Tootnague, 933a, 932b  
 Top, 935a  
 Topas, Topass, Topassee, 934a, 933b, 604b  
 Topaz, 933b  
 Tope, 934b; khana, khonnah, 935a, b  
 Topee, 935b; wálá, walla, 935b, 936a  
 Topete, 935b  
 Tophana, 935b  
 Topi, 935b; wálá, 936a  
 Topsail, 708b  
 Topscanna, 935b  
 Topseil, 13b  
 Torcull, 936a  
 Torii, 659a  
 Torunpaque, 940a  
 Tos-dan, 936b  
 Toshacanna, Toshekanah, Toshkhana, 936a  
 Tostdaun, 936a  
 Totti, 936b  
 Totucoury, 946a  
 Toty, 936b  
 Toucan, Toucham, 936b, 937a  
 Touffan, Touffon, 949a  
 Touman, 929a  
 Toun-gyan, 252a  
 Toupas, 933b  
 Τουράρα, 918a  
 Towleea, 937a  
 Traga, 937a, 91b, 497b  
 Trangabar, Trangambar, 938a  
 Trankamalaya, 939b  
 Trankey, Tranky, 937b  
 Tranquebar, 938a  
 Travancor, Travancor, Travancore, 938a  
 Treblicane, Treplieane, 939b  
 Tribeny, 938a  
 Triblicane, 939b  
 Tricalore, 936a  
 Tricandia, 376b  
 Tricinopoly, 938b  
 Trichy, 938b, 188b  
 Tricoenmale, 939a  
 Trifoe, 35a  
 Trikalanga, Trilinga, Τρικαγγον, 489a, 912b, 913a  
 Trincomalee, Trincomale, Trinke-male, Trinkene-male, Trinquene-male, 939a, b  
 Tripang, 939b, 883a  
 Tripigny, Tripini, 938b  
 Triplicane, 939b  
 Trippany, 938b  
 Triquillimalé, Triquinamale, Triquinimale, 939a  
 Trisoe, Triste, 35a  
 Tritchenapali, 939a  
 Tritchy, 938b  
 Trivandrum, 939b  
 Trivelicane, 939b  
 Tropina, 326b  
 Truchinapolli, 939a  
 Trujaman, 327a  
 Trumpak, 940a  
 Truximan, 327b, 640a  
 Tryphala, Tryphera, 609a  
 Tsaubwa, 205a  
 Tschakeli, 217a  
 Tschollo, 218a  
 Tschuddirer, 853b  
 Tshai, Tsia, 908a, 907b  
 Tsiam, 183b  
 Tsjannok, 2b, 3a  
 Tsjaus, 213a  
 Tual, 919a  
 Tuam, Tuan, 940b, a, 866a  
 Tubbatina, 917b  
 Tucana, 936b  
 Tucka, 940b  
 Tuckávec, 940b  
 Tuckeah, 130a  
 Tuckeed, 941a  
 Tuckiah, 941a  
 Tufan, Tufão, Tufaon, Tuffon, Tuffoon, Tufões, 948a, 949a, b  
 Tugger-wood, 335b  
 Tuia, 924b  
 Tukaza, 316a  
 Tukha, 940b  
 Tulasí, 931a  
 Tulban, -oghlani, Tulband, Tulbangi, Tulbentar Aga, 994a  
 Tulce, 931b  
 Tuliban, 943b  
 Tulate, 153a  
 Tulipant, 944a  
 Tulosse, 931b  
 Tulwar, Tulwaur, 941a, 212a  
 Tumān, 929a  
 Tumangour, 932a  
 Tumasha, 941a  
 Tumbalee, Tumboli, 942a  
 Tumlet, 941b  
 Tumlook, 941b, 477a  
 Tumtum, 942a  
 Tumungung, 932a  
 Tunca, Tuncah, Tuncar, Tuncaw, 942a, 761a  
 Tungah, 898a  
 Tunkaw, Tunkhwah, 428a, 949b  
 Tunnee, 945b  
 Tunny, 323b  
 Tunnyketch, 930b  
 Tupay, 328a  
 Tuphan, Tuphāo, 950a, 949a  
 Tupy, 935b  
 Tûra, 942b  
 Turaka, 943a  
 Turban, Turbant, Turbante, Turbanti, Turbat, 943a, b, 944a  
 Turchimannus, Turcimannus, Turge-manus, 327b, a  
 Turkey, 932a  
 Turkey, 944b  
 Turki, -koq, 932a, 945b  
 Turmeric, 549a  
 Turnee, 945b  
 Turpaul, 945b  
 Turquan, 932a  
 Turry, Turryani, 915a  
 Turumbake, Turumbaque, 940a  
 Turushka, 943a  
 Turveez, 904a  
 Turwar, 941a  
 Tûs, 792b  
 Tussah, 945b  
 Tusseeldar, 889a  
 Tusseh, Tusser, Tus-sur, 946a, b  
 Tutecareen, Tutecoryn, 946b  
 Tu-te-nag, Tutenague, Tutenegg; Tuthinag, 933a, 923b  
 Tut, hoo, 903a  
 Tuticorin, 946a  
 Tutinic, 933a  
 Tutocorim, 946b  
 Tutonag, 933a  
 Tutticaree, Tutucorim, Tutucoury, 946b, a  
 Tutunaga, 933a  
 Tuxall, 947a  
 Twankay, 909b  
 Tyconna, Tyekana, 946b  
 Tyer, 950b  
 Tyger, Tygre, 923a, 922a  
 Tykhāna, 947a  
 Tymquall, 923b  
 Typhaon, Typhon, Typhoon, 950a, 949a, 947a  
 Tyrasole, 487a  
 Tyre, 950b  
 Tzacchi, 442b  
 Tzinde, 837b  
 Tzinesshan, Tzina, Tzinista, Tzinta, 197b  
 Τζικανωρίπας, 192b  
 Tzyle, 819b  
 Uddlee-budlee, 50b  
 Ugen, 639a  
 Ugentana, 940a  
 Ugger-wood, Ugger-oil, 335b, 356a  
 Ugli, Ugolini, 423b  
 Ujantana, Ujantana, Ujungtanah, 414b, 950b, 951a  
 Ucinde, 320b  
 Ulock, 971b  
 Ulu balang, 639a  
 Umbarry, 17a  
 Umbrella, 951b  
 Umbra, 637b  
 Umbraculum, Umbrell, Umbrella, Umbrella, Umbrele, 951b, 952b  
 Uncalvet, 149b  
 Undra Cundra, 413b  
 Upa, Upa, 952a, 952b  
 Uplah, 639b  
 Uplot, Uplotte, 74b  
 Upper Roger, 959b  
 Uraca, 36a  
 Urizza, 867a  
 Urjee, Urz, Urdaast, Urzee, 959b  
 Usbec, 960b  
 Usfur, 780b  
 Ushrufee, 960a  
 Uspeck, 950b  
 Uspeck, 411a  
 Uspek, 960a  
 Uzbeg, 960a  
 Vacca, 960b  
 Vaccination, 960b  
 Vackel, 961a  
 Vaddah, 963b  
 Vāgnit, 365b  
 Vaidālai, 77a  
 Vaishnava, 961b  
 Vakea-nevis, 960b  
 Vakeea, 770b  
 Vakeel, Vakil, 962b, 334a  
 Valanga, 172a  
 Valera, 961a  
 Vali, 968b  
 Vanjārā, Vanjara, 114a, 115a  
 Varūha, 673b  
 Vārānaqi, 83a  
 Varanda, Varang, 965b, 966b  
 Varela, Varela, Varelle, 961a, 292a  
 Vargem, 966b, 63b  
 Vatum, 73b  
 Vavidee, 109b



Printed at  
The Edinburgh Press,  
9 and 11 Young Street.





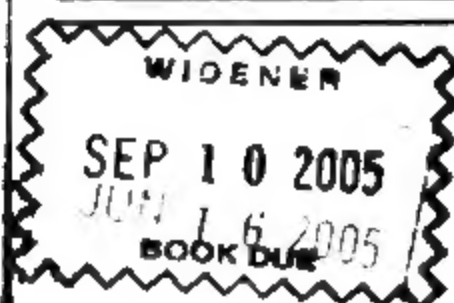


10

places a recall for this item, will  
be notified of the need for an e

*Non-receipt of overdue notices  
the borrower from over*

**Harvard College Widener  
Cambridge, MA 02138**



**Please handle with  
Thank you for helping to  
library collections at H**



